Noel Bundell Croft 3-

GEORGE E. MAYCOCK

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

VOLUME LXXIII.

"AMONG THE VARIED EXTERNAL INFLUENCES AMIDST WHICH THE HUMAN RACE IS DEVELOPED, A BOOK IS INCOMPARABLY THE MOST IMPORTANT, AND THE ONLY ONE THAT IS ABSOLUTELY 'ESSENTIAL.' UPON IT THE COLLECTIVE EDUCATION OF THE RACE DEPENDS. IT IS THE SOLE INSTRUMENT OF REGISTERING, PERPETUATING, TRANSMITTING THOUGHT."—S. ROGERS.

EDITED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE,
LIVERPOOL:
FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.
1911.

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ENTERED AT STATIONERS' HALL.

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THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."*—PHILLIPS BROOKS.

No. 1, Vol. LXXIII. Thursday, January 5, 1911. Price One Penny.

## WORDS IN SEASON FROM THE FIRST PRESIDENCY.

FROM THE "DESERET NEWS," CHRISTMAS EDITION, 1910.

To the Latter-day Saints everywhere, Greeting and Benediction; to all mankind peace and good-will. The saints have double cause for rejoicing at this festive season. While the Christian world celebrates the advent upon earth of the Divine Nazarene, in which we join with them, at the same time we commemorate the birthday of the great Prophet of the nineteenth century, who was born December 23rd, 1805, and the natal day of the world's Redeemer is dated December 25th.

Jesus of Nazareth, the son of Mary, we regard as also the Son of God. Joseph Smith was His servant and authorized representative. We honor them both. But Jesus was the Christ, the incomparable One, the incarnation of Deity. Joseph was human, appointed and directed by the Savior, and not an object of human worship. We follow him as he followed Christ, from whom he received all the doctrines, precepts, ordinances and authority that we recognize. We rejoice and are thankful for their earthly lives and the mighty work performed by each of them in his particular sphere during their short sojourn in the flesh, and Christmas is a fitting time for these celebrations, which we hold in unison with all Christendom, though we differ from its various sects in some things, as they differ from each other.

Diversity of opinion does not necessitate intolerance of spirit, nor should it embitter or set rational beings against each other. The Christ taught kindness, patience and charity. In His doctrine of the fatherhood of God He implied the brotherhood of man. The message we have to bear is universal—for every nation, kindred, tongue and people. While it is to be declared to all, it is to be enforced upon none. The free agency of man is a fundamental in the creed of the Latter-day Saints as received from the Prophet Joseph Smith as he obtained it from Jesus the Christ. Free will, free thought, free speech, free action to the line of the liberty of others, form an essential part of our faith and practice.

Obedience to law, human and Divine, is to be rendered by all people. Governments and their appointed authorities must be respected in their respective spheres, and the rights of individuals must also be maintained with due regard for the regulations of society as established by the majority in each nation or part thereof. This includes political liberty to the fullest lawful extent. Endeavors to suppress it or to use coercion for its restriction are wrong and contrary to both civil and religious law. As the Presidency of the Church of Jesus Christ of Latter-day Saints, we take opportunity once more to proclaim our adherence to these principles.

We claim no authority, and have no desire, to use the power of the Priesthood which we hold, to dictate or compel any member of the Church, or other human being, to unite with or oppose any political party or faction or to interfere with the freedom of the citizen, as frequently charged against us, nor do we believe in or attempt the restraint of trade or commerce or the suppression of enterprise, corporate or personal. We do not favor the establishment of monopolies, but believe in the freedom of capital within lawful limits, and desire the promotion of such organizations as aid in the development of natural resources and the production of anything and everything that tend to the improvement of mankind socially, nationally, and universally.

The advancement of the civilized world in art, science, mechanics, commerce, intercommunication by railroads, telegraphs, telephones, navigation and the modern appliances and inventions, receive our hearty commendation and wherever possible our support. We are not in favor of casting obstacles in the way of these great enterprises, but deplore the disposition to hamper and obstruct them exhibited by some unwise individuals and organizations. We believe in the liberty of labor and the right of working people to combine for their own protection and advancement when it does not infringe upon the rights of other people, organizations or associations. The advancement of mankind along the lines of true liberty and the upbuilding of communities, states and nations we hail with delight, and congratulate our people, in common with others, in the great progress which is exhibited from year to year

as time rolls on and each Christmastide brings such matters into consideration as cause for rejoicing.

As a religious body the Latter-day Saints have reason to be glad over the spread of "the gospel of the kingdom" among the nations of the world. We are keeping about two thousand missionaries each year in the service of the Church, traveling, preaching, distributing literature, defending the faith, carrying their message from house to house, delivering it in the public streets and in halls and chapels, bearing their own expenses while thus laboring for the welfare of humanity, receiving no compensation or other financial aid except for their return passage home on sea and land. Their relatives and friends may make merry at this Christmas season, over the splendid opportunity their absent ones have obtained of gaining experience which will be of benefit to them beyond price. By this means, prejudice is giving way among the various nations in Christendom, correct information concerning the latter-day work and its promoters is being diffused, many thousands of converts are being made, and faith in the principles we hold is promoted among hosts of people who have not the courage of their convictions sufficient to embrace the truth, but are nevertheless well disposed towards the Church and are ready to defend it when assailed by its opponents.

The confidence of the saints in the divinity of the latter-day work is increasing, and efforts to destroy it in relation to the leaders of the Church are signally failing. The condition of the saints is visibly improving as each Christmas comes round with its festivities and family gatherings. The people are better housed and clothed and fed, and blest with comforts and conveniences beyond their former experiences. Good meeting-houses are being erected, education is fostered, the societies established for general improvement are increasing in efficiency; returned missionaries mingling among the people bring to bear the attainments they have gained abroad, and as a rule use them for the public good and advancement.

There have been some instances of departure from the straight path marked out in the revelations of God to the Church which have had to be investigated and condemned. These have arisen from assumption of authority, contrary to the plain and pointed declarations of the First Presidency, causing trouble and evil without justification or excuse. These, while not so numerous as rumor declares, have been sufficient to cause disquietude in the minds of some people and to cause doubts to arise as to the attitude of the Church leaders on these questions; but we are happy to state they are being rapidly removed, because of the action that has been taken and the emphatic and repeated declarations of the President of the Church. This is a cause for congratulation and rejoicing, for justice must have its own, though it should be tempered with mercy, and the wilful transgressor should be discovered and re-

ceive judgment, which is frequently the only means to repentance and reform. The laws of the Church and the pledges of its officials must be vindicated and the truth be maintained inviolate.

We take occasion to repeat that the President of the Church does not, as reported, either collect or receive the tithings of the people, nor does he use them for his personal benefit or that of his family or associates. The law of tithing did not originate with him nor, indeed, with the Prophet Joseph Smith, who introduced it to the Church by Divine commandment, as declared in Doctrine and Covenants, section 119. That was a restoration of the ancient doctrine to be found in the Bible, reaching back at least as early as the days of Abraham, who paid his tithing to Melchisedek. In this Church it is a voluntary contribution: a matter of conscience between the individual and the Lord, and is paid to the Bishops in their respective localities and accounted for by them to the Presiding Bishopric, in whose office records are kept of every cent so contributed, which is placed to the credit of the individual tithe payer, and subject to his or her personal inspection. The tithing is expended in the manner directed in Doctrine and Covenants, section 120, by a Council consisting of the First Presidency of the Church, the High Council composed of the Twelve Apostles, and the Presiding Bishopric, and is not the property of the President in any sense of the term. All the accounts are audited by a committee of practical business men, appointed by the general conference of the Church, and the funds are used for general Church purposes.

While it is not the business of anybody but those who contribute thereto to be informed as to the disposition of these funds, yet we state for the information of those who may properly receive it that in addition to large sums expended for the building of meeting-houses, the maintenance of Temples and the conduct of work therein, with repairs and improvements, the return of missionaries from abroad, the relief of the poor and afflicted, the erection and support of high schools, colleges and universities for educational purposes, involving a very large outlay; aid has also to be imparted to distant settlements for the building and repairs of great irrigation works and the assistance of communities whose property has been swept away or damaged by floods from the bursting of dams, etc. The Church has aided largely in the establishment of important enterprises of an industrial character which would not have been brought into operation but for the means thus invested. When successful, the proceeds have become the property of the Church, and are used for Church purposes, a strict accounting being made of every dollar thus received, and in no instance has means thus obtained become the individual property of the President or of any of his associates.

We here allude to the slanders which have been published for the purpose of misleading the public and causing doubts to arise

among the Saints, in order that the truth may be understood and these false reports be officially denied. Those rumors originate from individuals who have no personal interest in the matter; the real tithepayers are generally acquainted with the facts and receive testimony from a Divine source that the principle of tithing is correct, and experience brings them abundant evidence of the Divine blessing attending its faithful observance.

The cause of education is being greatly assisted through the good works performed by the auxiliary societies of the Church—the Sunday Schools, the Mutual Improvement Associations, the Primaries and the Religion Classes, with the splendid work of the Relief Societies, all tending in the direction of faith, temperance, sobriety, chastity, virtue, unity and charity, for the building up of Zion and the preparation for the coming of the world's Redeemer, whose birth we celebrate, to reign as King of kings and Lord of lords.

We are for peace, and not for strife or animosity. We deplore dissension and abhor abuse. Though we submit to misrepresentation, it is none the less repellant to our sense of fairness and right, and we oppose retaliation and counter crimination. We counsel forbearance, being willing to leave our cause and our course in His hands who declares that He will repay. We prefer the olive branch to the sword, and silence when slandered to hasty rejoinder.

The attitude of this Church towards other religions is much misunderstood. We recognize the good to be found in all Christian denominations, also in many heathen forms of worship. Whatever of truth they contain and advocate we admire, and it harmonizes with the principles of our faith. The error we reject. We have truths revealed from heaven in the present age which we have to declare to all people, but we impose them upon none. We admire the self-sacrifice exhibited by good men and women of all creeds in their endeavors to benefit humanity, including the care of the indigent and afflicted, the institutions erected as asylums and refuges for the destitute, and believe that the benevolence and charity thus exhibited will be accepted of the Lord and receive their full reward.

Our message is one of love and mercy and light; not to deprive any sect or party or persons of the good they have, but to increase it and bring them nearer to God. Our religion is not hostile to real science. That which is demonstrated, we accept with joy; but vain philosophy, human theory and mere speculations of men, we do not accept nor do we adopt anything contrary to Divine revelation or to good common sense. But everything that tends to right conduct, that harmonizes with sound morality and increases faith in Deity, finds favor with us no matter where it may be found.

We believe in praise and prayer both in public and in the home.

Music is assiduously cultivated among us. Our choirs are far above the average. Instrumental as well as vocal music is taught by numerous professors. Family as well as secret prayer is taught to all Latter-day Saints. They are also admonished to observe the Word of Wisdom, which includes abstinence from the use of tobacco, intoxicants, and stimulants that excite the nervous system and are harmful to the body; also to abstain from excessive indulgence in meat, and to be obedient to all Divine commandments. In this there is no bondage, but encouragement to avoid all evil and cleave to all that is good.

As this is the season of feasting and recreation, we exhort our people to the observance of temperance in their pleasures and enjoyments. Not to go to extremes in anything, but to exercise moderation in everything. This is a special time to administer to the wants of the poor; to visit those who are in need and comfort all who mourn; to bring about unity in family associations; to bury discords and disputes; to extend mutual forgiveness of faults; to promote general harmony and good-will. We urge this upon all members of the Church.

We are grateful for the prosperity which has attended our people, for their progress and prospects, and for the success of the work in which we are engaged, at home and abroad. We invoke the blessings of heaven upon the saints in all their abiding places and wish them a Merry Christmas and a Happy New Year, with the assurance that when He whose right it is to reign shall come again to earth, accompanied by the holy ones who have been true and faithful, among whom will figure prominently the Seer and the Patriarch of the nineteenth century, who were so closely united in life and mingled their blood together in death as martyrs, all they who are also true unto the end will mingle in the grand festivities of the joyful occasion of the earth's redemption and the universal triumph of righteousness and peace.

JOSEPH F. SMITH,
ANTHON H. LUND,
JOHN HENRY SMITH.

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## TO THE GIVER.

To the giver shall be given;
If thou would'st walk in light
Make other spirits bright;
Who, seeking for himself alone,
Ever entered heaven?
In blessing we are blest,
In labor find our rest:
If we bent not to the world's work
Heart and hand and brain,
We have lived our life in vain.

C. SEYMOUR.

## HORACE GREELEY'S SORROW.

We publish below a pathetic letter written by Mr. Greeley on the death of his little boy. Notwithstanding the fact that more than thirty years have passed since the words were written, they will awaken sympathy in many a heart that has known a similar grief:—

My friend:—The loss of my boy makes a great change in my feelings, plans and prospects. The joy of my life was comprehended in his, and I do not now feel that any personal object can strongly move me henceforth. I had thought of buying a country place, but it was for him. I had begun to love flowers and beautiful objects, because he liked them. Now, all that deeply concerns me is the evidence that we shall live hereafter, and especially that we shall live with and know those we loved here. I mean to act my part while life is spared me, but I no longer covet length of days. If I felt sure on the point of identifying and being with our loved ones in the world to come, I would prefer not to live long. As it is, I am resigned to whatever may be divinely ordered. * * * We had but few hours to prepare for our loss. He went to bed as hearty and happy as ever. At five a.m. he died. * * * His mother had bought him a fiddle the day before, which delighted him beyond measure; and he was only induced to lay it up at night by his delight at the idea of coming up in the morning and surprising me by playing on it before I got up. In the morning at daylight I was called to his bedside. The next day, I followed him to his grave! You cannot guess how golden and lovely his long hair (never cut) looked in the coffin * * * Pickie was five years old last March. So much grace and wit and poetry were rarely or never blended in so young a child, and to us his form and features were the perfection of beauty. We can never have another child; and life cannot be long enough to efface, though it will temper this sorrow. It differs in kind as well as degree from all that we have hitherto experienced. HORACE GREELEY.

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## IRREVOCABLE.

What thou hast done, thou hast done: for the heavenly horses are swift;
Think not their flight to o'ertake,—they stand at the throne even now.
Ere thou can'st compass the thought, the immortals in just hands shall lift,
Poise and weigh surely thy deed, and its weight shall be laid on thy brow:
For what thou hast done, thou hast done.

What thou hast not done remains, and the heavenly horses are kind;
Till thou hast pondered thy choice, they will patiently wait at thy door.
Do a brave deed, and, behold! they are farther away than the wind,
Returning, they bring thee a crown, to shine on thy brow evermore;
For what thou hast done, thou hast done.

MARY WRIGHT PLUMMER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 5, 1911.

## THE NEW YEAR.

We are now standing on the threshold of a new year, the old year, with all its troubles, anxieties, failures, and successes, having fled into the past.

The twelve months ahead might justly be compared to a blank sheet of paper, white and smooth, with nothing written upon it from which a lesson of wisdom or profit may be learned. The question naturally arises, and properly so: What will be indelibly written upon the face of the sheet at the close of 1911? The answer is simple but impressive. The history of a world, which is ever throbbing with life and movement, will be written thereon. The precise nature of the year's happenings cannot now be forecast nor yet imagined, but will depend largely upon the attitude of the individual members of the human family. One of the holy prophets of old has said: "I know that God granteth unto men according to their desires, whether it be unto death or unto life" (B. of M., Alma 29:4), so that, in every instance, if a man desires that which is good, and seeks it diligently, good will come to him, but if he loves evil, and yields to its seductive influence, evil will be his reward. Under this divine law, it is well within the power of man to win an honorable name in the world, and to attain salvation, yea, even exaltation and glory in the world to come. He may not turn to others and ask, or demand, this precious boon, but he may safely turn to himself, and, relying upon the divine attributes of Deity in his soul, and putting forth continuous and never-wearying efforts for righteousness, rise to heights of victory never before dreamed of in human philosophy. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (I. Cor. 2:9.)

Facing the New Year, with eager expectancy and fond hopes of success, much depends upon the attitude of one's mind. If with a smile upon the countenance one takes a bright view of life, life will be bright, but if, unfortunately, one takes a sombre view, it will be sombre, or will be even dark and dismal to the gloomy-minded. Life is a many-sided picture with lights and shadows throughout. Anyone who looks for the bright side of the picture

will surely find it, as the dark side will be apparent to all who look for it.

You may depend upon it, that the individual who assumes a negative attitude and says with never-failing constancy: "I am miserable and unhappy," will be so, for the very reiteration of such a claim tends to the condition that is so undesirable; while, conversely, the individual who with equal persistency says that he is well and happy, will naturally gather around himself an atmosphere of happiness that will buoy him up and impart comfort and courage under the most trying conditions of life.

Possibly that which will contribute most largely to permanent happiness is the adoption of a pure and lofty purpose—a purpose worthy of a man's best and noblest effort in the attainment. Difficulties are in the way, obstacles must be surmounted, life itself, his own precious life, must be sacrificed, perchance, to attain the end in view—no matter, moving on a plane far above the sordid things of earth, he pursues the even tenor of his way and is supremely happy.

To the elders in the European Mission, a great and noble purpose is not lacking. Under Divine authority they have become the willing standard-bearers of God's truth, swift messengers of life and salvation to the nations afar off, earnest advocates of the gospel of the meek and lowly Jesus, who led "captivity captive" and ascended to a throne of power on high.

The grave and mighty responsibility of searching out the honest in heart rests upon them, and embodies within itself a purpose that may well engage their attention in the coming days of the New Year. They should be humble, studious and prayerful, and, in all things and in all ways, be devoted to the cause of the Master. A slothful servant will be beaten with many stripes, but the willing and obedient will receive the plaudit, "Well done thou good and faithful servant, enter into the joy of thy Lord."

Every moment is precious, while time frittered away and lost will be followed by a life-long regret. Purity of thought, purity of motive, purity of action, will win the favor and blessing of God and bring unbounded success. And therein lies happiness. Souls are priceless in the sight of our Maker, and the conversion unto Christ of but a single one will ensure to the elder joy unspeakable with that soul in heaven.

Elders in Israel, as you go forth to gather the harvest, ever bear in mind the mark of your high calling. Be ye comforted, be ye blessed, be ye abundantly successful in your labors of love, and may you show by precept and example your worthiness to be called servants of the true and living God.

The pursuit of earthly objects alone is not only disappointing, but will surely lead to misery, if not despair. The case of Prince Bismark, the great German Chancellor, comes vividly to mind. He is reported to have said to a visitor upon one occasion: "I feel

weak and languid, but not ill. My illness is the want of the joy of life. My existence is no longer of any use. I have no official duties, and what I see as an onlooker gives me no pleasure. Should I live longer, it will still be the case. I feel lonely. I have lost my wife, and as regards my sons, they have their own business. With growing age I have lost interest in agriculture and forestry."

These pathetic utterances strike a cold chill to the heart, and remind one of the observation made away back in antiquity by the far-seeing author of Ecclesiastes: "What profit hath a man of all his labor which he taketh under the sun. * * * I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit. * * * And I gave my heart to know wisdom, and to know madness and folly: I perceive that this also is vexation of spirit, for in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

Great has been the life work of the distinguished German, but it has evidently not given him a satisfaction that can fill his declining years with peace and happiness. To enjoy these in life's evening, when the shadows become deep and dark, a man's life work must be calculated for eternity. That alone gives full satisfaction, when the vanity of all earthly things appears in its stern reality.

The following lines by Edmund Vance Cooke embody a sentiment that is pertinent and uplifting to a marked degree:

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it.

You're beaten to earth? Well, well what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you'll bounce,
Be proud of the blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl or comes with a pounce,
And whether he's slow or spry
It isn't the fact that you're dead that counts,
But only how did you die?

The *Star* takes this early opportunity to wish the elders and

saints generally, of the European Mission, a happy and highly prosperous New Year, with unbounded success in all the varied walks of life, but more especially in their important labors pertaining to the work of God.

RUDGER CLAWSON.

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## THE GOSPEL OF PRINCIPLES.

ONE of the most evident facts concerning the gospel of Jesus Christ is that it consists of certain principles. These are first, Faith in God and His Son Jesus Christ. The second is Repentance. The third Baptism for the remission of sins. The fourth, the bestowing of the Holy Spirit through the laying on of the hands of God's servants. Most Christians believe in the first of these, but discard the rest; but the Bible teaches them all. The truth is, many take the sacred record as their guide, but forget to follow its instructions. As the Savior did not explain all of His message at the one time, many consider some of His teachings are quite unimportant. The scriptures, however, are plain, and show that all of His teachings are essential parts of His message, and give the reasons why we are required to obey them. We are told what they are for so we can do them. Reading the scriptures, we learn that faith in God creates the desire within men to live in true relationship with Him. The story of the sending of His Son to save the race from sin and sorrow, if men will but listen, will awaken in their minds faith and confidence in their Maker. Then comes the second principle of the gospel, for when touched with the simple message, men desire to repent from their sins. The former desires have gone and they begin to hate the things which before they cherished. Having repented of their sins they are then led into the waters of baptism: the third principle, where under divine direction they are immersed by the servants of God and their sins are forgiven them. They are made clean and are prepared to take the next step, for they then receive the gift of the Holy Spirit, which power is imparted through the laying on of the hands of God's chosen servants.

These are the simple steps in the plan for our salvation as explained by the Savior and all of His Apostles. If men have been alienated from God they are brought near, for the sin that once separated them is now removed. The true relationship has been restored. Once bruised, broken and sin stained, they can now stand pure and erect in the sight of their Maker, for through obedience to the gospel they have become new creatures. Not by faith alone, but through obedience to the other principles also, for while each does its own certain work, yet each depends upon the rest, and men cannot be saved unless they obey them all. Faith does not do the actual work of repentance, though it leads

men to it. Repentance does not do away with baptism, though it leads men to obey that sacred ordinance, while baptism does not impart the Spirit of God but prepares the hearts of men for the reception of it. Each principle does its own work, and yet each works in perfect harmony with the rest. Take one away and you might as well destroy them all, because not one of them can be of value without the aid of the rest. The work of the first can only be realized as the last is completed. For what benefit is faith in God if men remain separated from Him by their sins, or what does it benefit a man to be baptized if he has no faith in the sacred ordinance. Thus we see that each and every principle of the gospel is necessary and essential in its proper order and arrangement. The seed that is sown in the ground does not merely depend upon the soil it is placed in, but it comes under the influences of the air and sunlight, and through the aid of these it grows and blossoms. It is the same with the seed of gospel truth which first sown in man's heart and mind, strikes root, and subjected to the necessary conditions of the gospel will remake the man in the likeness of Jesus Christ. The seed will blossom. The man will become the child of God.

There are Christians who strive to reach this result by another way. They have certain notions of their own, or their own way of interpreting the scriptures, but salvation can only be accomplished by their obeying the principles and ordinances of the gospel in the right way and in the right spirit. Their own theories must be abandoned. If God has intervened in man's struggle with sin it is because He knows men cannot succeed along lines of their own, even if the scriptures are the basis of their theories and doctrines. Many Christians believe in their interpretations of the Bible, and overlook the actual teachings contained in it, and many have deceived others as well as themselves, and while it may appear strange yet it is true that for more than seventy years the elders of the Church of Jesus Christ of Latter-day Saints have been trying to lead men back to the Bible. The trouble with Christians is to get them to believe what they think they believe, for it is the hardest thing in the world to get them to believe in the actual words and teachings of Jesus Christ. He taught faith; He taught repentance; He preached baptism for the remission of sins, and the necessity of being born of the Spirit, and when He was about to depart He sent His disciples into all the world with the very same message and the same principles and with the same power and blessings. The gospel is not haphazard. It is clear and definite. If men will obey its principles they will know of its truth. It took the life of Jesus to establish it, and if He was willing to endure the cross that we might receive it and enjoy its glorious benefits, surely we should be willing to receive what He died to give. In His death He made life possible, but life glorious and permanent can only be communicated to us as we obey His

teachings contained in His gospel message. It is the only way. We must have faith in God, repent of the sins committed against Him, enter into the waters of baptism for the remission of sins committed, and under Divine directon receive the Spirit of God which makes all things new. That is God's way and it is sure.

Glasgow. F. L. NEWTON.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home December 29th, 1910, per s.s. *Canada*: From Great Britain—Mark H. Green, William L. Parry, Isaac Read, John C. Cannell, Silas Hinckley, George M. Bybee, Jr., Charles Z. Romeril. From Switzerland and Germany—John Henry Buhler, Emil Kauer. With the company were six emigrants. Elders Hyrum H. Salisbury and L. R. Hamilton of the British mission have been honorably released and sailed for home December 31st, 1910, per s.s. *Caronia*.

**Baptisms.**—At a baptismal service held at "Deseret," South Tottenham (London conference), on December 14th, Elder G. W. Carlisle baptised one convert.

One more person was added to the Church of Christ by baptism at Belfast, Ireland (Irish conference), upon the afternoon of December 22nd, 1910. The ceremony was performed by Elder H. R. Merrill.

Two converts were baptised Thursday evening, December 22nd, 1910, at No. 40 Donegall Street, Belfast (Irish conference.) Elder I. Melvin Osborn officiated.

A baptismal service was held in the Oldham Public Baths, Middleton Road, Chadderton (Manchester conference), December 31st, 1910, when one more soul was added to the fold. Elder A. F. Wilson officiated.

At Portsmouth (London conference), on December 28th, 1910, two converts were baptised in the open sea by Elders C. B. Petty and Carl Eddington.

**Successful Socials.**—A successful social was held in the Rochdale branch (Manchester conference), on December 26th, 1910, in honor of Elder J. H. Bankhead, who has been released to return home. A nice present was given him, and a pleasant evening was spent. There were about sixty saints and friends present. Light refreshments were served.

On Monday, December 26th, 1910, at Westgate Hall, Bradford (Leeds conference), the officers and teachers of the Sunday School entertained the children of the branch at a Christmas tea party. About sixty children enjoyed themselves in games and other amusements. In the evening, members of the Sunday Schools ren-

dered an interesting program, which was very pleasing to the large gathering of parents and friends.

On Monday, December 26th, 1910, a very successful social was given at 31 King Street, Wigan (Liverpool conference). An enjoyable time was had by all. About thirty saints and friends were present. A dainty lunch was served and games played.

About one hundred saints and friends of the Blackheath branch (Birmingham conference), enjoyed themselves at a social held in the Cross Hall, Monday, January 2nd, 1911. Professor Jones of Old Hill, again favored us with some excellent selections. Much credit is due Mr. Tout and others who contributed to make the affair a success.

An entertaining social was held Wednesday evening, December 28th, 1910, in the Temperance Hall, Hanley, Staffordshire (Birmingham conference), in honor of Elder D. G. Selman, who has been released from his missionary labors in England, and is now returning home. A number of saints and friends were present, with Sister Howard and several elders of the conference. The evening's program consisted of songs, recitations, a few games and refreshments. Elder Selman was presented with a nice stick pin. He afterwards spoke for a short time in a very feeling manner.

A very successful social was held December 30th, 1910, at Thrift Hall, Pasture Street, Grimsby (Hull conference), where one hundred saints and friends met and had a very enjoyable time together. After a short program was rendered, which was a credit to all concerned, the evening was spent in playing games and enjoying the refreshments that were served. All took an active part, and seemed well pleased with the evening's entertainment.

A tea and social evening in connection with the Sunday School was held in the room of the Temperance Hall, Walsall (Birmingham conference), on Tuesday, December 27th, 1910, at 7:30 p.m. The arrangements were carried out by the members of the Sunday School, and the tea, which was of a very pleasant and enjoyable nature, was well served by the sisters of the branch. There was a good number of friends present, and they enjoyed themselves very much, and hoped it would not be long before another social evening was held. A good number of pleasant games were indulged in, after which the superintendent of the Sunday School, Brother J. Carter, presented several beautiful books to the children of the School for their regular attendance and good conduct. We were also favored with the presence of President T. F. Greenwood, and Elders Sargent, Davis, Sessions, and others. Songs, recitations, etc., were rendered by Brothers Pitt, Assistant-superintendent Carter, and the Misses Pitt and Crumpton.

On Wednesday, December 28th, 1910, a social was held at 144 George Street West, Hyde (Manchester conference), in honor of Elders J. H. Bankhead and H. C. C. Rich, who have been honorably

released to return to their homes in the mountains. Each was presented with a set of knives and forks given by the saints and friends of the Hyde branch.

A farewell party was held in honor of Elder W. S. Beatie, Saturday night, December 31st, 1910, at 40 Donegall Street, Belfast, Ireland (Irish conference). A pleasing program was rendered, after which refreshments were served. Elder Beatie has fulfilled a good mission, and will take the love and esteem of the saints and elders with him when he leaves our midst.

A very successful tea and concert was held in the Leeds branch of Leeds conference on Tuesday, December 27th, 1910. The young ladies gave a short, but very enjoyable concert, after which those who were present indulged in games, etc., and a very enjoyable time was had by all. The sum of £1 0s. 8d. was realized, which will be expended for music for the choir.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson VII.—Baptism.

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance: (3) Baptism by immersion for the remission of sins; * * * *Articles of Faith, 4.*

I. Nature of Baptism.

1. Third principle and first essential ordinance of the Gospel. (Explain distinction between a principle and an ordinance.)
2. Witness of covenant between the repentant sinner and his God. (B. of M., Alma 7: 15.)
3. Condition on which remission of sins is promised. (Acts 2: 37, 38; Mark 1: 4; Luke 3: 3; Acts 22: 16; B. of M., II. Nephi 31: 17; III. Nephi 7: 24-26; 30: 2; Doc. and Cov. 19: 31; 55: 2; 68: 27; 76: 51, 52; 84: 27, 74.
4. Means of admission to membership in the Church of Jesus Christ. (Doc. and Cov. 20: 37; B. of M., II. Nephi 31: 17; III. Nephi 28: 18.)

II. Establishment of Baptism as an Ordinance.

1. The requirement of baptism made known to Adam. (See P. of G. P., Moses 6: 52-62; note in this connection that faith, repentance, water baptism and the reception of the Holy Ghost, in other words, the first principles and ordinances of the Gospel, as revealed in this last dispensation, were taught to Adam.)
2. Adam receives baptism (same chapter, verses 64-66.)

III. Fit Candidates for Baptism.

1. Only those who are prepared through faith and repentance. (Doc. and Cov. 20: 37: Doc. and Cov. 20: 71: compare Acts 2: 37, 38; B. of M., III. Nephi 7: 24-26.)

2. Children under the age of responsibility are therefore not eligible. (a) Infant baptism unreasonable. Young children are incapable of exercising intelligent judgment as to right and wrong, as to good and evil; they are therefore not responsible. Faith and repentance cannot be expected of them. In justice they cannot be judged by a law they have not learned and cannot comprehend. (b) Infant baptism unscriptural. (Bible scripture neither authorizes nor condones the baptism of infants. Book of Mormon scripture condemns the requirement of infant baptism as sinful and iniquitous. (B. of M., Moroni 8; read the entire epistle.) Modern scripture forbids the baptism of infants. (Doc. and Cov. 20: 71: compare 68: 25-27.)

General reference: "The Articles of Faith, Lecture VI, pp. 122-130.

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## DIED.

Dinsdale.—At Darlington, Durham Co., December 10th, 1910, Albert Victor Dinsdale; born June 25th, 1910.

Clapham.—At Bradford, Yorkshire, England, December 21st, 1910, Sister Mary Fowler Clapham, aged 82 years. The deceased was baptised on September 16th, 1899, by Elder H. C. Burton, and confirmed by Elder Charles Woolfenden.

Lovett. November 24th, 1910, in Salt Lake City, Utah, George D. Lovett, son of James T. Lovett and Mary Ann Dennis, born December 31st, 1866, in Nottingham. He emigrated to Utah in 1883, and in 1888 returned to England on a mission, laboring in the Sheffield and London conferences. Funeral services were held November 27th, 1910, and interment took place in the city cemetery.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"I bless God I have been inured to difficulties; and I never found God failing when I trusted in Him."*—OLIVER CROMWELL.

No. 2, Vol. LXXIII. Thursday, January 12, 1911. Price One Penny.

## THE VALUE OF TIME.

"LOST capital may be restored by diligent use of experience; time lost is lost forever."

Another section of time has passed away never to return to us again, and as we stand at the commencement of this new year, we look back over the past twelve months and wonder, What value has that time been to us? We try to determine what we have done for ourselves and for humanity. Too many of us figure up what we have made rather than what we have become. God, in His wisdom, has given us these few years of what we call mortality, not to see how many dollars we can make or how many poor souls we can crush in our race after wealth, but in which to study and grow and develop. Jesus, in His teaching, clearly tells us of the end which the Father had in view when He placed us here upon the earth. In speaking to His disciples, the Savior said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

If this be the ultimate end which man is to attain by living this life, then it should be the standard by which we measure the value of time. Our successes and failures should be measured by the effect which they have had upon the soul. Any use of time which has brought man nearer to this high mark of perfection is not lost time, even though it be counted an absolute waste from an earthly point of view. The things of this life are but a "vapour that appeareth for a little time and then vanisheth away," but the character or soul of man lives on forever.

Every man is potentially a perfect being. He only needs training and developing and drawing out. God has given us this life upon earth as a special class in character development. He has brought

us into this laboratory and has furnished us with the necessary apparatus and has given us the opportunity to experiment and to learn the laws of nature, not so much for the effect we shall have upon nature, but for the knowledge and development which those experiments will give unto us. Every moment, then, should be used for this purpose. Every act should have behind it this motive—development, perfection.

We are too apt at placing a commercial value on time. It has a commercial value from the fact that the hope of reward serves as an incentive to labor, and labor develops the character. Time that is used in mere money getting for the money alone or for the pleasures which money can buy, is wasted time and often it is worse than wasted from the fact that it sometimes hardens the heart of the individual and dries up the finer emotions and robs him of his faith in God.

"Time is money," is the old adage. "Time is character," would be a better one, and more nearly correct. Wasted time is not money but it is character—bad character. Character is continually growing; it is not made. If the thoughts of the individual are clean and pure; if his time is spent in well-doing; if faith in God and in His grand designs is springing up in his soul—a well of living water—his character will grow into a perfect being; If the individual allows himself to think earthly, carnal thoughts or seeks earthly ends; if his time is spent in idleness, his character does not cease to grow—not for an instant—but the growth will be abnormal and gnarled and bent: a crooked thing unfit to be in the presence of God. The character is the man.

At this season of the year, when it is so customary for us to take an inventory of our past year's work, let us try to figure our losses and gains by God's standard of measurement, for, after all, His is the only opinion that will count. Let us not think of the money we have lost or gained nor of the opportunities that we have missed to make more, but rather, let us determine the effect which those experiences have had upon our souls. There is where God looks for results. If a failure in business has made our hearts more tender, more sympathetic or more lenient towards the poor, or has humbled our ungodly pride; if a business success has afforded us opportunity to ease our brother's burden or has aided us to develop our talents, our time has been well spent, for we have taken a step forward along the line of progression. On the other hand, if a seeming success or failure has made us more cynical, more forgetful of God, or has steeled our hearts against a brother's needs, our time has been wasted and our characters warped. Then, in order to ascertain our waste or use of time, it is not necessary to go over the past. We need not look backward but inward. The heart is an excellent bookkeeper and has its balances always forward. As a writer has said, "The question is not what have I (or what have I done), but what am I?"

Abraham Lincoln, the man who won the title of "Honest Abe," and the hearts of his people at the same time, declared that he had rather be right than president. That was a noble stand to take. He was accepting God's value of time. He would have counted the time well spent and his year a success had he been forced to go back to the little log cabin, if his conscience were still clear; while on the other hand, a seat in the White House as the head of a great nation would have been counted as a poor reward for his honor—his character.

At the beginning of this new year, let us endeavor to forsake lower earthly aims and ideals, and accept as our goal that perfection of which the Savior spoke. Let us remember that the experiences through which we pass do not count for anything except the effects which they have had upon our souls. Man is greater than his environment. The good sego and the poison one grow side by side on the hill. One draws from the soil, the sunlight and the showers, sweet life-giving elements, while the other draws from the self-same sources substances which are fatal to animal life. So it is with man. Only the portions of his environment which he assimilates become part of his character.

Let us then determine to make as our end for this year, aye, for this life, our own development. Let us have for a motto the words of "Honest Abe": "I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have." If we will all determine to live up to what light we have, although our lives may be failures from a worldly point of view, we shall find at their conclusion, that our time has not been lost, but that these seeming failures, in God's infallible judgment, have been the grandest successes.

16 Lawrence Street, H. R. Merrill.
Belfast, Ireland.

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## LIBERTY AND LICENSE.

Perhaps there are no two words in the English language so generally misunderstood or misconstrued as those which form the subject of this essay. So many speeches have inflamed the populace, often by irresponsible demagogues, but sometimes by men inspired with real patriotism, that liberty has come to mean to the mind of the average man, a kind of freedom from the autocratic control of some system of government. Wars have been fought, and lives wasted, in the establishment of political conditions which were honestly believed to make for the complete liberty of the people, who, after experience of their new conditions, found that they had merely changed one form of despotism for another. This applies, not only to social but to religious commu-

nities. Just as dynasties have been overthrown to make way for so-called democratic government, so has one religious system or creed, been supplanted by another. Whatever the result of either a social or religious revolution may have been, there has always been a powerful minority of dissatisfied adherents to the older condition, these, "nursing their wrath to keep it warm" have been the principal factors in the seething undercurrent of political or religious feeling with which every controlling power, whether it be the presiding authority of a state or of a church, inevitably has to deal. We are not particularly concerned with the causes and effects of political or religious upheavals that it is necessary to attempt a review of the countless revolutions which have effected the progress of the peoples of the world, but there are eternal principles of truth: fundamental, unalterable laws, under which men were created, the workings of which in every race, while they have tended toward the march of progress and the development of intelligence, have not been accorded the importance they deserve in their relation to the fact that what is true of the individual, will ultimately be true of the nation or the church.

"He is a free man whom the truth makes free, and none are free beside." Men will clamour for a franchise, record their votes, see the measures they have advocated framed as the laws of their country, and then, for the sake of some personal advantage, transgress those very laws and find themselves in prison as the result. Their freedom may have been assured so long as they obeyed the law, but when they transgressed it, their liberty ceased. The condition upon which men are supposed to have their right of franchise, is that they will uphold and sustain those men for whom they vote. It is an implied contract that, when laws are made by the authority voted to power, that the constituents fulfill their part by obedience to the laws made. Laws are made for the general welfare of a community, by the best men whom that community can appoint for the purpose, and freedom can only exist as long as the laws are impartially administered, so, for the general good of the community, those who disobey the laws, must suffer the prescribed penalty in the interest of the general body, whether it be church or state.

It is logical then to conclude, that when an authority is appointed, it is the duty of every member of the state or of the church, and it is with the Church of Christ that we are immediately concerned, that they should render every assistance in their power to maintain the authority of those called to preside. Otherwise there can be no order in any system of government, and order is heaven's first law. The free agency given to man, only renders him free so long as he obeys the laws of the church. As soon as he transgresses some law of the church, he becomes subject to some other law. "He to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."

Members of the church are no longer in the enjoyment of the liberty of the gospel when they become a law unto themselves. There is no compulsion, and men or women can think or do what they like, but if it is not in accordance with the gospel, they have sacrificed all right to the blessings and benefits of the gospel, because they have broken their part of the contract. It is because men have transgressed the laws, and broken the everlasting covenant, that we have the religious chaos which necessitated the present dispensation of the gospel, in order that men may have another, and their last, chance to obey it. The beginning of the universal apostasy was when some persons, maybe thinking they saw a better way, forgetting that what they thought a better FOR THEMSELVES, a way which would make for THEIR OWN individual comfort, was not the way of the Lord, nor in the interest of the eternal salvation of their fellows or of themselves, it merely served their turn to justify them in their own sight, or in the sight of men. And it is by the license which men take to themselves that the beginning of apostasy comes. The man who thinks that he has a right to disobey some law because he knows another does it, has become amenable to the law which is forbidden, has ceased to be the servant of God, because the law he obeys is not of God.

The principles of everlasting truth which form the gospel as revealed to the world, both in former and in latter times, through His prophets, were provided by God to govern every possible proposition of our lives, and it is in order that our lives may be perfected that these truths are being preached throughout the world. Either we accept these principles as being true, or we do not. It is fairly easy to keep well within the requirements of the common law and so far, we are a law abiding people, but, judged by that standard, and considering the small proportion of crimes committed by the public against public law, it would be absurd to say that the nations, as nations, are wicked. The trouble lies in the fact that men have acquired a certain proficiency in sailing as closely to the wind as possible without committing any indictable offence. And that is the trouble in all churches which have prevented their members, or their priesthood, receiving the revelations of the Almighty and has cut off the gifts and blessings of the gospel from the world in general. Now, how far is this true of the Church of Christ to-day? We have the perfect law, the divine authority to administer it, the privilege of gaining power through the Holy Spirit to assist us in obedience to all the laws, yet we go astray, even as the saints of former days went astray, even while in personal communication with the Savior. The great reason is that men consider too much their own comfort or aggrandisement, rather than the good of God's people. They too often find themselves in the position which Peter did when he denied the Christ. It is not what we know, but what we will do

under adverse circumstances, which marks the real follower of Christ. Just as it requires constant practice to learn music, shorthand, engineering, or anything else worth while, so it requires the same consistent effort to acquire the habit of doing the right thing spontaneously at the moment it is necessary.

A consistent effort in this direction, will suggest to any minister of the gospel whether he is pursuing the right lines when endeavoring to convert men and women to the truth. What it takes to induce a person to join the Church, it takes to keep him in it. If it is the love of truth for truth's sake, the truth will always be palatable, the saint will always be guided by the spirit of truth, and will never be found involved in scandal or unseemly behavior. If they do go astray, the real truth of their position will be apparent to them the moment they hear or read of the principle which condemns them, and they will need no cajoling, fussing or threatening to set their lives right, they will do it themselves. The very fact that they have been able to appreciate the necessity of reformation, places them in communication with the spirit through which comes the power to perform the desired work of practical repentance.

The Savior said, we are told, that we shall not commit adultery, but He added, man should not even look upon a woman to lust after her. There is the spirit of the law. No man who truly believes in the rights of his fellows to all they have honestly acquired, will ever be a thief, and the commandment, "thou shalt not steal," would not be necessary, for no man would ever be a thief. The man who needs promises of future material advancement, or assistance, before he will accept the gospel, is better without it. It will take further promises to keep him in line with his duty, and as soon as one promise is broken, away goes his so-called faith in the gospel. No elder has any right to make such promises, or to exercise personal influence upon men or women to induce them to become members of the Church of Christ. Such persons will be converted to the elder and not to the gospel. It will demoralize his life and lead him to other liberties which are not freedom, but slavery to his own desires. God does not tempt men, they "are enticed by their own lusts." Under the laws of the gospel, no provision is made for men to mould these laws to their own uses or predilections. It was in such cases as the baptism of Novatus, when priests, for their own or their convert's convenience, changed the ordinance of baptism. They could not see any harm in it, it was only "an outward sign of an inward grace," but from that breach of the law came all the other unauthorized forms of baptism. And so, every liberty we take with the plain and clearly explained laws of God, is robbing us of the power of the gospel. One dereliction of duty leads to another, until nothing matters, and we go from bad to worse until we have not sufficient moral character left to carry out

another practical repentance. Having surrendered ourselves to another system of government, the laws of the flesh, we alienate ourselves from the government of the kingdom of God, because we elect to obey the laws of the body rather than those spiritual laws of eternal progress which alone can entitle us to be joint heirs with Jesus Christ to the kingdom of God.

It is the same with every principle of the gospel, once one begins to seek the easier way, or the way which will combine these principles with the lusts and desires of a carnal nature, the descent is easy. Once the saint begins to think that half the proper tithing is enough, it will not be long before a quarter will be too much. And so on with every breach of duty. It is when we begin to take liberties with the eternal truths, that we turn them into fables. Instead of the gospel being the law of liberty to us, we shall be convicted and condemned to the chains of unsatisfied ambitions from which our struggles to free ourselves only cause us the more pain, for the gall of the chain will be greater the more we strain at the shackles.

Let those who vaunt the so called liberty of their chosen country, consider whether that is so much to boast about as the knowledge that their souls are free of contamination with the influences of the world. their spirits free to ascend to the source of intelligence to be filled with more light continually, and they will find little time to dally with temptations, to trifle with the things of God, to subvert the masterpiece of the Creator into a mere time server, shuffling through the glorious opportunity which we call mortal existence, with no ambition beyond having a good time. There is a real good time coming, but not yet, we could not appreciate it if it came yet. We can find the joys of anticipation and obtain gleams of glory as we gain intelligence. far greater than any of the sensations of mortality, even were we able to gratify every one of them; and these glimpses of our Father's home, are sufficient reward for anything we can do in this life, the honorable and legitimate loves of our wives and children, our husbands, mothers and fathers, are, to the pure in heart satisfying enough for the men of the greatest intelligence this world has ever known; and "blessed are the pure in heart, for they shall see God."

Within the scope of a short article, it is impossible to deal with this great subject as it deserves, but whether we be elders on a mission to the nations of the world, or members of the Church of Christ in any other capacity, to some extent we know the law, and that is what we have to obey if we expect to gain the blessings of obedience. These blessings come through obedience to the laws as revealed, and not to an abridgment or a parody of them made in conformity with ideas men may have which are the liberties taken with, and will never give to us, the true liberty of the gospel.

Birmingham. E. A. Cooke.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 12, 1911.

## TRADUCERS WE HAVE ALWAYS WITH US.

SINCE its very inception in this dispensation, the Church of Jesus Christ of Latter-day Saints has had its traducers. Sometimes they have flocked around the saints like hungry hyenas, and at other times only a lonesome and occasional howl has been heard in the outer darkness, but always the devil has had his hate-inspired imps on the trail of the people of God. And, remarkably enough, these imps usually arise and show themselves in the shape of professors of Christianity. Doctors of Divinity, so-called, find congenial employment in the service of "the father of lies." This condition, while serio-comic, is not new. The meridian of times had its representatives who assailed Christ and everything divine, finally accomplishing His crucifixion. A perusal of the gospels, will disclose this fact. For instance, Jesus spoke to His disciples regarding the passover, saying that at that time He should be crucified. "Then assembled together the chief priests and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him." (Matt. 26: 3, 4.) "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude. with swords and staves, from the chief priests and elders of the people." (Matt. 26: 47.) Pilate wished to release Jesus, "but the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." (Matt. 27: 20.) It seems that in all persecutions and conspiracies against the kingdom of God, in ancient as well as modern times, pseudo-religionists are the prominent actors. If they are too fearful or weak to do the work themselves, they stand in the background and urge others on. Occasionally a recruit comes from some other walk in life, but no matter whence he comes or what he is, the clergy hastily assimilate him and he becomes one with them in mind and purpose. Such a one is Hans P. Freece, who is at present lecturing in the British Isles. Mr. Freece comes here, he says, as the official representative of the Interdenominational Council of Women, to stir up a sentiment in this country favorable to the enactment of laws prohibiting "Mormon" missionaries from proselytising in Great Britain—something analagous to the action several years ago, of

the Prussian authorities. However, we have nothing to fear from Mr. Freece. Much abler men than he have sought the same ends in this country without success, for the Britisher is a hard-headed, justice-loving character, less emotional than the German, and will weigh the facts calmly and dispassionately. Therein lies our safety from molestation. If we can only be *investigated thoroughly* and without prejudice or malice, the object of our presence in this land will have been accomplished. We stand always amenable to the laws where we reside, and we court the most searching inquiry into our relation to law and order and morality, at the hands of the proper authorities.

Speaking of the proper authorities, it has always been a matter inexplicable to us that people like Mr. Freece, for instance, and the clergymen who support him, should go about the country charging the "Mormons" with unspeakable crimes, and yet never lodge a complaint with the officers of the law. It cannot be that they lack faith in the integrity of those entrusted with the enforcement of the laws, can it? These misguided traducers lay crimes at our doors for which punishment is abundantly provided in the statutes of every civilized nation on the globe. If anyone in this country is in possession of facts involving the Church of Jesus Christ of Latter-day Saints, or any of its officers or members, in any infraction of the laws whatever, that person is a traitor to his own good government if he doesn't place his information in the courts in a way that cognizance can be taken of it, and the offenders be brought to task. In the absence of such proper and obligatory action, isn't it reasonable to suspect insincerity on the part of our traducers?

We have no desire to devote much time or space to Mr. Freece, and as a conclusion to his part in this article, we reproduce a letter written by his sister, a practising physician in Utah, and published in the *Richfield Reaper*, under date of June 4th, 1908:

"Salina, Utah, May 25th, 1908.

"An article published in one of the State papers which is a synopsis of a lecture given in New York by H. P. Freece came to my notice, and I want to say to the community that I do not approve of the article. I want to say that in no community could the people have been more considerate. I have been given a square deal by the people, as a whole, since the day I landed in Salina. I can also speak for my brothers and father and they feel that they owe an apology to the people for the article that appeared in the paper, which was uttered without our knowledge or sanction, and that we are none of us responsible for anything that comes from that quarter.

"Yours truly,

"MARGARET A. FREECE."

That shows the esteem in which his own hold him. We leave

the public to judge of a creature that will slander the source of its being—befoul its own nest.

In the light of the foregoing, our friends may pertinently ask why we do not bring action to suppress those who vilify us so outrageously. In answer, we could perhaps do no better than to submit the contents of a letter which we wrote to a friend in this city on the 23rd of last month. We regard this friend very highly and prize the good opinion he has often expressed of us, hence our concern. The letter follows:

"Only one remark you made last night caused me any uneasiness regarding the opinion you may have of us as a people. It was when you said, 'What gets me is that if there is no truth in the things these fellows say, how dare they say them?' That question has often caused friendly disposed men to pause and indulge in a lot of thoughts; men, I mean, who have had positive predilections in our favor. But, once they grasp the 'Mormon-mind' on that subject, I believe our stock goes up higher than ever. Summarized, it is this:

"(1) We are organized to prepare a people for the Millennium, when Christ shall assume the reins of government. Naturally He will rally round Him as aids, those who have prepared themselves by clean living and righteous thinking to associate with His lofty Presence, and have learned and practised His plan of organization and government. The gospel of Christ as taught by us, includes all of that.

"(2) One of the duties imposed upon us as forerunners of His second coming, is that we make known these facts in all the world. 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: then shall the end come'—the end of the powers of evil. We are vigorously working out this commission.

"(3) Prosecuting libelers and slanderers would require unlimited money—money which we think is put to better use in doing missionary work such as I and my companions are engaged in here. It would also take up a lot of time of a lot of men whose services are needed in all nations to preach "the gospel of the kingdom." As missionary work is quite the largest job the Church now has in hand, we are averse to letting *anything at all* interfere with it.

"(4) As professed followers of the meek and lowly Jesus, we feel like incorporating in our lives the Christ-mind, as far as our fallible natures will permit. The Christ-mind is exhibited in these passages: 'Resist not evil: (that is, harshness and injustice) but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain.' 'Father, forgive them, for they know not what they do.'

"It may seem odd to you that we are not more concerned over these animadversions. But, we are philosophers, in a sense. We have seen that much good can come out of seeming evil. Our opponents act as advertisers for us in keeping us before the public, and while we think, very naturally, that we could shape advertising to better purpose, yet it isn't in our hearts to despise *any* aid. Many Jews came to Paul in Rome (Acts 28: 22) wishing to hear of the Christians because 'we know that everywhere it (the Christian sect) is spoken against.' We cannot be sure, but the likelihood is that they were attracted by the evil reports; some few, perhaps, through curiosity, but the majority—and desirable element—to find out for themselves whether such evil things as were said, could really be carried on in contravention of the laws. On just the same principle thousands are induced to investigate us—and *investigation is what we want*. Of course, the strictures of our traducers are at times extremely annoying to us, but patient endurance is a Godly virtue."

Corroboration and endorsment of the sentiment in the last paragraph above, is found in a part of a statement made to the world by the First Presidency of the Church, and published in the *Millennial Star* of January 5th this year, as follows:

"We are for peace, and not for strife or animosity. We deplore dissension and abhor abuse. Though we submit to misrepresentation, it is none the less repellant to our sense of fairness and right, and we oppose retaliation and counter crimination. We counsel forbearance, being willing to leave our cause and our course in His hands who declares that He will repay. We prefer the olive branch to the sword, and silence when slandered to hasty rejoinder."

Now, while the provocation may be great, it would not be in keeping with our mission to answer defamers in kind. We must stoop to their level to do that, and we cannot afford it. We may abhor abuse and regard with disgust the spirit that will lead men to abandon themselves to conscious lying, but it is for us to keep our eyes to the front, never faltering in the execution of our Divine calling.

S. N. L.

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WE can all be angry with our neighbor; what we want is to be shown, not his defects, of which we are too conscious, but his merits, to which we are too blind.—R. L. STEVENSON.

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**Special Notice.**—We have recently issued from the press two pamphlets (twenty-eight pages) by Elder John Morgan, entitled, "Doctrines of the Church of Jesus Christ of Latter-day Saints," and "The Plan of Salvation." They are printed on good paper, bound in attractive covers, and can be obtained at the *Millennial Star* office, 295 Edge Lane, Liverpool, price 3s. 6d. per hundred.

## HEROES.

A MAN who retains his presence of mind amidst dire peril and rushes into the very jaws of death to accomplish some feat that may save precious lives or property from destruction, is universally hailed as a hero. So he is. But these men are not the only heroes upon our planet, nor are they the greatest. What of the people whose lives are full of misery and persecution, whose every hour is full of trials and temptations? The people who are mocked and scorned and often injured bodily and yet do not retaliate or seek to have revenge upon their oppressors. The people who are not afraid to face the world with truth, and even die as a testimony of their faith. Are these not heroes indeed?

The heroic element was sublimely manifested in the person and character of our Lord and in His immediate followers. Think of the awful persecution that followed the steps of those great heroes! And why? Because they pandered not to the world.

God's only begotten Son denounced the hypocrisy of the priests, and pointed out the true and only way of salvation. Immediately He was denounced as an impostor, and eventually suffered a most cruel death, as did all of His faithful apostles and disciples. Then arose religions claiming to be followers of the martyrs which they had massacred. But the gospel was altered, the fundamental ordinances done away with, and the world liked it, because it was of itself. Christianity, as it was termed, spread rapidly, until the scriptures got abroad and were read and criticized. Consternation and confusion then broke out, and the devil rejoiced as he threw dust into the wise men's eyes. Religions sprang up like mushrooms, and much blood was spilt between contending parties. Earnest seekers after salvation groped about in the darkness which covered the whole earth. They were mystified and no one seemed able to help them. But One was watching over all.

God, in His infinite mercy, pitied His misguided children, and at last, upon earnest request, He shed forth a tiny ray of light. The honest in heart perceived it, and hastened to bask in its warmth, and it expanded, until to-day the whole world feels its influence.

But Satan was aroused by this intrusion upon what he had regarded as his own, and his mighty armaments thundered forth, until the earth shook beneath his wrath. All the vile slanders and vindictive bolts which Satan could muster were hurled relentlessly at these few faithful heroes who nobly stood up against all the world and declared their faith.

These are heroes indeed. Heroes in God's sight, who will give them the exaltation that the world denies them.—(A paper read before the Belfast Mutual Improvement Association by BLEVIN ATKINSON, on December 1st, 1909.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home January 7th, 1910, per s.s. *Celtic;* From Great Britain—Albert H. Powell, H. C. C. Rich, J. H. Bankhead.

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**Baptisms.**—On Sunday, January 1st, 1911, at "Deseret," South Tottenham (London conference), Elder James W. Saville baptised one convert. Also at the same place on Wednesday, January 4th, 1911, Elder R. T. Petty baptised one.

Another convert was initiated into the fold of Christ by baptism in the sea at Portsmouth (London conference), January 1st, 1911. Elder Carl Eddington performed the ordinance.

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**A Slippery Preacher.**—President Monson, of the London conference, met a young minister in London a short time ago, T. E. Entwistle by name, and had a spirited discussion. When the minister had exhausted himself he began the regulation abuse which men of his cloth invariably employ in lieu of argument. President Monson did not care to answer abuse, so he left the man. The minister assumed that because his abuse hadn't been noticed, he had scored a victory, and he began corresponding with a young man of the Church with whom he was acquainted. These letters were turned over to President Monson to answer, and a lengthy correspondence ensued. Finally the minister issued a challenge for a debate, and President Monson accepted. The subject framed by the minister was: "Resolved, that the Mormons are Anti-Christian." He was to take the affirmative and President Monson the negative, but before the date set, the minister decided it would be better to have President Monson bear the burden of proving that the "Mormons" are Christians. This was agreed to and the time set for December 26th, at "Deseret." When the time arrived, there was a crowd, but no minister, so there was no discussion. He was given all the latitude in the world, choice of subject, time, chairman and so forth, but for reasons which no doubt discretion taught him, he didn't keep his appointment. This man has gone to Leicester to officiate in the "Church of Christ" at that place. Likely he is smarting under the calling of his bluff and will have something to say there where he has not been humbled. President Monson has all the correspondence that passed between himself and Mr. Entwistle and would like to meet the gentleman on the footing at first arranged, or will furnish our people of Leicester with an outline of the discussion carried on by mail. Such men as this are sometimes encountered early in their career, but when they get their eye teeth cut they are more wary.

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**Successful Socials.**—The Relief Society of the Kidderminster

branch (Birmingham conference), gave a farewell entertainment and tea in behalf of Elder Alfred Fallows, who has labored there for eight months, and has been called to the Warwick branch. About seventy saints and friends assembled to participate in the evening's enjoyment. Elder Fallows was presented with an elegant fountain pen as a token of appreciation.

A social was given by the saints of the Paisley branch (Scottish conference), Monday evening, January 2nd, 1911, at 96 High Street, in the Masonic Hall. The main event of the evening was a Christmas tree for the Sunday School children, each child receiving a present for his attendance at Sunday School. A short program was rendered and a nice lunch served. The hall was well filled, many friends and visiting saints being present.

The Relief Society of the Northampton branch (Birmingham conference) held their first tea and concert in the Latter-day Saints' Hall, St. Michael's Road, on Thursday, December 29th, 1910. A large number of saints and friends were present and a splendid program was rendered. Among the visitors were a number of the traveling elders, with President T. F. Greenwood and Sister Sarah A. Howard of the Birmingham conference. Both tea and concert were a decided success. After all expenses were paid, £1 7s. was realized.

On Saturday, January 7th, 1911, a successful social was held in the Neville Street Church, Oldham (Manchester conference), in honor of Elder C. D. Spence, who has been released to return to his loved ones and home in Utah. A gentleman's dressing case was given him as a token of respect by the saints and friends of the Oldham branch. A pleasant evening was spent and the program consisted of songs and recitations. Light refreshments were served. Seventy-six saints and friends were in attendance.

Thursday evening, January 5th, 1911, the saints of the Glasgow branch (Scottish conference), held a New Year's social in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow. A very interesting program was rendered, both saints and friends taking part. Early in the evening during an interval in the program, a dainty luncheon was served, and later on games were played, which added interest to the occasion. The attendance was very good, being the largest social gathering among the saints of Glasgow in many years. Many friends and investigators were present, and all seemed pleased with the evening's entertainment.

A very successful tea and social was held at the Gate Hotel Assembly Rooms, Nuneaton branch (Birmingham conference), January 7th, 1911, where about sixty saints and friends met to show their love and respect to Elder Lester C. Kearl, who, after laboring here for the past nineteen months, has been transferred to Leeds conference. Much credit is due the sisters of the branch for the pleasant and enjoyable tea. Some simple games were indulged in and all had a good time, after which a beautiful and

useful present was given to the departing elder. The social was given by members of the branch.

A very successful tea and concert was held at the Unity Hall, Burton Road, Derby branch (Nottingham conference), on Wednesday, December 28th, 1910, with about one hundred and fifty saints and friends, including about thirty elders who had just previously held their monthly Priesthood meeting at Derby, with several elders from the Birmingham, Leeds, Newcastle and Sheffield conferences. The arrangements were carried out by the members of the Sunday School and Relief Society, with Sister Bradley president. After a good tea was served, we were favored with an excellent program, consisting of songs, recitations, etc., including some excellent selections by the Derby branch orchestral band, under the able leadership of Elder Laurence M. Brown, with Sister Kendall at the piano. A number of very pleasant games were indulged in. The superintendent, Brother James E. Bradley, with assistants, distributed the prizes and suitable articles to the scholars, some of the elders coming in for a share. A good number of the friends and investigators expressed their joy and pleasure at the good time they had spent among the "Mormons," and hoped it would not be the last.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson VIII.—Baptism (Continued).

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins: * * * *Articles of Faith, 4.*

I. Baptism is Essential to Salvation.

Note in connection with this proposition that many of the scriptural proofs already presented as to the nature and purpose of baptism are equally applicable here. The following points are worthy of special consideration.

1. Baptism is required of all who have reached the age of accountability; none are exempt. Note the Savior's words to Nicodemus, unqualified, unbounded as to general and universal application. (John 3: 1-5. See further John 4: 1, 2; Matt. 28: 19; Mark 16: 16; and compare Doc. and Cov. 112: 29; B. of M., I. Nephi 10: 7-10; II. Nephi 31: 4-14, 17; Mosiah 18: 8-17; Alma 5: 61, 62; 9: 27; 19: 25; 62: 45; Helaman 5: 14-19; III. Nephi 1: 23; 11: 22-25; 12: 1, 2; Doc. and Cov. 68: 8, 9; 84: 64, 74.) (a) Even Christ, the one sinless Man, had to comply with this requirement (Matt. 3: 15; compare Mark 1: 9, and Luke 3: 21; see also B. of M., II.

Nephi 31: 5-8.) Note the significance expressed and the humility shown in the Savior's words impressing the necessity of His baptism—"For thus it becometh us to fulfil all righteousness." (Matt 3: 15.) (b) Even the dead are not exempt. The living and the dead are alike as to responsibility and judgment. (Acts 10: 42; II. Timothy 4: 1; I. Peter 4: 5; see also Romans 14: 9; and compare Luke 10: 36, 38.) The Gospel to be preached to the dead. (I. Peter 4: 6; 3: 18-20.) Christ's work among the dead was foretold. (Isaiah 24: 22; 42: 6, 7; Psalms 16: 9-11.) (c) Work of the living for the dead;—a vicarious service. (I. Cor. 15: 29; compare Malachi 4: 5, 6.)

General reference: "The Articles of Faith," Lecture VI., pp. 130-137; and Lecture VII., pp. 153-159.

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## OUR BURDEN BEARER.

The little sharp vexations
And the briars that catch and fret,
Why not take them all to the Helper
Who has never failed us yet?

Tell Him about the heartaches,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.

Then, leaving all our weakness
With the One Divinely strong,
Forget that we bore the burden,
And carry away the song.

PHILLIPS BROOKS.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"We should be as careful of our words as of our actions, and as far from speaking ill as of doing ill."*—CICERO.

No. 3, Vol. LXXIII. Thursday, January 19, 1911. Price One Penny.

## THE HOPES OF MAN.

FOR the man who is convinced that the Scriptures reveal the relationship of Father and Son subsisting between God and man, there is but one ultimate hope—the hope of eventually being perfect even as his Father in heaven is perfect. The actuality of this relationship cannot be altered by man's present condition. Reprobate, disobedient, fallen, he may be, either in ignorance of his high origin, or in wilful despite of it. He may have sinned and come short of the glory of God. His righteousness may be as filthy rags. Nevertheless his sonship remains. Whether he recognize it or not, whether he appreciate it or not, whether he disgrace it or not, the origin of man, as established by Scripture, is the Father of spirits; and I repeat, the ultimate hope of man is to develop the perfection of God.

But many powerful factors militate against this hope. Man's consciousness of his fall cannot but engender despair at the thought of attaining to the perfection of Deity. Philosophical research results in a conception of Deity so different to the revelation that its votaries would repudiate any such hope as the Scriptures justify. And human research having so great attraction for human nature, theology inclines to the endeavor to harmonise revelation and philosophy. But more often than not, if not always, this harmony is effected by the sacrifice of revelation. The result is that with the natural man, with the learned man, with the religious man, the inclination is to regard the hope of the evolution from man to God as ridiculous, presumptuous, blasphemous; as indeed it would be, but for the unquestionable source of the hope, the word of God conveyed through the Son of God Himself. To simple faith alone this grand truth is accepted in all its naked materiality.

But this ultimate hope is too remote to form an inspirational basis for everyday life, even for the man who entertains it free of any reservations instilled in his mind by doubt of its truth, despair of its unattainableness, or fear of its blasphemy. For any hope to form a goal of human ambition—an aim of life, it must be a comparatively near prospect, and it must be something definite. A man ascending a ladder may fix his gaze on the top, but his immediate concern is to obtain a foothold on the rung next above that on which he stands. So between man in his present condition and his ultimate hope, there are certain intermediate hopes, forming the rungs for his ascent—the stages of his evolution.

One of these intermediate hopes is the resurrection of the body. Like the ultimate hope of the evolution from man to God, this hope of the resurrection is founded primarily on revelation, and the same causes which militate against the acceptance of the ultimate hope, also tend to destroy faith in the resurrection of the body. Human wisdom baulks at a literal resurrection, and flirts with such doctrines as re-incarnation, transmigration, annihilation, absorption, and others of a similar nature, none of which have so sure a foundation as the revealed hope of the resurrection of the body; and none of which, to my mind, are so appeasing to the natural heart-hunger for the hereafter, which they all bespeak.

Obviously the mere hope of the resurrection can have no more dynamic influence on the life of individual man than any other natural phenomenon, because in the occurrence of the event there will be no discrimination between different classes of men, for instance between good and bad. The event will be universal. "As in Adam all die, so in Christ shall all be made alive." But just as individual man, by observance or breach of natural laws, can, within certain bounds, govern his own life, so in the matter of the resurrection, he can, in the exercise of his free agency, materially affect the nature of his individual resurrection: for while the event will be indiscriminate as regards all mankind, the time of the occurrence and the conditions pertaining to the event will not be so. The resurrection we learn is made up of two main primary divisions, generally referred to as the first and second resurrections; or the resurrection of the just and the resurrection of the unjust; some, we are told, will rise to everlasting life, and some to everlasting shame and contempt: and I have no doubt within those two main divisions, there will be gradations of reward and punishment governed by law absolutely equitable and just. This is the feature in the hope of the resurrection which furnishes for individual man the great ambition of his present existence; the desideratum being, to be a participant in the resurrection of the just.

To constitute this great ambition, however, the hope of participating in the resurrection of the just, must not remain a mere

vague idea, a glittering generality, but it should be based on definite ideas and concepts of our expectations, which should be to individual man, the pearl of great price, the obtainment of which is his first consideration; nay, the very object of his existence. There is ample material in the revealed word from which to gather these ideas and concepts.

Apart from the Bible narrative, it is true that the resurrection of the body is a phenomenon outside the scope of ordinary human experience, but that may well be because it is an event in the cycle of man's existence which the life of man has not yet been prolonged enough to encompass. It may also well be a phenomenon as much governed by law as for instance, the birth, growth and death of the body. However, in the Bible itself, the principle of the resurrection of the body is enunciated in a variety of ways; by prophecy of which the anticipation of Job and the vision of Ezekiel are typical examples; by the concrete case of the resurrection of the Savior attested by angelic and human testimony; and by the doctrinal teaching of inspired witnesses of the event. From these sources very definite ideas can be gathered as to the nature of the event. Some of the features of man's individual resurrection thus indisputably established are, the literal resurrection of the flesh, the preservation of individual identity, and the purification of the body of all impurity and matter pertaining to mortality. According to St. Paul, Christ shall change our vile body that it may be fashioned like unto His glorious body; and a similar hope is expressed by St. John, who says, "We know that when He shall appear we shall be like Him."

Like Him! These words, indeed, furnish the key to man's hope as to the nature of his resurrection. There is nothing in the economy of nature so far as man knows it, analogous to the resurrection of the flesh. Even the types employed in the inspired word, like the seed falling to the ground and sprouting, are not quite apt. After all, the new tree is not quite the same as the old as we expect of the resurrected body. The nearest approach to an analogy will perhaps be found in the chemist's laboratory. A minted rupee dropped into a jar of nitric acid will disappear, dissolved in the acid. But by certain processes the chemist can recover all the metals forming the component parts of the coin, which, if reminted, will restore practically the same coin. Or a glass of filthy water may be evaporated and re-condensed purged of all the impurities it held in solution. What the chemist does to these inanimate objects, the Almighty can do to living man, and who will dare say that the processes by which He will accomplish His object are not as certain and absolute in their operation as the laws by which the chemist is enabled to perform his miracles.

But, whatever may be the processes, we know the result. We shall be like Him. To know what we may be, we have to con-

sider what Christ was; and what Christ was is very plainly described. We know from Himself that He rose with a material body of flesh and bones, the identical body which was laid in the tomb, bearing the marks of the wounds wherewith He was afflicted, a body capable of being handled and felt; with which He ate and drank with His disciples; with which He ascended into heaven; in which, presumably, He was subsequently seen by the martyr Stephen; and with which, if we are to believe the men in white apparel (Acts 1:10), He will return in due time. But this identical, tangible, material body of flesh and bones was also able to function quite differently to the pre-resurrectional body, and collating this concrete experience of the resurrection, with St. Paul's doctrine that flesh and blood cannot enter the kingdom of God, there is reasonable ground for the assumption that the essential difference between the pre-resurrectional and the post-resurrectional body will be the absence from the latter, of blood, which Holy Writ describes as the life of the flesh, its place being taken by some more subtle essence, which will constitute the principle of immortality. Seeing that love of life is *the* greatest human instinct now with life trammeled with so many limitations, what a glorious hope is this—life in harmony with the will of God, and therefore untrammeled, perfect, immortal.

(*To be continued.*)

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## TOBACCO: ITS EFFECTS.

According to some authorities, tobacco was used by the Chinese long before the discovery of America by the civilized nations of Europe; but the use of tobacco was confined to the savage tribes until a very recent period. At the discovery of America, it was found to be used very extensively among the Indian tribes in performing a religious rite, and it was supposed to cure a great variety of diseases.

This practice was introduced in great Britain by Sir Walter Raleigh. Sir Francis Drake is also credited with being one of the first to introduce it in England. At first it met with very strong opposition in high places, both in Britain and other cultured nations. Its principal opponents were physicians and clergymen who immediately recognized the evil effects of the weed upon the human system. About the year 1600 A.D., national, as well as religious, laws were enacted against it, and the penalties were very severe to the offenders. King James I. of England did not think it beneath his royal dignity to take up his pen upon the subject, and in 1603 published his famous counterblast to the evil tendencies of tobacco (condensed from *The New Popular Encyclopedia* on Tobacco). But notwithstanding these rigid actions taken against the use of tobacco, it has, like all other evil habits, spread

very rapidly among civilized people as well as the heathen nations. With few exceptions it is in league with the more deadly habit of taking alcoholic beverages, and an exception of the case is very rare. Almost always a user of tobacco is addicted to the use of alcoholic drinks. Physicians of modern times are even more severe in their condemnation of the use of tobacco than those in the early existence of the habit. It is now classed with alcohol, opium, cocaine, etc., which are used for sensuous gratifications. Tobacco is poisonous, and is offensive to a pure taste, especially when taken into the mouth for the first time, but after a while it creates a craving for larger and more frequent indulgences.

Tobacco owes its principal attraction to the presence of an alkaloid named nicotine, which is a most energetic poison; subordinate only to strychnine. Nicotine is a colorless, transparent oil. By proper treatment, two pounds of tobacco will yield fifty or sixty grains of this deadly poison. It has a very irritating vapor, and an intensely burning taste which is very injurious to the delicate membranes of the mouth and throat. Five milligrams of nicotine is sufficient to kill a middle-sized dog in three minutes; a very small quantity dropped into the eye of a cat causes contraction of the pupil. (Condensed from *The New Popular Encyclopedia* on "Tobacco and Nicotine.") Thus we see the deadly effects of this rank poison on the animal creation.

Like alcohol, its contact with the organs of taste produces irritation, and possible injury by stopping the flow of saliva secretions which keep the mouth and throat moistened and aid in digestion. "A person not accustomed to the use of tobacco soon becomes giddy, sick and faint," when it is first taken into the system—showing that it is offensive to the organs of the body, "and an extra quantity will make even one accustomed to tobacco suffer in the same way." "Tobacco smoke alone quickly destroys insects, dogs and birds. If a dog or cat be placed in a chamber containing 3,000 cubic inches of air and the smoke from a quarter of an ounce of tobacco be passed into the chamber, death will take place in about thirty minutes." (Quotations marked in this paragraph taken from *The Temperance Catechism of the Four Fold Pledge.*)

"Tobacco acts upon the blood most injuriously, making boys who use it thin and pale. It often causes palpitation of the heart, and an overdose would cause death by stopping the heart's action altogether." It invariably "affects the nervous system in general, after causing trembling, involuntary movements, epilepsy, paralysis and apoplexy." (*The Temperance Catechism.*)

Tobacco is very injurious to the lungs, as the "lungs contain millions of minute air-cells. With every breath, air is drawn down through the back of the mouth into the throat, and it takes a little of the tobacco smoke along with it, which irritates the sensitive and delicate air chambers and passages of the lungs and bronchial tubes, as is shown by coughing," commonly known as

the cigarette cough, and in "soreness of the throat and chest of those who breathe in the smoke." "Smoking makes the heart beat more rapidly than usual, but afterwards the heart beats more slowly." Thus the supply of blood to the brain is disturbed, and what it does receive is contaminated with poison. The eminent physician, Dr. Solly, says that smoking is a most hurtful habit, and he knew of nothing else that caused so much disease of the brain as the excessive use of tobacco.

"Tobacco affects the nerves by which the life and motion of the muscular system are kept up and controlled and lessens their power and control." "The effect of tobacco on the motor nerves is seen in the general feeling of laziness and disinclination to work, which steals over the smoker. Its further effect is seen by the trembling of the limbs, and in partial and sometimes entire paralysis."

Thus the evil effects of tobacco on the human frame are: "On the blood, making it thin and poor; on the stomach, weakening the power of digestion, causing loss of appetite, and giving rise to sickness; on the heart, causing weakness and irregular action; on the organs of sense; on the eye, by causing confusion and even loss of sight; on the ear, by causing ringing and roaring sounds, making people unable to hear distinctly; on the brain, by first stimulating and then depressing its action; on the nerves, by lessening their power and sensitiveness; on the inside of the mouth, by causing enlargement of the tonsils, smoker's sore-throat, redness, dryness, and sometimes peeling, with unnatural firmness, shrinking or sponginess of the gums, and worst of all, cancer of the lips, tongue, etc.; on the lungs, when they are in an irritable state by keeping up the irritation and increasing the cough." (*Temperance Catechism of the Four Fold Pledge*, Art. "Tobacco," Sec. III.)

"Some smokers are apparently uninjured because the constitution of man varies. A strong, easy-going man will be able to smoke for sometime before evil effects will show themselves, whereas a person of delicate and nervous temperament would realize the evil effects very soon."

Tobacco is especially injurious to growing boys. A paper published by a tobacco manufacturer says that "Few things could be more pernicious to boys, growing youths and persons of unformed constitutions than the use of tobacco in any of its forms."

Another injurious feature in the consumption of tobacco is the expense. The money that could be used in acquiring the necessary comforts of life, or used in charitable institutions, where the wants of the needy would be provided for, or used in advancing educational facilities, is continually going "up in smoke," and beyond reasonable dispute the user is impairing his health, both physically and mentally. The amount that has been spent by this nation is estimated at £30,000,000. "In the year 1904 in Great

Britain and Ireland each user of tobacco wasted forty-six shillings" on this sensuous gratification.

Another evil influence of tobacco is upon the character. The *Lancet* (Medical journal) says: "The intemperate smoker is the intemperate indulger, as a general rule in all that partakes of the sensual gratifications." "The use of tobacco often makes the users very selfish, so that they do not regard the rights and comforts of others. They compel people to whom tobacco is disagreeable and injurious, to breathe the air they pollute by smoking. The laws of common politeness and the rules of public companies are alike broken." Smokers sometimes endanger their own lives as well as others by breaking the laws which forbid the use of tobacco in mines and other dangerous places. "Smoking also encourages idleness, as it is an excuse for doing nothing."

There is no possible good to be had from the use of tobacco. It is unnatural, unnecessary and injurious. It causes waste of time and money, and often leads to vicious habits and companionships. It is therefore best to abstain from it in all its forms. No real good can come from it, and those who never begin to use it, never want it.

In conclusion, I quote from the revelations on the subject given in our day through the Prophet Joseph Smith, as follows: "Tobacco is not for the body, neither for the belly, and is not good for man, but it is an herb for bruises and all sick cattle, and should be used with judgment and skill." "Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it." (Sermon of Hyrum Smith, see *Improvement Era*, Vol. IV., p. 943.)

Scripture warnings are also very plain as to shunning anything evil or that defiles the body. Apostle Paul says: "It is good neither to eat flesh nor to drink wine, *nor any other thing*, whereby thy brother stumbleth, or is offended, or *is made weak*." (Rom. 14:21.) For "A little leaven leaveneth the whole lump * * * This I say, then, walk ye in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh. * * * Now the works of the flesh are manifest and are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." (Gal. 5: 9-21.) "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defileth the temple of God, him shall God destroy; for the temple of God is holy which temple ye are." (I. Cor. 3:16, 17.)

Thus the warnings from God are that the body should be kept pure and holy; a fit abode for the Spirit of God, and all that have hope in Christ are promised that they shall become like Him and purified as He is pure, both body and spirit.

30 South Terrace, Cork. D. M. Powelson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 19, 1911.

## TRUTH IS MIGHTY AND WILL PREVAIL.

Our friends, "the enemy," have been very busy recently assisting us to get before the British public. They are using the same weapons as their kind have always used, namely, abuse and misrepresentation. They desire no information, and will positively refuse to have any. A clergyman who has gone on record in a Liverpool paper, was telling one of his women parishioners some phantastic tales concerning the "Mormons," and accidentally happened onto a subject about which the woman was conversant. She kindly corrected him in his error, saying, "I'll get you some of the literature dealing with that question." But did he want it? Not he. He said, "It's no use, I refuse to read anything about it or see anything of it." What's the use of wasting time arguing with or listening to such blockheads? None at all. They are of a piece with their prototypes in olden days, who would not be convinced even when they saw the Son of God perform miracles before their very eyes. The Savior saw their condition and illustrated it by the following example: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried out and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also

come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 19-31.)

*They would not listen to the truth even from one risen from the dead.* Christ understood the value of testimony and knew that the best evidence in the world below, or in heaven above, would not convince them. "They had ears to hear, but heard not; and eyes to see, and saw not." So it is with the modern scribes and Pharisees, and elders of the people—the hireling clergy. The place of all who engage in this unholy persecution of the saints will assuredly be with those who "make and love a lie."

All these old methods are well known to the saints and many of our friends, but in the present campaign a new element has been injected, in the person of Hans Peter Freece, whose early home was in Utah, and who, on the strength of that fact, represents himself to be an expert on the "Mormon" question. As an introduction to him, so that the saints may be prepared to answer questions of inquiring friends and neighbors, we append hereto an extract from Mr. Freece's home paper, published June 4th, 1908:

"Monday's *Tribune* has a copy of an article from the *New York Herald* of May 17th, which is of more than passing interest to the people of this county as it relates to people and things which many are familiar with. It appears from the article that one Hans Peter Freece is given to lying mendaciously about his friends and neighbors in Sevier county. Of course no one who knows Hans Peter would pay the slightest attention to him, but he is working the gullible public in the Empire state with his tales of the horrors of Mormonism and incidentally getting the shekels to pay his tuition in a law school which he is attending, and he intends to come back to Utah and reform conditions here, with his knowledge of the law and the prophets.

"Hans Peter is a 'lulu,' when it come to lying about his friends. It is a credit to the Mormon Church that such a humbug is not of them. He says:

"'They, the missionaries, send to Utah reports of my labors, with the result that my father, my sister and my brothers, who still live there, are made to feel their displeasure. They have threatened me with all kinds of personal violence should I dare return to Utah, and one of my brothers has been assaulted frequently; my other brother was forced to leave the high school, the Mormon authorities telling him he could not teach there while I was opposing them. At first my father feared it would be dangerous for me to continue, but he has now become reconciled.'

"To those on the inside of Hans Peter's family relationship that

solicitude for his father is most touching. Some there be who aver that not always does the elder Freece get consolation, help or even decent treatment from this most illustrious scion of the house of Freece. The people of the town of Salina never heard of the brother being assaulted. Presumably the brother referred to is Dan Freece. True, he did have a scrap with a Mormon in that town a few years back and there are things that could be said of Dan that would not sound well in the ears of the people of New York, things, too, that would not reflect any great amount of credit on Hans Peter. For further particulars as to Dan, the school where Hans Peter received his education could very well be referred to.

"Hans Peter has a sister who is a practising physician in Salina. It is safe to say that more than half of her patients are Mormons. This does not look like persecution, as there are many capable physicians in this county to whom the Mormons could give their support and even in Salina there is an excellent physician who has been a warm friend of the Mormon people, although he is not a member of any church. If Hans Peter is telling the truth, Dr. West should be receiving much of the patronage the sister of this defamer is getting.

"The brother who is referred to as having been ordered from the High school is undoubtedly Iler Freece who is at present principal of the Salina School. Iler was given that position when C. A. Mattson, a Mormon bishop, gave up the position, and it is understood that part of his duty as principal is to assist in the high school work. He has been engaged as principal for next year again and he is said to be well liked in Salina. This does not look like he was forced to leave by the Mormon authorities. Hans Peter is a mendacious liar. He says he has been threatened with all kinds of personal violence when he returns to Utah. That is another lie, although if ever a man deserved personal violence for traducing a community that man is Hans Peter. Here is another of his wilful falsehoods:

"'Mr. Freece's father was Peter Freece, who went to Utah in the early fifties, walking all the way from Iowa, pushing before him a handcart in which were all his earthly possessions. Becoming friendly with Brigham Young, he became a Mormon, and rose high in the church. When Brigham Young had a "revelation" that all the property of the Mormons should be placed under a community of interest, Mr. Freece was named to have charge of the storehouse. But when Brigham had another "revelation," which caused all this property to be passed into his possessions as a personal asset, Mr. Freece began to entertain some doubts about Mormonism.

"'He had two wives, the second a young woman who had been induced by a Mormon elder to leave her home in Denmark, and who was asked to wed Mr. Freece by his first wife. The second,

was the mother of Hans Peter Freece. A few years after the boy's birth his father's doubts as to Mormonism had become certainties, and, quarreling with Young and his allies, he was dragged out of the Tabernacle and rolled in the mud. Then he divorced Mormonism and polygamy and chose his second wife as his only legal mate.'

"In an interview with the first wife of Peter Freece, whose home is here in Richfield, the *Reaper* is able to give some of the facts connected with the excommunication of Mr. Freece.

"He joined the Mormon church in Denmark and immigrated to Utah, 1859. When on his way to Utah he was married to Ann Margaret Jensen on board the good ship *Tepscot* on April 17th, 1859. Together the young couple in company with Mrs. Freece's parents made the journey across the plains in one of the hand-cart companies. Mr. Freece was stricken with fever and had to be nursed the most of the way. Arriving in Salt Lake City, he stopped there several weeks while his young wife recovered from an attack of the fever. Together they moved to Ephraim, where they had friends. They lived there two years and over, then moved to Gunnison, where they remained six years. To Scipio they moved from Gunnison.

"While here the second wife was taken, not by her being given to Mr. Freece by the first wife, but because they wanted each other. Here the community interest, or as it is known in Utah, the 'united order,' was established. Mr. Freece was a long way from taking charge of the storehouse, although he was like many others in the little town of Scipio, deeply interested in the 'united order,' and had his particular portion of the work to attend to. This lasted some time and then orders were brought from headquarters that the 'united order' was to be discontinued, as it called for a state of perfection among the people much in advance of their condition. Brigham Young was seldom if ever in Scipio and Peter Freece knew him just as all the lay members of the church knew him. He was not high in the church and was not at any time closely associated with Brigham Young.

"When the order for the discontinuance of the 'united order' was received, Peter Freece refused to obey the order as he believed that the 'united order' was the ideal state of perfection. He insisted that he was right and he and a few others started a sect of their own in Scipio. He claimed to have visions and revelations. For this he was disfellowshiped. He was not dragged from the tabernacle nor any other place, and it was simply a matter of removing a dead limb from the tree of the Mormon faith. Mr. Freece renounced Mormonism and there was no alternative but to take official action in removing him from the church. There was no abuse and he continued to reside in Scipio until his removal to Salina. When he decided to cast off his relations with his wives he did not take to the support and comfort of his first wife who

had borne the burden of their early married life, and this should be remembered by the people to whom Hans Peter makes his appeals for help.

"By all means Hans Peter should come back to Utah and establish himself when he has made sufficient out of his lies about the people of his own state to let him complete his much needed legal lore. He has a half-brother, a son of the first wife of his father, who is a lawyer and who is now established in Washington. He also went east and graduated from the law school at Ann Arbor. He did not get the means to pursue his legal course through the disreputable methods of Hans Peter. He was honest and stood up for Utah whenever the opportunity offered. Hans Peter should take a tip from him.

"Letter from Dr. Margaret A. Freece, sister of H. Peter, practicing physician in Salina Utah, published in *Reaper*, June 4, 1908.

"'Salina, Utah, May 25th, 1908.

"An article published in one of the State papers which is a synopsis of a lecture given in New York by H. P. Freece came to my notice, and I want to say to the community that I do not approve of the article. I want to say that in no community could the people have been more considerate. I have been given a square deal by the people, as a whole, since the day I landed in Salina. I can also speak for my brothers and father and they feel that they owe an apology to the people for the article that appeared in the paper, which was uttered without our knowledge or sanction, and that we are none of us responsible for anything that comes from that quarter.

"'Yours truly,

"'MARGARET A. FREECE.'"

An honest man living in the midst of the people of God, has an excellent opportunity to know whereof he speaks, but a dishonest man only develops the more his faculty of misrepresentation. To illustrate: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Now, those who have not lived among the saints are, in a measure, without light, and their offense is less grievous; but into the world of him who lives in the midst of the saints, light has come, and when he prevaricates and misrepresents, great will be his condemnation. He sins against light.

Of those who malign the saints whilst partaking of their hospitality, or for any reason engage in warfare against them, we have pleasure in reproducing the following from Mr. Phil Robinson, a London journalist and author:

"It is a fact, and cannot be challenged, that the only people in all Utah who libel the Mormons are either those who are ignorant of them, those who have apostatized (frequently under compulsion) from the Church, or those, the official clique and their syco-

phants, who have been charged with looking forward to a share of the plunder of the Territorial treasury." This was in Territorial days, around which the very worst stories were written about "Mormonism," and the situation is the same at the present day. Speaking further of this matter, Mr. Robinson says: "Whence have the public derived their opinions about Mormonism? *From anti-Mormons only.*" So it is now; the situation has not changed in that respect, and all those engaged in trying to tear down a successful organization are utterly unreliable. If they *were* reliable they would have no need of exhibiting such mendacity as they invariably do. And traitors to a cause are the most unreliable of all.

Whoever heard of anti-"Mormon" propaganda disassociated with venomous abuse? If there were any *real* evil to reform, and *real* reformers were engaged in the work of reformation, it would not be done to a flourish of trumpets. Such things are but the concomitants of insincere agitation.

A journalist said to us in this city last week: "Do you know, I think these fellows who are brewing this trouble are only sorry that you discontinued plural marriages. If you had not, they might seem justified in saying that you were no better than they. As it is, you shame them by your proper conduct, and irritate them by leaving nothing tangible for them to attack." That is good logic. The principle is amply illustrated in the history of Christ and His ancient disciples. The order in those days was, the more immaculate, the greater the fault. Christ, the most immaculate, met death first; afterwards His apostles who had risen above many sins and abuses of their time. These, the Lord and His apostles, were the special objects of abuse because they exhibited the most striking contrast to their abusers. The principle holds good. The people of God, the saints of latter-days, are a striking contrast to the religious bodies of the world to-day, and the Church itself reflects upon the infirm and insecure structures about us called Christendom.

Supported by these incontrovertible evidences, the "Mormons" need not worry about what their persecutors are attempting to do. As Elbert Hubbard writes: "The Mormons need not reply to the precious prevaricators—leave 'em alone—the prevaricators will be feeling for each others' jugulars to-morrow." Then he goes on to say: "What's the matter with the Mormons? I'll tell you—they are too successful. They have simply gone ahead, done their work, and by their lives disproved some of our finest theories. We hate them. We hate them first and then we skirmish for reasons for hating them afterward. And when you begin to hate a man, reasons are plentiful as blackberries. We can always find excuse for hating a person that we wish to hate."

How true! And when we begin to nourish hate, how it grows and blackens! There is a moving power in hate, as there is in love,

but its effect is the antithesis of love—the effect upon the harborers of the disease.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 10-12.)

S. N. L.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home January 12th, 1911, per s.s. *Dominion*: From Great Britain—Delsel G. Selman, John M. McMurdie, Charles E. Lofthouse, Charles D. Spence. From Switzerland and Germany—M. R. Mitchell. From Sweden—Martin S. Christensen, Nephler Swenson, James Jensen, Carl Christensen. With the company were fourteen emigrants, in charge of Elders Charles E. Lofthouse, Charles D. Spence, and John M. McMurdie. The following named missionaries have been honorably released and sailed for home January 14th, 1911, per s.s. *Laurentic*: From Great Britain—Walter S. Beatie. From the Netherlands—Joseph H. Gwilliams, George W. Keddington. From Switzerland and Germany—Verne L. Arnold, Leo M. Squires. From Scandinavia—Niels J. Larsen, Albert A. Smith, James Olsen, Lorenzo Petersen. With the company were four emigrants, in charge of Elder Niels J. Larsen.

**Successful Socials.**—A very successful tea and concert was held at 70 Argyle Street, Birkenhead (Liverpool conference), Monday, January 2nd, 1911. Many elders, saints and friends were present, and a very enjoyable time was had by all. A few shillings were realized, which will be used for the purchase of more hymn books.

A social was held in the Neville Street Church, Oldham (Manchester conference), on Saturday, January 14th, 1911, when the children had a free tea, and the evening was spent in the rendering of songs, recitations, etc. Light refreshments were given later, and a great number of the children received presents for their regular attendance at our Sunday School. A charge was made to adults who attended, and the proceeds therefrom went to the Sunday School. A good number came out in the evening.

**Branch Conference.**—Two well attended branch conference meetings were held in the new meeting room in Unity Buildings, Smyth Street, Wakefield branch (Leeds conference), on Sunday, January

15th, 1911, at 2:30 and 6:30 p.m. There were in attendance, President Ernest S. Horsley, Elders Alexander Anderson, president of the Bradford branch, and Daniel Cook, president of the Wakefield branch, and nearly all the saints and some strangers. President Horsley gave some timely advice and instructions as to how the Sunday Schools and meetings should be conducted, and how the Latter-day Saints should conduct themselves in their everyday life, gave some statistics in relation to the branch and presented the names of the general, mission, conference and branch authorities, and all were unanimously sustained. Elder Anderson gave a splendid talk upon how the gospel had been taught in the different dispensations of the world, and of its restoration in this dispensation through the Prophet Joseph Smith, with the command that it should be preached in all the world, that the honest in heart might be gathered out. Also making some explanations on the parables of our Savior as recorded in the thirteenth chapter of St. Matthew. All present enjoyed the meetings very much.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IX.—BAPTISM (Continued.)

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; * * * *Articles of Faith, 4.*

I. MODE OF BAPTISM.

1. Significance of the word "baptize." (a) Its derivation. (b) Its primary meaning. (See "The Articles of Faith," pp. 139, 140.)

2. Symbolism of the baptismal rite. (a) Apt comparison to a birth—implying as to the individual a rejuvenation or re-birth, whereby he becomes a son of God. (John 3: 1-5.) (b) Apt comparison to a burial followed by resurrection or emergence. (Romans 6: 3-5; Colossians 2: 12.) (c) Scriptural authority warrants immersion only. Christ Himself was baptised by immersion. We read that after His baptism He "went up straightway out of the water." (Matt. 3: 16, 17; Mark 1: 10, 11.) Note that this baptism of Jesus was acceptable to the Father, as shown by the foretold sign of the descent of the Holy Ghost, and by the Father's declaration, "This is My beloved Son, in whom I am well pleased." John, surnamed the Baptist, baptised *in the River Jordan* (Mark 1: 4, 5) and afterward in Ænon "because there was much water there" (John 3: 23). Note also the baptism of the Ethiopian eunuch by Philip—"they both went down into

the water, both Philip and the eunuch, and he [Philip] baptised him [the Ethiopian] and when they *were come up out of the water*, the Spirit of the Lord caught away Philip," etc. (Acts 8: 26-39). (d) History other than scriptural shows baptism by immersion to have been the primitive and authorized mode. (See "The Articles of Faith," pp. 142, 143). (e) Baptism among the Nephites was by immersion (B. of M., III. Nephi 11: 23-27). (f) Modern revelation prescribes the same mode of baptism. (Doc. and Cov. 20 : 72-74).

II. Baptism and "Re-Baptism."

1. "Re-baptism" is a repetition of the original ordinance.
2. Such repetition of the baptismal ordinance to be administered in exceptional cases only.

General reference : The "Articles of Faith," Lecture VII., pp, 139-148.

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## JUDGE THE TREE BY ITS FRUIT.

'Tis not the wide phylactery,
For stubborn fasts, nor stated prayers,
That makes us saints; we judge the tree
By what it bears.

And when a man can live apart
From works on theologic trust,
I know the blood about his heart
Is dry as dust.

Alice Cary.

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## DIED.

McKay.—At Aberdeen, Scotland, January 4th, 1911, Marjorie Laing McKay, born November 22nd, 1832, Crail, Fifeshire. She was baptised in July, 1887, by Elder McFadin.

Hill.—At Ashford, Kent, January 3rd, 1911, Brother Hill, aged 67 years. Deceased was a faithful Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Mere refraining from wrongdoing is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living."*—WILLIAM GEORGE JORDAN.

No. 4, Vol. LXXIII. Thursday, January 26, 1911. Price One Penny.

## THE HOPES OF MAN.

(*Concluded from page 36.*)

I have mentioned before that the incident of the resurrection will be common to the whole human race, and that participation in the first resurrection—the resurrection of the just, ought to be the great hope and aim of man. There is an incident recorded by Matthew which may be regarded as the inauguration of this event. "Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Its grand consummation, however, will apparently synchronise with another great hope of man, the second advent of the Savior. According to St. Paul's inspired description of this anticipated event, those who are alive and remain unto the coming of the Lord shall not prevent or go before them who are asleep. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I. Thess. 4:16, 17.)

Not for ever with the Lord in the clouds, by the way, for the Lord was on the point of returning to this earth, at any rate for some period of time. This period apparently separates the first and second resurrections: the resurrection of the just and the resurrection of the unjust; and is generally referred to as the Millennium, another hope of man—and one on which, again, we are justified in forming definite conceptions. The main feature of this

era will of course be the universal reign of Christ in person, but His reign will, in some respects, be unlike any monarchical form of government of which we have experience, for it will combine the principles of other forms of government which the world has known. It will be essentially a theocracy, for the laws in force may be summed up as the will of God; it will partake of the principles of republicanism, for the resurrected saints will be associated in the government—they shall be priests of God and His Christ, and shall reign with Him a thousand years; and I think there can be no doubt that the principles of the patriarchal dispensation will prevail, as the whole trend of scripture, as well as of human nature, is towards making family organization and rule the unit of government and administration. It is also apparent that during this period there will be living on the earth both man mortal and man immortal, and that the conditions of life will be essentially the same as they are now, only that they will be more in harmony with the will of God. Man will plant, and build, and labor, and eat. But self and sin will not be the principal motive power of human action. It will be obedience to the will of God, and the effect will be manifested, not only on man himself, but on the whole animate creation, and even on the spiritual powers. Man and beast will enjoy existence in a fuller measure of their capacity, their relations with one another will be of perfect harmony, and love, and Satan will have lost his power to tempt man.

Associated with the second advent of Christ, there exist what I may call sectional hopes, some of which I will merely mention and pass on; there is the hope of the restoration of the Jews to their promised land, their acceptance of the Messiah; the restoration of the ten tribes, and so on.

So far, I have referred to the personal hopes of man; he has justification for equally great hopes as regards his environment. Concurrently with his advancement towards perfection, he is led to expect important and appropriate changes in the whole economy of nature, not only in the physical features of the earth, but in the brute creation; in short, in the whole dominion of man. St. Paul refers to this change in his letter to the Romans: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." (Rom. 8:21, 23.) The prophetical books contain numerous references to the details of the expected changes, but I will not trouble you with them. I will confine myself to a quotation from a learned writer—Dr. James E. Talmage—as to the general effect of the regeneration. "The blessed conditions under which the earth shall exist, and man shall live, during the Millennium,

are almost beyond human powers of comprehension, so different are they from all to which history testifies and which experience confirms. A reign of righteousness throughout the earth has never yet been known to the fallen race of man. So marked has been the universal curse, so great the power of the tempter; so bitter the selfish and ungodly strife betwixt man and man, and between nation and nation; so general has been the enmity of the animal creation, among its own members, and towards the being who, though in a degraded state, yet holds the Divine commission to the authority of dominion; so prolific has been the soil in bringing forth thorns, briars and noxious weeds that the description of Eden is to us as the story of another world, an orb of a higher order of existence wholly unlike this dreary sphere. Yet we learn that Eden was truly a feature of our planet, and that the earth is destined to become a celestialised body—fit for the abode of the most exalted intelligences. The Millennium with all its splendour, is but a more advanced stage of preparation, by which the earth and its inhabitants will approach the foreordained perfection. * * * Throughout the Millennium, this process of regeneration will be continued, society will be purified; nations shall exist in peace; wars shall cease, the ferocity of beasts shall be subdued: the earth escaping in a great measure the curse of the Fall, shall yield bounteously to the husbandman; and the planet shall be redeemed."

But glorious as is the hope of participating in the Millennial era under the personal reign of Christ, it is not the ultimate hope of man. Its realization opens out a vista of even grander hopes and brighter prospects. Notwithstanding the personal administration of Christ and His saints during this sabbatical period of the earth's existence, notwithstanding the close connection between earth and heaven during the period; notwithstanding the personal experience of the beneficent results arising from obedience to the will of God, there will be a section of the inhabitants who will prove unworthy of these conditions of life, and who will allow themselves to be led into rebellion by the author of all evil, with results disastrous to themselves. Their destruction will be the end of all rule, all authority and all power that cannot give perfect and willing obedience to the will of God. The second resurrection—the resurrection of the unjust follows, which I will not regard as a hope of man in view of the better hopes that may be his. The last enemy that shall be destroyed is death. "And all the dead, small and great, shall stand before God and be judged according to their works."

Describing the events to take place after the completion of the thousand years, John the Revelator says: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea * * * And I heard a great voice out of heaven saying, Behold the tabernacle

of God is with men, and He will dwell with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1, 3.)

At this point the hopes man is justified in holding are really indescribable and incomprehensible. We are simply to imagine them, and the utmost stretches of our imagination cannot possibly come up to a tithe of the reality. These hopes are indicated in the relationships and offices promised to be his. He has already been associated with Christ's government throughout the Millennial reign, and now that the Son has handed over all things to the Father, man redeemed, sanctified, exalted, will continue to be associated with the Father. He is dwelling with God in no less a position than an approved son, well on his way to the perfection of his Father, well on his way towards a realization of the full measure of his potentiality as the son of God—heir of God; inheritor of all things; joint heir with Christ, doing greater things than Christ did; doing the things that the Father has done—organizing worlds, peopling them, redeeming them—and all to the glory of God.

Just one explanatory word in conclusion. My paper on "What is Man?" seemed to give rise to the impression that I emphasized the divinity in man at the risk of forgetting his depravity; that I did not attach sufficient importance to the atonement. If my paper did cause that impression I would like to say that no mention was made of the atonement, simply because I did not consider it germane to the scope of my subject. Lest this paper should give rise to a similar misunderstanding, I will make it clear that not only do I not underrate the necessity of the atonement, but I think I personally go further than any of you present as to the essentiality of the laws governing the evolution of man, for these hopes are but the anticipations of the stages in the evolution of man and his environment. Within the confines of these hopes is a philosophy far transcending any of the vain philosophies of man; the realization of the hopes being governed by law as certain and as inexorable as any of the laws that govern other operations of nature. One of these laws is the atonement. An act of mercy and grace, the atonement is nevertheless the law governing the resurrection of the body. Without the atonement there would be no resurrection; with the atonement the resurrection will be universal. I go further in thinking that compliance with the requirements of the gospel of the Author of the atonement is another law governing the progress of man. Without the gospel, there is no progress for man; with it all things are possible to him. I go still further than I think any of you do as regards the requirements of the gospel, which I take to be: (1) Faith; (2) Repentance, by which is meant not merely unfruitful, unavailing regret, but a forsaking of sin; (3) baptism by immersion by one having

authority to act in the name of God; (4) laying on of hands for the Holy Ghost; and (5) endurance to the end. Incidentally I might mention that even in the matter of the regeneration of the earth, we have in the deluge and the anticipated purification by fervent heat, something very analogous to the law of baptism by water and the spirit. But while I consider these laws to be the only strait and narrow way for the evolution of man, I do not think it necessary to believe that the opportunity of complying with them will be confined to this existence. The preaching of the gospel to the dead by Christ after His resurrection, as recorded by Peter and the reference to baptism for the dead, by Paul, in treating on the subject of the resurrection, seem to indicate that other opportunities will be given, till the time arrives when all sins will be forgiven men, except sin against the Holy Ghost. Nor do I consider it necessary to believe that the evolution of man as a race will proceed on one dead level of uniformity, but as there are now various degrees of development of man's powers and capacities, so in the references by the Savior to the many mansions in the house of His Father, the various degrees of glory described by Paul, his vision of the heavens described as the third (II. Cor. 2: 2), and to the judgment of men according to their works (Rev. 20: 12), there are so many indications that in the higher sphere of existence, there will be gradations in the progress of evolution of men individually.

However, it was the primary object of my paper merely to mention generally some of the hopes of man. The hopes for which he has ample justification are so grand and glorious that I realize my impotency to deal adequately with the theme. As regards the realization of these hopes and the means whereby it can be effected, it is of course for man individually to work out his salvation in fear and trembling.—[Paper written and read, before the Y. M. C. A., Karachi, India, on October 20th, 1910, by HENRY J. LILLEY.]

---

## OPPORTUNITY.

Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk: I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake; feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore,
I answer not and I return no more.

JOHN J. INGALLS.

## PERSONAL DESCRIPTION OF JESUS CHRIST:—HIS DEATH WARRANT.

THE following, which are claimed to be copies from authentic records, have been forwarded to us, with a request to publish:

[LETTER FROM PUBLIUS LENTULUS TO THE SENATE OF ROME CONCERNING JESUS CHRIST.]

It being the usual custom of Roman Governors to advertize the Senate and people of such material things as happened in their respective provinces, in the days of the Emperor Tiberias Cæsar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning our Savior:

CONSCRIPT FATHERS: There has appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the people is accepted for a prophet of truth, but His disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases -a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; His hair of the color of a filbert full ripe, and plain to His ears, but thence downward it is more orient, curling and waving about His shoulders; in the midst of His head is a seam or partition of His hair after the manner of the Nazarites: His forehead plain and very delicate, His face without spot or wrinkle, beautiful with a lovely red: His nose and mouth so formed that nothing can be reprehended: His beard thickish, in color like the hair of His head, not very long but forked: His look innocent and mature; His eyes grey, clear, and quick: in reproving He is terrible; in admonishing, courteous and fair spoken: pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body most excellent: His hands and arms most delectable to behold; in speaking, very temperate, modest and wise. A man of singular beauty, surpassing the children of men.

THE DEATH WARRANT OF JESUS CHRIST.

Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

In the year XVII of the Empire of Tiberias Cæsar, and the 4th of March, the city of holy Jerusalem; Annas and Caiaphas being priests, sacrificers of the people of God. I, Pontius Pilate, Governor of the Preatory, condemn Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

1. He is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.

5. He calls himself King of Israel.

6. He entered into the Temple followed by a multitude, bearing palm branches in their hands.

Order the centurion, Quintos Cornelius, to lead him to the place of execution. Forbid any person whomsoever, poor or rich, to oppose the death of Jesus.

Witnesses, Daniel Robani,
(A Pharisee.)
Janus Zorobabel.
———Capet,
(A Citizen.)

Jesus shall go out of the city by the gate Strenuous.

Note.—The above sentences are engraved on a copper plate, which was found in an antique vase of white marble, while excavating in the city of Aquilla, in the kingdom of Naples, in the year 1825. It was discovered by the Commission of Arts, attached to the French Armies. At the evacuation of Naples it was found enclosed in a box of ebony in the sacristy of Courtem. Mr. Dennon, of the Commission of Arts, caused a model to be made of the plate. At the sale of his collection of curiosities it was bought by Lord Howard for 5,844 francs (£243 10s.)—Courrier des Etata Unis.

## FATE OF THE APOSTLES.

All the apostles were assaulted by the enemies of the Master. They were called to seal their doctrines with their blood and nobly did they bear the trial. Tradition says:—

Matthew suffered martyrdom by being slain with the sword at the distant city of Ethiopia.

Mark expired at Alexandria after having been cruelly dragged through the streets of that city.

Luke was hung upon an olive tree, in the classic land of Greece.

John was put into a caldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the Greater, was beheaded at Jerusalem.

James, the less, was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar, at Hieropolis, in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews, at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome, by the Emperor Nero.

Simon Zelotes was crucified, in Judea.

—From *The Juvenile Instructor*, January, 1911.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 26, 1911.

## RESOLUTIONS AND RESULTS.

No doubt a goodly number of resolutions were made at the beginning of the New Year. We wonder how many remain unbroken? So many are made only to be broken in a few days, that New Years' resolutions have come to be regarded as very much of a joke.

But there is really no reason why they should not be taken seriously. The reason so many New Years' resolutions are broken is because so many are made. Resolutions are made at other times, too, but not in such wholesale quantities; therefore the relapses are not so noticeable. But the fact that many resolutions are broken does not constitute a brief against the making of them. Resolutions made in sincerity, and properly nourished and cared for, crystallize into character.

Resolutions are like seeds sown in the earth. To paraphrase a saying of the Savior, Some fall upon stony places, where there is scanty earth, and not having place to take root are soon scorched by force of habit, and wither away. Some fall into thorny places where, whatever growth they may have made, is choked by unfavorable environment, and dies. But some fall into good ground and spring up and bear fruit, some an hundredfold. Again, resolutions are like seeds of various quality. Not all seeds that are sown are strong and fertile. Some never quicken although they may be properly sown. The sower does not count upon a plant from every seed, but usually puts into the ground a surplus so that he may be the more certain of a good stand. And even if his crop should be a total failure one year, he would be silly, indeed, to assume that future sowing would be futile. Good traits of character, likewise, may not grow out of every good resolution, but because some fail we are not justified in refusing to resolve again.

Some philosophers argue that every resolution broken makes one weaker. That is true to a certain extent. If we keep breaking resolutions and never making any new ones, we shall soon become hopelessly weak; but if we continue making resolutions, and keeping some, we are constantly growing. If I make ten good resolutions and keep two of them, am I not better than if I make no resolutions at all?

There are positive and negative resolutions, just as there are sins of commission and sins of omission, and it seems to us that positive resolutions are the most important. One positive resolution of the right kind will cover a multitude of negatives. "I will," has a pleasanter and more progressive sound than "I won't." Of course, in our present state of unsteadiness, "I won't" is a necessary element to a certain degree; it is equivalent to a cleaning away of rubbish preparatory to the building of a house. Yet, simply clearing away the rubbish will not construct anything. "I will" comes forward and rears the structure.

When a man or woman repents in the full and proper sense of the term, and is baptized for remission of sins, all rubbish is cleared away and the future is open for building. All resolutions thereafter should be progressive, or positive, ones. If occasion arises making a negative, or "I won't," resolution necessary, it is an evidence that we have allowed some rubbish to accumulate where previously the way was free and clear. If these accumulations retard our progress, it is necessary that they receive attention, but even if we be compelled to halt occasionally to remove obstructions, let us nevertheless keep our eyes to the front, on the structure we are erecting. Ella Wheeler Wilcox writes:

As the dead year is clasped by a dead December,
So let your dead sins with your dead days lie.
A new life is yours, and a new hope. Remember,
We build our own ladders to climb to the sky.
Stand out in the sunlight of Promise, forgetting
Whatever the Past held of sorrow or wrong.
We waste half our strength in a useless regretting;
We sit by old tombs in the dark too long.

Have you missed in your aim? Well, the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder their lining.
Were you tempted and fell? Let it serve for a text!
As each year hurries by, let it join that procession
Of skeleton shapes that march down to the Past,
While you take your place in the line of Progression,
With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors
For any sad soul while the stars revolve,
If he will stand firm on the grave of his errors,
And instead of regretting, resolve, resolve.
It is never too late to begin rebuilding,
Though all into ruin your life seems hurled,
For see how the light of the New Year is gilding
The wan, worn face of the bruised old world.

"I will live the gospel of Christ as I have been given the light to see and understand it," expresses a good resolution. If one has the strength to keep it, the victory is wellnigh won. But a life in accord with the gospel of the Redeemer is like a river in majestic

oneness; it means completeness, a rounded-out fullness. However, as the river receives its might and majesty through being fed of myriads of tiny rivulets to begin with, so a life in accord with the gospel depends upon the observance of tributary laws. The convergence of these laws forms the mighty river of righteousness which empties into the ocean of immortality and eternal life. The diversion of one rivulet from its course would deprive the river of just that amount of water. In like manner, obstruction of one of the individual laws which go to make up the gospel of Christ, would retard in that degree our advancement toward the destined goal, or reduce the fullness of the stream of righteousness. Keep, therefore, a sharp look out upon the tributaries, to remove obstructions, but without taking the eyes from the sun of hope and life everlasting in the glorious presence of God and His Christ.

This is all equivalent to forgetting the past and making the best of the future. To quote once more from Ella Wheeler Wilcox:

Throw overboard toil misdirected,
Throw overboard illadvised hope,
With aims which, your soul has detected
Have self as their center and scope.
Throw overboard useless regretting
For deeds that you cannot undo,
And learn the great art of forgetting
Old things which embitter the new.

Sing who will of dead years departed,
I shroud them and bid them adieu,
And the song that I sing, happy-hearted,
Is a song of the glorious new.

This subject is so vast that one article is insufficient to do more than hint, in the abstract, at some of the possibilities. Concrete examples there are about us every day of our lives, showing us in little ways the right from the wrong. The following bit, author unknown, will call our attention to some of them:

"The world has little use for a quitter. The fellow who starts and backs out because the creek is up; the fellow who promises to saw wood for you Wednesday, discovers about nine o'clock that there is a screw loose in the end of his saw, and sends you word Saturday that he could not come; the fellow who starts to trim the hedge, blisters his hands and decides to let it go until spring; the boy who goes racing through his school books until he strikes participles and compound fractions, then wants to quit school and get a job; the girl who starts out to be a great musician, and learns just enough to play rag-time and beguile the fancies of some young sap-head. There is a big family of these quitters, but they are a sorry lot. They never want a job that takes time and patience. With the qualifications of a bill poster, they would like to earn the salary of a railroad president. Their ideal is a job that requires only two hours of easy labor each day with Satur-

days and holidays off. You will find them scattered up and down the road of Human Failure, always turning back from the handle of the plow, always complaining of their lot and the unfairness of the world. They are clogs in the wheels, broken rails on the road, time-killers, patience-killers, forever wanting what they do not deserve. The only people who accomplish things in this world are those who qualify themselves in spite of bad crops, high water or measles; who hang on to their work until failure turns to victory; whose courage rises as difficulties thicken, and whose faces are forever turned toward the rising sun. It was not a bad plan, that of Indians flinging their boys into the river, where they had to swim or drown. The best thing any person can do for his child is to compel him to finish what he undertakes. Keep him at it and no matter how much he cries and objects, make him do the thing he started to do, and the best thing any boy or girl can do is to do this very thing without being made to do it. Success is a good deal in habit. There is not much difference between failure and success—simply one quits and the other does not."

The foregoing paragraph may not seem at first reading to be particularly rich, but a second reading, accompanied by a little reflection, will disclose many a truth. Consider each proposition in turn and apply the ideas expressed, to the living of the gospel. Then decide firmly that in the grand scheme where it is your privilege to "work out your own salvation with fear and trembling," you will not be a "quitter." We pass through this probation but once, and it behooves us to do our level best. Forget the trials and troubles and failures of the past and work while the day lasts. "He that shall endure unto the end, the same shall be saved."

S. N. L.

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**Special Notice.**—We have a limited number of the Christmas Edition of the *Deseret News* at this office. They can be obtained at the price of eight pence per copy, postage extra.

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## SCANDAL AND THE SAINTS.

THIS world is a "School for Scandal," and "The School for Saints." Wherever you have saints you will find that the scandal-monger comes also. This latter statement may seem somewhat drastic to some, but "come let us reason together" on this one theme which is the talk in the shop, street, church and tap-room—truly a timely topic—viz., the "Slander of the Latter-day Saints." I will repeat the sentiment: Where you have the saint you have the scandal-monger round about.

In the first place, let us consider what a saint is. I fear that some even among the "notorious Mormons" fail to comprehend

the meaning of this word "Saint." Let us find the true meaning of the word and seek to apply it to ourselves, personally.

The prevailing conception of a saint is of the ascetic of the middle ages—the man whom we to-day would call "fanatic." A man who cut himself away from society and lived in the desert alone—wearing his life away in fasting and in prayer. But the prevailing conception is not always the right one. Truth is very often in the minority. The present is a case in point. The saint is he or she who seeks to manifest saintliness in all honest vocations in life. The saint is he who seeks to "grace" and not "disgrace" his vocation in life. He it is who makes his life worthy of emulation—he does not so much "seek an example," as he strives "to set one."

The saint differs greatly from the "man in the street." The latter lives by precedent, the former "creates precedents." Saints are not common, hence the man who would live as such must make war on convention. In a word, the saint is an iconoclast from first to last.

I testify that we have among us many, very many, of the "choicest spirits" of the land. The honest in heart seek entrance to the fold on every hand. These men and women are consistent in the faith they have espoused, and it is the consistent believer who comes nearest to the realization of the true meaning of a "saint." The true saint is he who holds it to be his bounden duty to consecrate his all, what he has, and what he is, and what he hopes to be to the service of God and to his Christ.

Let us now consider the "scandal-monger." He is a heterogeneous creature. There is he (or she) who loves scandal for scandal's sake. There is the lover of scandal who loves it with an ulterior purpose. Of him I would speak, because in many cases his purpose is an evil one. He is a social reprobate, although he may be clothed in "purple and fine linen."

The press has it that "a religious war" has broken out against the Latter-day Saints or "Mormons." Let us style it a war betwixt the "scandal-monger and the saints." For what more is it? The "general-in-chief" is, without doubt, a man who seeks for "scandal," "wherever it is found, on Christian or on heathen ground." This he seeks to put into the mouth of a "Canon," to fire it forth at the "Mormons." He does it, too, with "ulterior purpose." The same, for which the sectarian ministers heaped scandal upon the Prophet Joseph that they might do "Mormonism" to death, and so continue to hold their congregations and—"draw their salaries."

There is war. The enemy has declared it. How are the saints to win it? We fight not against flesh and blood, but against error and sin. Our sword is the Holy Spirit, to wield it we must live worthily.

Herein lies the whole secret of saintliness, "Seek the Spirit of God." Be guided by it in all your walks in life, and, if you so do, the fruits of that same Spirit will be in evidence. Be consistent

in good works. You may suffer scoff from your work-fellows, but if these men find that you continue in well-doing without fear of men they will reverence you for your saintly life, and more—they will defend your principle of living before men who would seek to slander you. I speak of what I know.

If the saints so live, victory is ours. It is the "life" which tells. Our every act should be above reproach, for are we not taught to live the golden rule, and remember the Mormon creed: "Mind your own business," the true cure for scandal?

"Love one another" is not a mere platitude. It is a receipt for a happy life. Speak a word of comfort where you may. Help bear one another's burdens. Speak no ill of one another. "A little word is not a little thing," it may mar a whole life. Brothers, sisters, wipe out from your remembrance that unjust criticism or that fault you found in your fellow brother by helping him to overcome the same. Were you evilly spoken of by a sister. If so, then forget it, and forgive it.

Let your joys be one, your sorrows, your hopes and fears be one, that you may mingle your prayers for the success of God's own appointed plan for the redemption of mankind. The scandal-monger may become a "saint," but never let it be said of a "saint" that he has become a scandal-monger.

Gateshead-on-Tyne. AUBREY PARKER.

## FROM THE MISSION FIELD.

**Baptisms.**—At a baptismal service held at the Westgate Baths, Newcastle (Newcastle conference), on Saturday evening, January 21st, 1911, Elder R. L. Preator baptised two converts, one being from Jarrow and the other from Chester-le-Street.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home January 21st, 1911, per s.s. *Arabic*: From Great Britain—I. O. Horsfall, Jennie V. Crawford. From Switzerland and Germany—W. B. Preston, F. J. Parsons.

**Elder Addresses Men's Class.**—An opportunity was afforded Elder Edward C. Rich to speak to the Young Men's Class of the United Methodist Chapel, Leeds (Leeds conference), Sunday, January 22nd, 1911. About thirty-five members were present, who treated the elders with every courtesy, and expressed themselves as being highly satisfied with the lecture, and extended an invitation to come and speak to them whenever they have an open date.

**Successful Socials.**—At "Deseret," South Tottenham, London (London conference), on the 19th of January, 1911, after the usual

Thursday night's meeting, a social was given in honor of Elders I. Owen Horsfall, A. C. Crawford and Sister Jennie V. Crawford. Elder Crawford is being transferred to the Swiss and German Mission, and Elder Horsfall and Sister Crawford were honorably released to return home. Presents were given as tokens of respect. For about six months, Elder Horsfall acted as secretary of the conference, and very ably performed the duties pertaining to that office.

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**Branch Conference.**—A branch conference was held in the Temperance Hall, Batley branch (Leeds conference), Sunday, January 22nd, 1911. There were in attendance: President E. S. Horsley, Eliza B. Horsley, Elders Shores Loveless and John R. Bellamy. Meetings were held in the afternoon and evening, and a large number of saints and friends were present. In the afternoon, President Horsley gave some timely instruction to the children. The evening service was largely attended. Elder Shores Loveless reported the branch in a progressive condition, said the present opposition was a factor for good, for "Opposition means Progression." The general and local authorities were voted on and unanimously sustained. Sister Horsley spoke earnestly upon the necessity of obedience to the word of God, and urged all to cultivate the talents given us by Him. Referred to Matt. 25: 14-29. President Horsley then occupied the remaining time, speaking of the restoration of the gospel to the boy prophet, Joseph Smith, the coming forth of the Book of Mormon, and showed the harmony of its teachings with those of the Bible.

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**Agitation in Halesowen.**—The work is going on in the beautiful, quaint old town of Halesowen, Worcestershire (Birmingham conference). Many friends are being found, and the investigation of the gospel is proving interesting to many honest people who have been looking for the truth. The books and tracts, industriously distributed by the elders, are being read and the principles therein contained discussed and reasoned upon by the thoughtful ones into whose hands they have come. Interest in the gospel of Jesus Christ, which the people of the world call "Mormonism," is finding an increase in this section owing to the advent of Mr. Hans P. Freece, who delivered a lecture entitled, "The Inside of Mormonism." This lecture was elaborately advertised for Monday, January, 16th, 1911, at 8 p.m., in the Drill Hall, Halesowen. The hall was well filled when at 8:15 p.m. the chairman announced Mr. Hans P. Freece, who was born "in polygamy and Utah." That gentleman announced that he was here in Great Britain for the purpose of gathering such affidavits as would be needful in securing legislation to banish the "Mormon" elders from the Kingdom even as they had done in Germany. Then for an hour he read copies of letters and excerpts from the testimony given in the

trial of Senator Reed Smoot, and vainly tried to enthuse his audience thereby. The old and oft-repeated stories which have been in vogue so long were gone over again and the usual warning given not to accept any tracts or books from the "Mormon" elders. The lecturer then attempted to ridicule the work of the Prophet Joseph Smith and the doctrine of "baptism for the dead." As he proceeded the people listened attentively, and it was apparent that many were receiving their introduction to the coming forth of the Book of Mormon and the doctrine of baptism and salvation for the dead as for the living. After the lecture a gentleman requested, in the interest of fair play, that the other side be heard from as there were several of the "Mormon" elders present. President Greenwood of the Birmingham conference went to the platform in a babel of noise, which was amplified by the chairman himself, but through it all the elder succeeded in giving the audience something to think upon and digest. At the close of the meeting many questions were asked relative to the coming forth of the Book of Mormon and the doctrine of "baptism for the dead." These were answered and Bible references given, addresses of enquirers taken and an invitation given Elders George F. Grover and A. J. Hill to address a Bible class. This invitation was received from the gentleman who requested that the elders be heard in the interest of fair play. Altogether a very interesting and profitable time was had.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson X.—The Holy Ghost.

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost. *Articles of Faith*, 4.

I. The Holy Ghost Promised.

1. To Adam (P. of G. P., Moses 6: 51).
2. By John the Baptist (Matt. 3: 2, 3, 11; Mark 1: 8; Luke 3: 16; compare John 1: 29-33).
3. By Jesus Christ. (a) To Nicodemus (John 3: 3-5). (b) To His apostles (John 14: 16, 17, 26; 15: 26; 16: 7, 13; compare Acts 1: 5; see further Acts 2: 1-4, 38). (c) To the Nephites (B. of M., III. Nephi 11: 36; 12: 2). (d) To the Church in the present dispensation (Doc. and Cov. 84: 64).

II. Bestowal of the Holy Ghost.

1. Necessary conditions on the part of the recipient. (a) Repentance and baptism required (Acts 2: 38, and other references already cited). Note the instance of Paul rebaptising the twelve disciples at Ephesus, because of

probable defect in their first baptism, after which ordinance he conferred the Holy Ghost (Acts 19: 1-7). See instance of the converted Samaritans (Acts 8:5-8, 12, 14-17). (b) Some people cannot receive the companionship of the Holy Ghost (John 14:16, 17). (c) Temporary companionship of the Holy Ghost possible even before baptism. See instance of the devout Gentile, Cornelius (Acts 10). In such cases compliance with the prescribed requirements is necessary to the continuation of ministrations by the Holy Ghost.

2. Ordinance of bestowal. (a) By the authority of the Holy Priesthood. The higher or Melchisedek Priesthood requisite (Acts 8:5-17: Doc. and Cov., 20:38-43). (b) Accompanied by the laying on of hands (Acts 8: 14, 17; 19: 2-6: compare II. Timothy 1:6; Hebrews 6:1, 2; B. of M., Alma 31:36; III. Nephi 18:36, 37; Doc. and Cov. 20:41, 43: see also 35:6; 39:6; 6:23; 49:11-14). Note that the ordinance of conferring the Holy Ghost is also a confirmation of the baptised candidate as a member of the Church of Jesus Christ.

III. Personality and Powers of the Holy Ghost.

1. A personage. (a) One of the Godhead. (b) A personage of spirit, not tabernacled in a body of flesh and bones (Doc. and Cov. 130:22; read with care B. of M., I. Nephi 11:11).

2. Possessed of personal attributes and affections. Thus He teaches (John 14:26; 16:13): reproves (John 16:8); is grieved (Ephesians 4:30), etc.

3. Special gifts of the Spirit (I. Cor. 12:8; see also B. of M., Moroni 10:8-18).

General reference: The "Articles of Faith," Lecture VIII., pp. 162-173.

## DIED.

Broomfield.—At 4 Ryde Terrace, Southampton, Portsmouth branch (London conference), January 18th, 1911, Sister Clara Broomfield. Deceased was born February 15th, 1850, and for many years has been a faithful Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Get into the habit of looking intensely at words, and assuring yourself of their meaning, syllable by syllable, nay, letter by letter. You might read all the books in the British Museum, if you could live long enough, and remain an utterly illiterate, uneducated person; but if you read ten pages of a good book, letter by letter, that is to say, with real accuracy, you are forevermore in some measure an educated person."*—RUSKIN.

No. 5, Vol. LXXIII. Thursday, February 2, 1911. Price One Penny.

## WHO IS SAVED?

"BUT he that shall endure unto the end, the same shall be saved." (Matt. 24: 13.)

After our beloved Redeemer had enumerated the many and varied signs that would precede His great and glorious advent, when He should be "revealed from heaven with His mighty angels," to "judge all nations"; after giving a prophetic recital of many of the trials and persecutions that would be meted out to those who were, or would be willing to take upon them His name, He gave unto those disciples gathered about Him, those who had learned to put such implicit faith in the words that fell from the lips of their great Guide and Shepherd, the words of promise and encouragement quoted above—encouraging, yet uncompromising. Uncompromising because, even though they may suffer many of the trials mentioned, or go through many of the bitter experiences heaped upon the followers of the lowly Nazarene, yet, except they "endure unto the end," and so "overcome the world." they could not hold title, or lay claim to that great and glorious and complete salvation, in the presence of the Father and the Son.

And yet, in spite of these words of the Savior, we have people tell us that they are "saved" here upon earth, just as surely as if they were "in the arms of our blessed Lord," as they generally express themselves, quoting in support of this idea the words of the Savior in John 5: 24: "Verily, verily I say unto you. He that

heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come under condemnation, but is passed from death unto life." And they lay special emphasis on the word "hath."

Now, if we are going to accept their literal interpretation of this passage, without regard to other scripture, how are we going to explain away the many instances recorded in Holy Writ, which tell us that many of the saints, who had not only believed, but *obeyed* the gospel, after having had a *knowledge* of God, turned away from the paths of righteousness, or, in other words, "fell from grace." We do not have to confine ourselves to one incident of this kind, because this spirit of back-sliding, or falling away, was manifest in several of the churches that Paul had been instrumental in founding. If not, why the severe censures and upbraidings administered by this servant of God to the saints? As, for instance, see I. Cor., chapters 1, 2, 3; also chapter 11, verses 17 to 34; and, still more reproving, Gal. 3. Now we ask the question: Did these saints *have* the everlasting life "promised in John 5:24"? By reading Gal. 1:6, 9, those of the "saved" persuasion must answer yes, because we are told there that they were "called into the grace of Christ," and had "received" the gospel; and this, with the assurance that they had been "known of God" undoubtedly puts them in the list of true and sincere believers"; for they must have loved God in order to have been known of Him (I. Cor. 8:3), and to love Him, is to keep His commandments (John 14:23). So if it were possible these were entitled to be "saved" from the grip of Satan. But, if they were in this alleged "saved" condition, how did they ever get into a condition that brought forth such reproof from Paul as we find recorded in the fourth chapter of Galatians, verse nine, where he says, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage"? And then, to make their condition clearer and more apprehensive unto them, he says in the eleventh verse, "I am afraid of you, lest I have bestowed upon you labour in vain." Would not this be rather a strange and unreasonable view for him to take, if he had considered them secure from spiritual downfall? Then again, will they accuse this apostle of administering the sacred ordinances of baptism, and the laying on of hands for the gift of the Holy Ghost, if he had not considered them worthy in the beginning? And yet they must do so, if he taught the same gospel to them, as he did to the men of Ephesus, in Acts 19, which he undoubtedly did, according to his own words in I. Cor. 4:17, telling them that he had sent Timotheus unto them, "who shall bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every church"; showing us that the Galatians *must* have been entitled to "everlasting life," according to the logic of those who claim to be "saved." Yet we find that they had

alienated themselves from the ways of God, contrary to the injunction given to the saints in Heb. 12: 15, exhorting them to look diligently "lest any man fail of the grace of God." Suppose a man "fails" in business through transgressing the accepted laws of correct commerce. does he not forthwith fall from his previous high standing in commercial circles? This is what constitutes his failure. So with the grace of God. *If we keep His commandments*, we abide in His love. (John 15:10.)

"But," say some, "our Savior has promised it, and I believe what He says." True, Christ also breathed on His apostles and said, "Receive ye the Holy Ghost" (John 20:22), but by reading further, we see that it was not until "the day of Pentecost was fully come" that they received the great blessing (Acts 2:1), which was several days later. Also we read in John 17:11, that Christ, in His earthly body, speaking to His apostles, said, "And now I am no more in the world," and yet we read of Him being "in the world" for a period of something like forty days or more, between this statement, and His final ascension, and some days before His cruel death on Calvary. These instances are cited to show the fallacy of the "present tense" idea that some people hang onto without regard to reason, or the actual facts that exist, or the general teachings of the scriptures on the plan of salvation. And these persons who persist in following out this system in formulating *their* ideas of what constitutes the path of righteousness, must often find themselves confronted with the facts that exist in the case of the small boy with the cake, and are forced to admit that they are guilty of similar acts of childishness, in a gospel sense. The boy admits that all the cake is good. but the only part that he wants to swallow is the part that tickles his palate—the currants. So it is with many people and the Bible. They study its sacred pages more with a desire to support their own ideas and opinions, than to understand the Way of Life, and abide by it.

Can we call a few isolated bricks a house? or a few steel plates a ship? Yet when these materials are assembled in harmony with others that go to make up their respective structures, they form an adequate protection from the onslaught of all the inclemencies of weather. But would we consider a man seriously, who took a door, for instance, and a few bricks into a field, and then began to pride himself on having acquired all the peace and comforts of a home? Yet this is illustrative of the condition of some people who profess to believe the Bible. One more illustration: A visitor to a certain artist's mansion, wandered into one of the large rooms in which the owner had many works of the ancient masters arranged for private exhibition. He turned on one of the many lights, and began to form opinions and criticisms of the objects that met his view. An obliging servant happened round, and suggested that he have more light turned on; the guest expressed

himself as satisfied with his own ability to see aright. "But," said the servant, in the interests of the master, "it may help you in your observations"; and before the guest could finish saying that he "knew where the switch was, if he needed it," the room was flooded with light, emanating from a thirty or forty light electrolier. The visitor was amazed beyond measure at the transformation so effected, and now, instead or straining to discern dim outlines, vague shadows, uninteresting statues, and indistinct colors, his gaze rested upon a galaxy of the most priceless works, in all departments of art. How cramped and distorted his knowledge of the treasures contained in that room would have been if he had not taken advantage of the additional light, he realized then, and was glad that the servant had helped him to understand more of the true value of that collection, than he would have done by confining himself to that one little light, that was aided so successfully by its fellows, in making plainer the truth. This brings us to the necessity of accepting the Word of God, as outlined by His inspired servants, and abandoning all claims to interpret or discriminate on any part thereof, save in the light of other scripture, which, we must admit, is the best and safest interpretation of scripture. And, if we acknowledge that "all scripture is given by inspiration of God, and is profitable for doctrine," etc., (II. Tim. 3: 16), and that it is as binding upon us as if God Himself had spoken to us (II. Cor. 5: 20), then why not accept them faithfully as such, and not strive to envelop ourselves in a false and misleading security, with no better foundation than some mistaken interpretation of part of the holy word of God, that will not stand the light of sound and intelligent reasoning? We should not persuade ourselves with words into the idea that because we have a few isolated "bricks" from the gospel "house," that we have all the comforts and protection of "everlasting life." Because, when the storms of temptation come upon us, we shall realize that, had we taken such "bricks" as II. Peter 2: 20-22; Heb. 10: 26-29; Matt. 12: 43-45; Heb. 12: 15: I. Cor. 10: 12; etc., etc., as a foundation for our structure, we would have been better prepared to battle with adverse conditions; saved much pain and sorrow, resulting upon our awakening to our actual conditions; and above all, we would have been striving to prove ourselves more worthy of the "*everlasting* life" that is promised "in the world to come" (Mark 10: 30), and that eternal salvation from which there shall be no falling away." (I. Peter 1: 3, 4.)

Lurgan, Ireland. J. W. FITCHES.

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THE cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin and never seeing noble game.—H. W. BEECHER.

## THE SWEETNESS OF SILENCE.

"HEARD melodies are sweet, but those unheard are sweeter."—KEATS.

There is a secret sweetness in silence. I have stood in a densely wooded spot, amid the carolling of birds and the chirping of manifold insects, until the sweetness of its noisy peace has sunk into my soul: and in those moments of silent communing the beauty of nature's protean heart has been revealed to me.

There are many hidden voices in the halls of silence. They are voices of the past: and there are moments when these voices speak to us, these voices cryptic and wonderful. These voices crave audience with each one of us; but many refuse it. "The world is too much with us, late and soon." When I am tired of the talk of man, of the incessant babble of voices, I seek the mute music of silence. I would that you all knew the divine sweetness of the sound of silence—for silence breaks its vials of beauty over hearts in sore travail.

Time was when the greater part of Britain was wooded with trees, the birds trilled in their branches, and music lived in the solitudes that are now peopled with thousands of human souls, struggling and grappling with want. In these great spaces, where music ministered in the days that are dead, there is now an incessant torrent of noises, clanging and clashing. But it is my belief that behind it all, that music which once abundantly flowed from the heart of beauty into the rustic solitudes, still makes the silence of midnight beauteous with the streams of mellow music which has been embalmed in the cryptic halls of silence.

It is essential that man should spend some time in self communion.

> "By all means use sometimes to be alone:
> Salute thyself; see what thy soul doth wear;
> Dare to look into thy chest, for 'tis thine own,
> And tumble up and down what thou findest there.
> Who cannot rest 'till he good fellows find,
> He breaks up house, and turns out of doors his mind."

Silence speaks to all who list, and its message is divine. It is a solace to all who are worn with the frets of life. But in the crash and crush of modern days the voice that speaks is too often drowned in a noisy sea of sound. Silence is sacred to him who would commune with his God: it is to him irradiated with a golden glory.

"Silence is golden" is an apt proverb. The words we leave unsaid are sometimes of greater weight than those we speak.

Silence is eloquent with speech; for silence is akin to the infinite.

Search for silence, for God is there. 'Tis the still small voice the Christian loves to hear.

"Be still and know that I am God." The getting of that knowledge demands a stillness, and stillness gives birth to silence, and

out of the silence God speaks. Did not Joseph the Seer seek his God amidst the sylvan silence of the grove? There is no such thing as empty silence—for silence is ever pregnant with speech.

There is a knowledge of oneself and of God which can only be gained by silent communing with oneself and one's God.

Filled with the music of thought-voices and perfumed as a garden of myrrh is the mind when it is lapped by the waves of a silence which is pregnant with prayers that wing themselves upward toward the great White Throne.

Gateshead-on-Tyne. AUBREY PARKER.

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## THE LOVE OF HOME.

1. IT is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affect nobody in America but those who are foolish enough to indulge in them, and they are generally sufficiently punished by public rebuke. A man who is not ashamed of himself need not be ashamed of his early condition.

2. It did not happen to me to be born in a log-cabin: but my elder brothers and sisters were born in a log-cabin raised among the snowdrifts of New Hampshire, at a period so early that when the smoke first rose from its rude chimney and curled over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada.

3. Its remains still exist: I make it an annual visit. I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections and the touching narratives and incidents which mingle with all I know of this primitive family abode.

4. I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and, through the fire and blood of a seven years' revolutionary war, shrunk from no danger, no toil, no sacrifice, to serve his country and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted forever from the memory of mankind! DANIEL WEBSTER.

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LEARN to limit yourself, to content yourself, with some definite thing, and some definite work: dare to be what you are, and learn to resign with a good grace all that you are not, and to believe in your own individuality.—AMIEL.

# STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1910.

| Conferences. | Conference Presidents. | Missionaries. | | | | | Local Priesthood. | | | | Members. | Children under 8 years old. | Total No. of Souls. | Baptized. | Emigrated. | | Excommunicated. | Died | Strangers' Houses Visited. | | Gospel Conversations | Tracts Distributed. | Books Distributed. | Standard Church Works. | Meetings Held. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Apostles | H. Priests | Seventies | Elders | Ladies | H. Priests | Elders. | Priests. | Teachers. | Deacons. | | | | | Over 8 years old. | Under 8 years old. | | | In Tracting. | By Invitation. | | | | | |
| Birmingham .. | T. F. Greenwood | | | 4 | 22 | 1 | | 7 | 25 | 22 | 28 | 663 | 150 | 895 | 110 | 47 | 12 | | 10 | 2113 | 4745 | 47253 | 468491 | 9709 | 187 | 2014 |
| Bristol ..... | J. F. Snedaker | | 1 | 6 | 16 | | | 25 | 14 | 6 | 11 | 354 | 92 | 502 | 36 | 32 | 2 | | 10 | 2417 | 1189 | 24841 | 303430 | 9077 | 92 | 728 |
| Hull ..... | Thomas E. King | | | 2 | 14 | | | 6 | 15 | 17 | 16 | 226 | 81 | 361 | 24 | 10 | 1 | | 8 | 385 | 735 | 6255 | 253322 | 2075 | 24 | 986 |
| Irish ..... | W. W. Osborn | | 1 | 3 | 22 | | | 15 | 4 | 4 | 10 | 200 | 62 | 295 | 31 | 12 | | 1 | 6 | 3324 | 2407 | 21265 | 381147 | 14435 | 67 | 704 |
| Leeds ..... | E. S. Horsley | | 1 | 6 | 19 | 2 | | 13 | 13 | 19 | 50 | 683 | 122 | 900 | 72 | 25 | 3 | | 24 | 11477 | 5165 | 35532 | 447821 | 7876 | 146 | 1240 |
| Liverpool ..... | R. W. Young, Jr. | | 3 | 10 | 17 | | | 10 | 19 | 15 | 28 | 658 | 207 | 937 | 67 | 40 | 2 | 2 | 20 | 1274 | 3680 | 30898 | 692085 | 8530 | 71 | 1792 |
| London ..... | W. P. Monson | | 2 | 9 | 39 | | 1 | 28 | 31 | 25 | 32 | 768 | 113 | 998 | 127 | 70 | | 2 | 16 | 861 | 2216 | 42065 | 830871 | 16522 | 136 | 1303 |
| Manchester ... | Charles Porter | | 1 | 1 | 20 | | | 14 | 25 | 3 | 18 | 475 | 20 | 555 | 91 | 41 | 6 | | 12 | 645 | 3189 | 44174 | 654460 | 11053 | 80 | 1373 |
| Newcastle ..... | Jos. W. Clark | | 3 | 6 | 13 | | | 13 | 15 | 15 | 39 | 572 | 167 | 819 | 84 | 63 | 19 | | 8 | 237 | 2301 | 18513 | 400785 | 11210 | 48 | 934 |
| Norwich ..... | F. B. Hammond | | 1 | 4 | 11 | | | 10 | 12 | | 3 | 239 | 43 | 307 | 36 | 14 | 4 | | 2 | 7760 | 1442 | 13010 | 161939 | 2113 | 67 | 553 |
| Nottingham ... | T. S. Wheatley | | | 5 | 13 | | | 26 | 20 | 15 | 21 | 423 | 85 | 590 | 73 | 36 | 2 | 1 | 24 | 706 | 2948 | 33861 | 260308 | 10015 | 112 | 1230 |
| Scottish ..... | L. S. Burt | | 3 | 2 | 18 | | | 13 | 13 | 9 | 24 | 482 | 133 | 674 | 126 | 48 | 3 | 2 | 8 | 1346 | 2276 | 20247 | 346161 | 8744 | 131 | 903 |
| Sheffield ..... | Samuel Cottam | | 1 | 5 | 17 | | | 12 | 11 | 5 | 12 | 266 | 89 | 395 | 86 | 55 | 8 | | 6 | 1165 | 3196 | 21798 | 381595 | 4863 | 87 | 1005 |
| L'pool Office... | | 1 | | 2 | 1 | 2 | | | | | | | | | | | | | | | | | | | | |
| | Total ..... | 1 | 17 | 65 | 235 | 5 | 1 | 192 | 215 | 155 | 292 | 6009 | 1364 | 8228 | 963 | 493 | 62 | 8 | 154 | 33710 | 35429 | 359712 | 5582415 | 116222 | 1248 | 14765 |

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 2, 1911.

## REFRESHING EXAMPLES OF FAIRNESS.

In the midst of the rabid gibberish anent "Mormonism," to which the British people have recently been subjected, a few kind words, and fair, can scarcely fail to prove refreshing. It has been aptly said that Falsehood will travel leagues while Truth is getting her boots on, yet Truth always triumphs eventually. So it is with this great latter-day work. It will triumph and overcome every obstacle, *for it is Truth.*

In every civilized country to-day, there are to be found men and women who are practically proof against what is called "popular sentiment," created by irresponsible demagogues. The number of these apostles of the "square deal" is sufficient to keep the public pulse beating normally for the most part. By the power of their influence the reckless element is kept in check. They furnish the standard by which the nation is measured for the uniform of its rank in civilization. To them is due whatever of advancement the world has made towards the realization of high ideals of justice and right living; and to them comes finally momentous questions for adjudication. As an illustration of this spirit of tolerance, justice and broadmindedness, we submit the following observations from Mr. H. Cherry Jones, of Jones Bros. & Daly, Ltd., Packing Case Manufacturers, of Belfast, and written for the *Belfast Evening Telegraph* of January 3rd, 1911:

"Twelve months spent travelling through the State of Utah, the land of 'Mormonism,' has taught me many things of a strange civilization. To me Mormonism formerly spelled polygamy, and to be a 'Mormon' I believed one necessarily had a harem of many wives and numerous lady friends. I find, however, that such is not the case. The 'Mormon' people are a progressive and intelligent people, and altogether minus fanatical ideas about religion. The Book of Mormon and its doctrines are identical with those of the New Testament, and teach salvation through Christ. Some time prior to my present visit to Utah I had the pleasure of meeting Mrs. Susa Young Gates, one of Brigham Young's daughters, at the Suffrage Convention in Washington. In personal appearance and intelligence that delegation of a dozen women who accompanied her from Utah stood in the front rank. They

seemed to have an added dignity from consciousness that they represented a State whose men were so liberal and so progressive as to grant womanhood the right of complete suffrage. The interest aroused by meeting these types of Mormon women led me to further investigate their home environment in the inter-mountain State. I was fortunate enough to get a letter of introduction to the present head of the 'Mormon' Church, Joseph F. Smith, nephew to Joseph Smith the prophet and founder of 'Mormonism.' My greatest lack of real knowledge I found to be in regard to polygamy. I shared the common belief that formerly every 'Mormon' man who chose to do so might marry more than one wife. Senator Smoot, one of the apostles, removed this misconception at once by informing me that under the old conditions those who wished an extra handmaiden had to secure permission and enter a special Church order, and permission was granted only to those who had the highest standing morally, intellectually and physically. They also had to prove their financial ability to justify the assumption of the increased responsibilities of polygamy. Brigham Young when refusing applications for the polygamous order would say 'No,' kindly but firmly. 'I am sorry, but you will not be permitted to have more than one wife,' when the enamoured one was a man he regarded as unsuitable. The manifesto issued in 1890, and adopted by the Church, forbade any marriage which violated the law of the land.

"I am not drawing conclusions from the statements of a few prominent 'Mormons' wishing to defend the former practices of their people, but rather I wish to give my observations from a year's sojourn in different parts of the State. I do not wish to be understood as advocating polygamy, but it is a fact that leaders, like the Governor, Senator Smoot, the State Superintendent of Education, the President of the Normal School, and most of the leading men of Utah, are children of polygamous families. Those with whom I have conversed on the subject spoke kindly of their fathers' wives, as well as their own mothers. This I could not understand. When one travels through their country, and sees the garden spot reclaimed from land adjacent to the great American desert, in justice he must give credit to a people who have erected a civilization second to none out of an arid and mountainous wilderness. Many of us are content to judge the Latter-day Saints as they are to-day, or on their pioneer achievements, rather than on their past or present beliefs. This is, perhaps, too liberal a view for the average orthodox minister found in Salt Lake City. One patriarchal old gentleman, who accompanied me on several prospecting trips through Southern Utah, often spoke with much feeling on this subject, and lamented the fact that some men could not be true to only one woman, whereas he had been true to three women all his life—his three wives. The 'Mormon' Church takes up no collections. Strangers are always welcome in the tabernacles.

"Mormonism has its commercial or material side, a subject affording its enemies much ground for unfavorable criticism. The Church controls the great sugar beet companies of Idaho and Utah, capitalised at many million dollars; woollen mills, cotton mills; Zion's Co-operative Mercantile Institution, another million dollar concern: the Salt Lake Theatre, and formerly owned Saltair Pavilion—Utah's great bathing resort.

"Utah has no paupers, no beggars, few tramps. The indigent aged or other unfortunates are well cared for by the Church. It has always been a cardinal teaching with the Latter-day Saints that a religion which has not the power to save people temporally, and make them prosperous and happy here, cannot be depended upon to save them spiritually or exalt them in the life to come. The ancient Jewish tithing system is in vogue, and every Mormon is under moral obligation to give one-tenth of his income to the Church. The priesthood receives nothing, or very little, in the way of remuneration for its services, and the missionaries pay all their own expenses. Each mission lasts from two to three years. I met one of their young men in Alaska some time ago. I afterwards called on his family, residing in Lower Utah, and received a royal Irish welcome from his people. Two of his sisters had just returned from studying music in Europe. These girls were a peculiar contrast to the lonely country in which they lived. They were polished and suave of manner, graceful, and fit to take their places in any drawing-room.

"Mormons are friends and promoters of education. To the Latter-day Saints, salvation itself under the atonement of Christ, is a process of education. That knowledge is a means of eternal progress was taught by Joseph Smith:—'It is impossible for a man to be saved in ignorance. A man is saved no faster than he gets knowledge. The glory of God is intelligence.' These were aphorisms with the prophet Joseph Smith. I believe Mormonism is in the world for the world's good, just as much as any other branch or side issue of the great Christian religion.

"Perhaps the greatest treat in store for the tourist in Utah is a visit to the Great Salt Lake, the Dead Sea of America. The lake contains one-fifth of the entire ingredients in salt. The Lake is about twenty miles from the city. A railway owned by members of the 'Mormon' Church runs to it during the season. Last spring when I was there the season was not quite open, but the president of the company kindly provided a special train, so that I might enjoy the beautiful pavilion which is built out on the lake, and have a swim in the buoyant water—at least I expected to swim, but was surprised to find that I could not sink low enough in the water to be able to swim properly. Lying on my back, I tried in vain to get my feet in the water. One of the most amusing sights to be seen anywhere in the world is a common experience on the Great Salt Lake. A man who wishes to enjoy himself perfectly lights

a cigar, sits down on the water, and attaches a sail to his feet. Holding the rope in his hand, and resting in an easy position on the cushioned bosom of the lake, he sails where he chooses. Time never passed more pleasantly for me than when I sat in an easy position and smoked, with my body nearly half out of the water. Taken as a whole, Utah has many attractions for the tourist and investor. Salt Lake City affords an unprejudiced man abundant opportunities for studying economic, social and educational questions. It was a surprise to me. Its broad streets, its fine business houses, its splendid homes, and its crystal streams, running on both sides of the streets, are distinctive features of this unique and beautiful city.

H. CHERRY JONES,
Jones Bros. & Daly, Ltd.,
Ormeau Avenue, Belfast."

Mr. Jones's references to experiences in America, including Alaska, shows that he is a wide traveler and consequently well fitted to judge of peoples and compare customs and morals.

The following appreciative reference to our people appeared as leading editorial in the *Los Angeles Times* of January 10th, this year. The *Times* is one of the great papers of the Pacific Coast, and by reason of its independent character is peculiarly capable of free and unbiased judgment:

"All of the societies for co-operative production which were organized upon Edward Bellamy's plan of communistic ownership of property acquired by the industry of individuals, have failed. Fourierism, Brook-Farm, Dale Owen's experiment and that of Dowie came to grief. The one successful organization for co-operation both in production and distribution is that of the Mormon community. There the individual is permitted to retain for himself the results of his industry subject only to a community tax called a tithing.

"The success of the Mormon people as producers and accumulators of wealth is largely due to the system devised by Brigham Young, who, whatever his theological eccentricities, proved himself to possess a master-mind as an industrial organizer and leader. The Mormons were really the pioneers on the Pacific, for before the conquest of California and while Utah was still a part of the Mexican Republic, they went to the shores of the American dead sea to raise up the brazen serpent in the wilderness. In the midst of an echoless, voiceless space of sand and silence, with only the gilded morning and the painted sunset and the glimmer of a pulseless lake about them, they planted the standards of their faith in the desert, and sent its heralds forth to Christendom. They felt safe from human interference, for sterility environed them, isolation guarded them, and insignificance protected them. The

fulfillment of Benton's dream of a new highway to the Indies had not then disturbed the silence in their mountain canyons, and the shadowy sceptre of the Montezumas still stretched its impotent sway over their resting places.

"Each year after their first settlement, a number of converts to this singular sect from all parts of Saxon Europe left behind them the blessings and the blights of a more advanced civilization to gain a land which, but for them, had remained for twenty-five years longer as at the dawn of creation, with void upon its haggard brow, and desolation upon its burning breast.

"By their patient industry this cast-off people, these followers of strange gods, revoked the doom pronounced in the fateful beginning. They changed deserts into smiling lawns. They draped scorched wastes with bending orchards. They harnessed babbling waters to the wheels of toil. History nowhere makes mention of a colony of equal age more industrious, more wealthy, more powerful, or more self-sustaining. In what was once the heart of the great American desert they have cities with all modern improvements and facilities. They have a chain of thriving towns and opulent fields stretching through five degrees of latitude.

"The operations of their financial system defy precedent, and offer the most successful example on record of the power of co-operation. Ordinarily labor invites capital and capital in turn employs labor, but in Utah may be witnessed the phenomenon of wealth accumulated independent of imported nucleus, commercial advantage, or natural resources for—it will be remembered—that Utah achieved a prosperous industrial status before a pound of bullion had been taken from her mines. Like the Kilkenny cats, the saints seemed to live upon each other, only each cat grew fat by the operation.

"From a people poverty-ridden, sterile of resort, strangers to invention, untutored in art, with no navigable waters uniting them with the sea, devoid for many years of railroad communication with commercial and manufacturing centers, destitute of everything except industry, they built up in twenty-five years a structure of wealth and credit which forced San Francisco and Chicago into eager strife for entrance to its portals and cast the reflex of its glittering walls into the very fogs of London. Let those explain this politico-economic puzzle who may—we only state it."

*The Deseret News* of January 13th, commenting on the foregoing item, says editorially:

"Well, the Latter-day Saints came to Utah in order to build a commonwealth in which religious liberty, justice, righteousness, and virtue should prevail. And because this was their first and chief concern the Almighty blessed the land, and their labors, and they prospered. That is the true solution of the 'puzzle.'"

And, speaking of references to this people and their work, it is a significant fact that one seldom, if ever, finds reputable men or women engaged in attacks upon us. Such things are reserved for the religious bigot, the moral pervert and "lewd fellows of the baser sort."

S. N. L.

## FROM THE MISSION FIELD.

**Release and Departure.**—Elder Theodore Korthals, of the Netherlands mission, has been honorably released and sailed for home January 28th, 1911, per s.s. *Baltic.*

**Elder Addresses Adult Class.**—Elder Isaac P. Robinson writes: "I had an opportunity of addressing an adult class—'non-sectarian'—in Alberthorpe, near Wakefield, January 20th, 1911. About fifty members were present. They were desirous of hearing some of my missionary experiences amongst the Indians. I was treated with all the respect and courtesy one could desire. Many questions were asked, and I answered them with satisfaction. I was asked to come again."

**Relief Society Organized.**—About forty saints of the Nuneaton branch (Birmingham conference), met at the Gate Hotel Assembly Rooms, Sunday, January 22nd, 1911, at 3 p.m., for the purpose of organizing a Relief Society, which was accomplished. Sister Lillian Gunn was chosen president; Eliza Ison, first counselor; Mary Horne, second counselor; Anna Seckington, secretary. Some good instructions were given by President Thomas F. Greenwood and Sister Sarah W. Howard. A very good meeting was held in the evening, the house being well filled.

**Choir Concert.**—The "Gypsy Choir" of the Pudsey branch (Leeds conference) which gave an excellent concert here on Tuesday, December 27th, 1910, accepted an invitation from Mr. Tempest of the Burleywood mission, to repeat the same at his mission hall. Saturday, January 28th, 1911, which they did in a very creditable manner. They were treated very kindly and everyone was pleased. Mr. Tempest also invited them to give another concert as soon as convenient. The elders have had the pleasure of speaking in his hall, and the people have a good word for the Latter-day Saints.

**Branch Conference.**—A branch conference was held at Clayton (Leeds conference), Sunday, January 29th, 1911. There were in attendance: President E. S. Horsley, Sister Eliza B. Horsley, Elders James A. Webster and Herbert East. After the general and local authorities were presented and sustained, Elder James A. Webster

reported the branch, and Sister Marie Wood reported the Relief Society, after which Sister Eliza B. Horsley spoke very forcibly on the object and necessity of baptism. President Horsley spoke on the law of tithing as revealed from one dispensation to another, and its blessings. A good spirit prevailed and all seemed pleased.

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**Baptisms.**—On Saturday, January 21st, 1911, a baptismal service was held at Gorton (Manchester conference), when thirteen souls were added to the fold of Christ. Nine of the converts were from Hyde, two from Manchester, one from Bury and one from Bolton. The converts were baptised by Elders W. E. Mitton, D. G. Emery and Thomas Anderson. Over a hundred saints and friends were present to witness the service.

Two more converts have been added to the fold recently in the South African mission, one at Table Bay, and one at Bloemfontein, Elders Alfred J. Gowers and Elmer P. Chipman officiating.

A baptismal service was held at the Westgate Baths, Newcastle (Newcastle conference), Saturday evening, January 28th, 1911, at which four souls were added to the Gateshead branch and one to the Pelton branch, Elders F. A. Dahle and Parley Swainston officiating.

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**Successful Socials.**—About one hundred saints and friends enjoyed a very successful social given by the ladies of the Norwich branch of the Norwich conference, in St. Stephen's Chambers, Thursday evening, January 26th, 1911, from seven until eleven o'clock. An excellent program of a variety of games, extemporaneous speeches, songs and recitations was well rendered. An ample quantity and a suitable variety of refreshments, served at intervals, gave the necessary life to the occasion. The hall was uniquely decorated, and all expressed themselves as having had an enjoyable time, and congratulated the committee on its success.

A social was held at 40 Donegall Street, Belfast (Irish conference), on Saturday night, January 28th, 1911, in honor of Elder Leonard S. Miles, who has been released and is about to return to his home in Smithfield, Utah. A very enjoyable program was rendered, after which light refreshments were served and games were played. Elder Miles has been in the mission field about twenty-six months, and during that time has made many friends over here in Ireland who will miss him greatly when he is gone.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—THE SACRAMENT OF THE LORD'S SUPPER.

Text: "This do in remembrance of me." (Luke 22: 19.)

I. INSTITUTION OF THE SACRAMENT AMONG THE JEWS.

1. The occasion:—at the Passover feast immediately preceding the crucifixion (Luke 22: 8-13).

2. The ordinance:—partaking of consecrated bread and wine, in remembrance of Christ's atoning sacrifice. (Matt. 26: 26-28; see also Luke 22: 19; Mark 14: 22-25). Compare with foregoing references Paul's account of the Sacrament and its import (I. Cor. 11:23-25). Note that Paul is the only Biblical writer using the term "Lord's Supper" as applied to the Sacrament. The term probably has reference to the fact that the Sacrament was first administered at the time of the evening meal, which meal, however, was the principal meal of the day among the Jews.

II. Institution of the Sacrament among the Nephites (B. of M., III. Nephi 18: 6, 7, 11).

1. The occasion:—the visit of Christ to the Nephites shortly after His resurrection.
2. The ordinance:—partaking of consecrated bread and wine in remembrance of Jesus Christ.

III. Purpose of the Sacrament.

1. To commemorate the atoning death of Jesus Christ.
2. To secure the continued companionship of the Spirit of the Lord (B. of M., III. Nephi 18: 6-11: Doc. and Cov. 20: 77-79).

IV. Administration of the Sacrament.

1. Authority of the Priesthood required:—that of the priest of the Aaronic order (Doc. and Cov. 20: 76).
2. The sacramental emblems. (a) Bread and wine used originally (see references under I. and II., this lesson). (b) Bread and water commonly used in the Church to-day. Water substituted owing to difficulty of procuring wine of assured purity. See special revelation to Joseph Smith, authorizing this substitution (Doc. and Cov. 27: 2-4).
3. Consecration of the emblems. (a) Of the bread (Doc. and Cov. 20: 76, 77; compare B. of M., Moroni 4). (b) Of the wine or water (Doc. and Cov. 20: 78, 79; compare B. of M., Moroni 5).

V. Fit Partakers of the Sacrament.

1. Members of the Church only (Doc. and Cov. 20: 75; B. of M., III. Nephi 18: 5, 11; compare 26: 21).
2. Sacrament to be withheld from unrepentant transgressors. (Doc. and Cov. 46: 4; see also B. of M., III. Nephi 18: 30.)
3. Officers of the Church charged with responsibility in this matter (references last given: see also Doc. and Cov. 20: 68, 69).

4. Sin of partaking of the Sacrament unworthily (I. Cor 11: 26-30; B. of M., III. Nephi 18: 29).

General reference: "The Articles of Faith," Lecture IX., pp. 175-182.

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## LIGHT IN THE DARKNESS.

Traveling along the highway of Life, the road seemed rugged and grim:
Often I stumbled, and often I fell, and often my sight grew dim.
The pathway was dreary and lonely and sad, in darkness I blindly did grope,
When out of the darkness there suddenly gleamed the wonderful lodestar called Hope.

It led me unerringly onward, it shewed me the pathway most clear:
It shewed me the beauties and glories of life, and soul-stirring songs I did hear.
And wonderful draughts from a crystal spring made my heart beat with courage and youth;
I stepped boldly forward, for prayer was my shield, and my weapon the keen sword of truth.

To those who are weary and lonely and sad, these wonderful tidings I send:
The very same vision can brighten your path, and prove both your guide and your friend.
'Tis free to the aged and youthful and all, 'tis priceless, and therefore unpriced:
This feeling of peace will enter your soul, by embracing the gospel of Christ.

North London Branch. A. E. GRAY.

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## DIED.

EASTER.—Miriam, the little nine year-old daughter of Brother and Sister Easter of Grimsby, on January 17th, 1911.

THOMPSON.—At Hebburn, Durham Co. (Newcastle conference), on January 24th, 1911, Brother Thomas Thompson, Sen., aged 76 years. For sixty years a faithful Latter-day Saint. Funeral services conducted by the elders.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"It is moral courage that characterizes the highest order of manhood and womanhood, the courage to seek and speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty."*

No. 6, Vol. LXXIII. Thursday, February 9, 1911. Price One Penny.

## MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

IT is with the greatest difficulty that I am able to control my feelings, so as to address this congregation this afternoon. Not that this is a new position to me, for I have occupied it many times in years that are past. I have desired, with a strong longing, to be present with the saints in the Salt Lake tabernacle again and look upon their faces, to hear the music from this lovely choir and the music from our good old organ. I call it the "old" organ, although it has been made young again; and I hope that all these old friends of mine will be made young again, so that they may enjoy the last days of their existence on the earth. To look upon them, to feel the influence that proceeds from them, and to have the privilege of worshipping in this congregation, in this conference, as a member of the Ensign Stake of Zion is, indeed, a joy to me. I do not know whether I shall be able to make you all hear the sound of my voice this afternoon, as I have not been accustomed, for some years past, to address a congregation of anything like the size of this present assembly. Again, before leaving the old country I contracted a cold which has somewhat affected my vocal organs; but I will endeavor to make you all hear, if possible. I must say that I have nothing prepared to deliver on this occasion, but trust entirely to the inspiration of the time; and

indeed, this has been my method of addressing congregations in the old world. Sometimes subjects have presented themselves to my mind before standing up in the midst of the people, but as a rule they have been dismissed before I attempted to speak. I have endeavored to address the people as the Spirit of the Lord moved upon me.

I can say to my dear friends here in Salt Lake City that I return to my home with joy and with pleasure, and with thanksgiving and praise to the Lord. I have traveled many thousands of miles since I left this city in October, 1906; I have sailed on many seas, traveled a great deal upon the railroads as well as upon the vessels that have crossed the waters; and in every instance the Lord has preserved me from accident, from harm, and from sickness, and I have been able to return home with a good degree of health and strength. President Young was just asking me how long I have been in the ministry. I told him it is close on to sixty years. I was ordained an elder, to go out, without purse or scrip, to preach the gospel of Jesus Christ, in the great city of London, January 6th, 1851. That will give you some idea of the length of my missionary labors, if not the exact period of my age. I do not care to tell you about that, not that I am ashamed of it, by any means. On the contrary, I am thankful in my soul that I have been able to endure so long in this good and great work, and I hope to endure, I was going to say, unto the end; but I do not look for any "end."

There will come an end, no doubt of that, to the period of my mortality, my earthly existence; but I do not expect to die. I may have to lay my body down in the dust, as all do, because it is appointed unto man, once, to die; and after that the judgment, the scripture says. But, when we pass from this earthly position and period of our lives, we shall find a wider scope of life and a larger field for our labors and our exertions in the great cause to which we are all devoted, when we enter into that vast region commonly called the "spirit world," where people go when they "die," when their bodies are laid in the dust. Thank the Lord, I understand fully that that is not the end of our existence, but merely a change into another phase of it. We speak of "this life and the life that is to come"; but really it is all one life, only there are different periods of it and different stages, different phases, different surroundings, different experiences, but they are all for the education of the sons and daughters of the living God, who existed before they came into the body, and will exist when the body is slumbering in the ground. So that I do not expect any end to the work in which I am engaged, when the experience called death comes, but rather to be better prepared to aid in its furtherance in a wider sphere of labors; for the gospel of Jesus Christ is to be preached to every creature, and there is but one gospel as there is but one God for us to worship, and one Savior and

Redeemer, His Son Jesus Christ. So there is but one plan of redemption and salvation for the human family. That being so, in the justice of God, who is the very embodiment of that eternal principle, all His children must, at some time and in some place, become acquainted with that gospel, learn what it is and have the opportunity of receiving it and obeying it, or of rejecting it if they will—for the principle of free agency is an eternal and abiding principle.

It exists in all intelligent beings, the sons and the daughters of the great God who has given them that privilege to choose light or darkness, truth or error, good or evil, to take which course they prefer. Although there are, of course, many influences surrounding them, either for good or for evil, to which they may yield themselves, and to which they may become subject, yet in them, inherent, God-given, God-planted, is the principle of free agency, the power to receive or to reject the truth; to live according to light, or to walk in darkness. So, at some period in the history of all the sons and daughters of Adam's race, there must come a time when they can hear that which God wants them to do, and take their choice. Whether they be in the body or out of the body, they are the same persons; people are not changed, simply because they "shuffle of this mortal coil." They are the same persons as they were before they came into the body, and will be the same when they pass out of the body. Every individual soul will preserve its own identity, worlds without end. So, I say, there is a grand and glorious work to be performed, and I do not expect to cease my exertions and labors when the time comes for me to depart hence. I shall go, I presume, as I have done ever since I have been in the Church, where I am sent, and try to do the work allotted to me, and to do it with my might, to put my powers and energies into it, and to perform such duties as are incumbent upon me to the extent of my abilities.

This gospel that the Lord has revealed anew in the latter days—the old gospel brought back again—is to be preached to every creature. You have often heard about the coming of the angel spoken of by the apostle John, in the fourteenth chapter of the book of Revelation, the sixth and seventh verses; and it is our forte, so to speak, is our mission on the earth to carry that gospel to all the world. We can't all of us go there individually, but we can all help in the dissemination of this gospel. It is to be preached to "every nation, and kindred, and tongue, and people," and I am thankful that so much is being done now to accomplish the work. It is the special mission of the people called Latter-day Saints to accomplish that great labor. There are other things for them to do, but that is their special work—to send the gospel to earth's remotest bounds, that all people, of all races, and tongues, and creeds, and religions, shall hear the one gospel while they are in the body, while they are in the flesh, that they shall have an

opportunity of understanding it and of receiving it, or of rejecting it if they please.

Sometimes when our missionaries go out in the old world, among the good Christians that they find there, they are interrogated in this way particularly by the ministers of the various Christian denominations—"What do you come here for, you Yankees? What do you Yankees want to come here for, and bring another religion? Why don't you go to the heathen?" Sometimes we respond, "Well, that is just exactly what we are doing. What is a heathen? A heathen is a person who does not know the true God, one who does not know anything about the real Deity. You people here are worshipping something that you know nothing about; and the wisest and greatest orators among you, the greatest theologians, the finest pulpit orators cannot explain to anybody what God is. They can tell you what He isn't, but they cannot tell you what He is. They don't know, themselves, and it is a very hard thing to make somebody else understand that which you do not understand yourself." Now, in the Christian world there are millions of very good people who are doing the best they know how, and are worshipping according to the creeds they have received from their forefathers. Of course, there are many of them who do it merely as a matter of form, but there are very many good, honest people who are in the dark concerning God, concerning His purposes, His designs, His ways, His commandments. They are going along in the beaten path trod by their forefathers, without thinking very much about God or about His personality, or His attributes. So we go to them, as part, if you please, of the heathen world, to tell them something about God, what His designs are concerning the human family, and what He requires of them. Now, we do not say this in any spirit or desire of ridicule, but to bring them to a comprehension of the fact that we have something to tell them. They are as people were in the time of Jesus Christ; worshipping they knew not what. You remember, our Savior, in one of His conversations, said to the people, "Ye worship ye know not what. We know what we worship, for salvation is of the Jews." When the apostle Paul was upon Mars' hill, viewing the altars that had been erected to different kinds of deities he said he saw one altar erected to the "unknown god," and he said, "Him, therefore, whom ye ignorantly worship, declare I unto you." So our elders, when they go out to the world, whether to people in the far east, or those in the far west, whether they talk to Christians or Pagans, they have to declare unto them that which is to them an unknown God. When our Christian friends are asked to tell us what God is, they tell us that He is without body, without parts, without passions; that His centre is everywhere, and His circumference is nowhere; that He has nothing in Him or about Him in common with what we call matter; that He takes up no room, although He fills all space; that He is

immaterial and incomprehensible. This is how they sum up their knowledge about Deity: "The Father is incomprehensible; the Son is incomprehensible; the Holy Ghost is incomprehensible; and yet there are not three incomprehensibles, but one incomprehensible." This ought to be very comprehensible to anybody, but, unfortunately, there are a great many people who cannot grasp it, and I confess to being one of the number.

*(To be continued.)*

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## EVIDENCES OF THE DIVINITY OF THE BOOK OF MORMON.

THE Psalmist declared, "Truth shall spring out of the earth, and righteousness shall look down from heaven." (Ps. 85: 11.) To the average observer this may be regarded as a figurative expression, but the testimony of the faithful Latter-day Saint is that in the nineteenth century this prediction was literally fulfilled. How literally has truth sprung out of the earth in the form of the record of the ancient inhabitants of America, written on golden plates and committed into the hands of Joseph Smith for translation. How wonderfully true did righteousness look down from heaven when the angel Moroni appeared to that youth and made plain his future mission. The year 1829 marks the date of publication of the Book of Mormon, which was translated by this youthful seer, through the gift and power of God. This most marvelous work professes to be a history of the aborigines of America. Without it, we delve in the depths of doubt and uncertainty regarding the ancient peoples of the Western Hemisphere; with it the mystery disappears and a truthful history of these races is laid before us.

When the Western World was discovered by Europeans during the fifteenth century, a dark-skinned race of people, composed of many tribes, met their view. That these peoples were of common stock is evident from their languages, traditions and customs, that they came from the Eastern World is beyond question when we realize that the language spoken was a corrupted form of Hebrew, and that parts of the country (Western hemisphere) were successively overrun by different nations at widely separated intervals, is a well-established fact. All these are the logical conclusions arrived at by archæologists and discoverers of note, but how the ancestors of these peoples came to the New World, their reasons for coming and the exact period of their arrival were questions enshrouded in mystery profound. Beyond the well-settled and general conviction that at some distant period they came from the Eastern world, all was supposition and conjecture. Man by his wisdom could not disclose the secret. It required something more. The solution to the problem was given to the world when the Book of Mormon was printed. Its pages tell of the suc-

cessive colonization of certain sections of America; it furnishes a truthful answer to the question, "Whence came the American Indians"? and makes known the fact that the ancient Americans are of "old world origin."

This divine record testifies that a company of people called Jaredites left the "old world" at the time of the confusion of tongues and the Tower of Babel; that they were guided by Providence across the rolling seas and safely landed on the western shore of North America. Their history was written on twenty-four golden plates, which eventually fell into the hands of the Nephites, a race of people to be mentioned later. This record was abridged by Moroni, the last survivor of the Nephite faction. We read that this Jaredite nation flourished, but, in later years, because of division and internal wars, they were totally destroyed. To remind the reader that the people at the time of the confusion of tongues were scattered abroad, we insert the testimony of Moses, who speaks of the occurrence in the following significant words: "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." (Genesis 11: 9.) Unquestionably the Americas were part of the earth at this time. How could the people be scattered "upon the face of all the earth," except some were on the Western Hemisphere?

The Book of Mormon also gives a history of a certain company of Israelites, who, about the year 600 B.C., were also led by the grace of God to the promised land of the West. This colony, under the leadership of one Lehi, landed on the western coast of South America. After the arrival in the new land a division arose in the company. The factions were afterwards known as Nephites and Lamanites, named after Lehi's sons whom they followed, respectively. The history tells of their wanderings, now as two distinct nations. The Nephites grew and prospered in the land so long as they obeyed God's commandments. At periods when they forgot their Deliverer, their enemies were suffered to come upon them, and prevailed against them. That they became a mighty nation is evidenced by the discoveries made in recent years. The buried walls, cities, forts and towers present a silent picture of their former greatness. The Lamanites, or other tribe of people, became numerous, but were negligent and indifferent to all ecclesiastical duties. They were lazy, brutal and very warlike, and their living was gotten by following the course of least resistance. They often lived by eating raw meats, and the hard-earned accumulations of their Nephite brethren were often objects of prey. Because of their wickedness, and wilful disobedience, they were cursed with a dark skin as a mark of God's disapproval. The roving American Indian of to-day is a direct lineal descendant of these Lamanites. Many were the wars fought between them and the Nephites, and thousands on each side fell by the sword. These people drifted northward from their

original landing place, traveling over the Isthmus of Panama; and wandering through the central, eastern and northern parts of what is now the United States. Their history, which covers a period of about one thousand years (600 B.C. to 400 A.D.) is scarcely paralleled in the history of the world. At this latter date, the last of a long series of bloody wars was fought between these two tribes, resulting in the utter extermination of the Nephite faction. Moroni, the last survivor of this once mighty race, was left in charge of their history, written on golden plates, which were handed down from prophet to prophet and which were abridged by his father, Mormon. On these plates, written in the language of the tribes, was recorded a history of God's hand-dealings with this people, their wars, etc. The Jaredite record, already referred to, which was written on twenty-four plates of gold, was abridged by Moroni, and the abridgment was attached by this prophet to the Book of Mormon record. The concluding part of this joint-record was written by Moroni, and he hid away the record in a hill called Cumorah. Not long afterwards this last Nephite prophet died. It was the prerogative of this person, who came as a resurrected being, to commit into the hands of Joseph Smith the record which has since revolutionized the world of religion.

The Book of Mormon is the record of the "other sheep" spoken of by the Savior while He dwelt in Palestine. Listen to the testimony of the Apostle John who records his Master's words: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." (John 10: 16.) Some scripture readers declare these "other sheep" to mean the gentiles, but unfortunately for such contentions, the words of Christ are to the contrary. Mark this declaration: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24.) The "other sheep" referred to were those of the Western World. The record of these people assures us of the fact that the promise of the Redeemer was kept; that He, after His resurrection, made His appearance amongst them; that His Church was established; that in that Church were placed the same officers as made up the Church of Christ in Palestine; that these received the same gifts, blessings, promises and powers as were enjoyed by the ancients of the far Eastern World. This Western fold was lost to the sight of man, but God held them in His keeping. They were our Father's children and received His smiles and approbation. This hidden record should be received with gladness, for it speaks of that which was lost; it pictures God's kindness to His people in all climes, and corroborates the truthful testimony of Peter; "That God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Truly "Providence is over all!"

*(To be continued.)*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 9, 1911.

## THE QUESTION OF THE HOUR.

THE newspapers of Great Britain have been devoting considerable attention to the "Mormons" and the "Mormon" question during the past month. Articles have appeared in the *Liverpool Daily Post and Mercury*, *John Bull* and other public prints, and were answered in each instance, some of the answers being published and others rejected, according to the humor of the editor-in-chief. A determined effort is being made to show two things, firstly, that polygamy is being revived by the "Mormon" Church, and, secondly, that the chief aim of the "Mormon" missionaries is to convert young women, exclusively, and ship them off to Utah. In either case nothing could be farther from the truth.

As to polygamy, it is perhaps sufficient to say that it is a dead issue and cannot be successfully resuscitated by our opponents here or elsewhere. The English newspapers in dealing with this question appear to regard it as something new, apparently overlooking the fact that every phase of it was enquired into and reviewed by the Committee on Privileges and Elections of the United States Congress, January 16th, 1904, in the case of Senator Reed Smoot of Utah, whose right to occupy a seat in the Senate to which he had been duly and lawfully elected, was contested. The fact that Senator Smoot won the case is convincing evidence that the Church, of which he is an honored member, was exculpated by Congress from the charge of having violated the spirit and meaning of the manifesto of 1890. The vindication was full and complete. Those who have violated the laws of the United States, as also the laws of the State of Utah, relating to polygamy, if there be any such, are subject to prosecution and punishment as are the violators of any other law on the statute books, a fact the English papers seem to have overlooked, or, rather, failed to ascertain, as they might easily have done by putting forth a little effort.

I am borne out in the foregoing statement by a Mr. Harold Edgar Young, a non-"Mormon," who, in a letter printed in the *Liverpool Post and Mercury* of February 6th, 1911, giving an account of his visit to Salt Lake City, makes use of the following language: "Of one thing we can rest assured, the 'Mormons' are no longer polygamists, and can only possess one legal wife." And again, "In conclusion, let me say that I found many other religious bodies well represented in Salt Lake City, for there were Roman

Catholic, Episcopalian, Presbyterian, Congregational and Methodist churches, with the strong arm of the American law over all, so that if a 'Mormon' or a Christian breaks the law he is speedily laid by the heels."

The status of the whole question is clearly defined by the First Presidency of the Church in an "Address to the World," issued April 5th, 1907, and widely circulated, as follows:—"It is a matter of record that in 1890, when the manifesto was issued, there were 2,451 plural families; in nine years this number had been reduced to 1,543. Four years later the number was 897, and many of these have since passed away." No greater evidence could be given as showing the determination of the Church of Jesus Christ of Latter-day Saints to support and maintain the manifesto of 1890. A little patience on the part of our opponents and time will solve, and that, too, most effectually, this much mooted question.

A vicious attack was recently made by *John Bull* upon the "Mormon" Church. The matter was presented in such a way as to be very misleading. In fact, it seems to be the determined aim of this paper to create a wrong impression concerning the much maligned Latter-day Saints. The article published in *John Bull*, February 4th, 1911, does the President of the European mission an injustice, wherein an irrelevant hypothetical question is put by the commissioner as follows: "Suppose the 'Mormon' Church had power to carry out its doctrines, would it practice polygamy?" and the President is reported as having answered, "Yes." Now, the fact of the matter is, he did not make any such answer, for he did not know and had no means of knowing. This is a question that would have to be decided by the Church when the occasion should arise, and could not be determined beforehand, nor at all, by any one member of the Church. It would here be apropos to add that the "Mormon" Church, like other churches, will be found obeying the laws of the land. One of its Articles of Faith reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Again the commissioner puts a question, and withholds part of the answer—question: "I placed before Mr. Clawson a copy of the *Salt Lake Tribune* of August 1st, 1910, which gives the names of over 200 (?) (the paper gave 140 names) who have taken to themselves plural wives since the manifesto prohibiting it was issued." The commissioner reported the President as having answered: "Publication of those names is no proof," which is correct, but he also said, which is part of the answer that was withheld from publication: "Mr. Commissioner, is it not reasonable to suppose that if the *Salt Lake Tribune* has evidence to support its claim, it would lay a charge against the guilty parties and bring them to justice, and, furthermore, is it not its bounden duty to do so?" The commissioner answered in the affirmative. As a matter of fact, the *Salt Lake Tribune* has never brought a single case into

the courts, notwithstanding the fact that Mr. Peet, a non-"Mormon," editor and proprietor of the *Utah Independent*, after investigating the matter to his own satisfaction, posted an offer of one thousand dollars to any person who could prove that a plural marriage had been performed since the manifesto of 1890, with the sanction of the Church.

Is not the following question pertinent: If the *Salt Lake Tribune* has the evidence, why doesn't it produce it and claim the reward. It has not done so as yet. It, therefore, appears that its claim is based upon bald rumour. It might be proper to again repeat that polygamy is a dead issue, and cannot be made to do service for the opponents of the Latter-day Saints.

Again, the statement in *John Bull* of January 28th, 1911, that "eight hundred women were landed at the port of Boston from Europe, coming almost entirely from England and Scandinavia, and sent out by the 'Mormon' organization," is also very misleading. The information given is so meagre that the reader might well be justified in drawing a number of conclusions, each one of which would be entirely incorrect. As for example: "That these women were sent out in one shipment unaccompanied by male members of their families, and that the chief aim of 'Mormon' missionaries in England and Scandinavia is to convert women, alone, and ship them to Utah," etc. Nothing could be farther from the truth. Our message, which is simply a gospel message, is to all. We operate under the Divine injunction of the Master, who, addressing His disciples, said: "Go ye into all the world and preach the gospel to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15.)

We encourage and advise our converts to remain in this country in order to maintain and strengthen our organizations here. We are property-holders under the English government and pay taxes. We do not emigrate people to America, but simply act as agents. Those who go in our companies are made up of both sexes and all ages, and all, without exception, pay their own passage. No means whatever are furnished by the "Mormon" Church for this purpose. There is not a preponderance of young women going in our companies, which are made up in great part by converts who go in the capacity of families. An investigation by the British government, if such is had, will clearly verify these statements. We do not shun an investigation, but would welcome it. Let the facts be known to the English people.

The charge that young girls, either from Great Britain or Scandinavia, are being shipped to Utah to furnish wives for members of the "Mormon" Church is ridiculous in the extreme. The young women of England and other countries are beautiful and attractive, but they are not specially needed in Utah. There are hundreds of beautiful American-born girls growing up in Utah, and the most serious problem in the "Mormon" Church to-day, and one which

worries parents greatly, is to find husbands for these young women. There are 26,000 young "Mormon" women in Utah and adjoining states, identified with the Young Ladies' Mutual Improvement Associations, the majority of whom are unmarried, and 57,993 female students in the "Mormon" Sunday Schools.

We do not need to go abroad for young women, but could find wives for a great number of virtuous young men converts, if we had them. However, as before stated, the message of salvation promulgated by the missionaries of the Church of Jesus Christ of Latter-day Saints is not specially intended for any one class of people, but for all.

It might be proper to state in this connection that if it can be shown that any one of the "Mormon" missionaries at present in the field is paying his addresses to a young woman with a view to marriage, he will be at once released and sent home, and that "without honor." It is strictly forbidden, and there is no exception to the rule.

Another rule which does not seem to be clearly understood by our opponents is that no young woman under age can be received and baptized into the Church without the consent of her parents, neither can a wife be received without the consent of her husband. Within a fortnight, a woman was refused baptism for the reason that she failed to obtain the consent of her husband.

Once more, and finally, referring to *John Bull* of January 28th, attention is called to a long quotation from a book written by Hans P. Freece on "Mormonism." It is perhaps sufficient to say that this work is totally unreliable. The character of Mr. Freece was clearly exposed in the *Millennial Star* of January 19th, 1911, and he is shown to be a mendacious falsifier.

All that the Church of Jesus Christ of Latter-day Saints asks of its opponents is a truthful representation and fair treatment, which, in most instances up to the present time, has not been accorded.

RUDGER CLAWSON,
President of the European Mission.

N.B.—A letter was sent to Mr. Bottomley, editor, by the President of the European Mission, February 2nd, 1911, answering the recent bitter attacks in *John Bull* upon the Latter-day Saints, the substance of which is incorporated in the foregoing editorial. The letter, although respectful in tone, was refused publication. This is the usual experience of the Latter-day Saints when seeking to correct mis-statements in the public prints.

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**Special Notice.**—The editorial in to-day's issue of the *Star* is being published at this office as a tract, and can be obtained at one shilling and threepence per thousand. Also, "Light from the Home Paper of Hans Peter Freece," can be obtained at the same price.

## A REJECTED LETTER.

THE following communication, addressed to the *Liverpool Daily Post and Mercury*, which is self-explanatory, was refused publication. It is now published in the *Millennial Star*, as it contains some matters of general interest to our readers, but more particularly to show the attitude of the press with regard to the "Mormon" question, and its unfairness in dealing with it. The said letter is respectful in tone, and aims solely to correct a number of mis-statements, but was nevertheless refused admission in the *Post*:

February 6th, 1911.

Editor, *Liverpool Daily Post and Mercury*,
Liverpool.

"Dear Sir:

"In a long but interesting letter from Mr. Harold Edgar Young, a non-'Mormon,' giving an account of his visit to Salt Lake City and published in your issue of to-day, there are some inaccuracies, which, it is evident, were not made with an intent to deceive the public but were due, rather, to a lack of information. No doubt the gentleman would be pleased to have them pointed out and corrected.

"He states, among other things, that 'the Book of Mormon is founded on an old romance written by one Solomon Spaulding, a person of some literary taste who gave it to a publisher named Patterson to see if he would publish it. Both Spaulding and Patterson died, (the latter in 1826), and the manuscript passed to his foreman, who became friendly to Joseph Smith, and out of Spaulding's unpublished and lengthy romance was constructed the Book of Mormon.' This story, Mr. Editor, was exploded years ago. I have before me a copy of the Spaulding Manuscript, which is printed and offered for sale by our printing establishment at 295 Edge Lane, Liverpool, and which resembles the Book of Mormon in no single particular. If Mr. Young entertains any doubt regarding this statement, we would be pleased to furnish him a copy. The Spaulding Manuscript has no intrinsic value only that it utterly dispels and demolishes a long existing error, and compels those who will not acknowledge the divinity of the Book of Mormon to seek in other directions plausible excuses for rejecting its truth.

"Again, the Latter-day Saints do not give the Book of Mormon preference over the Bible, as intimated by Mr. Young. Our missionaries preach almost exclusively from King James' translation of the Bible. It is but truth to say that the Bible will be found in the home of nearly every 'Mormon.' This Holy Book is a religious history of the people of God on the Eastern hemisphere, while the Book of Mormon, according to the belief of the Latter-day Saints, is also a divine record, being the history of God's ancient

people on the Western hemisphere, and harmonizes in precept and doctrine with the Bible.

"I feel confident that Mr. Young would not willingly do us an injustice, and therefore kindly request that you furnish space in your widely circulated and influential paper for these few lines.

"Very respectfully,

"RUDGER CLAWSON,

"President European Mission of the Latter-day Saints."

## CONFERENCE APPOINTMENTS.

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|---|---|
| Nottingham ... ... ... | Sunday, March 5th, 1911. |
| Birmingham ... ... ... | ,, ,, 12, ,, |
| Hull ... ... ... ... | ,, ,, 19, ,, |
| London... ... ... ... | ,, ,, 26, ,, |
| Norwich ... ... ... | ,, April 2, ,, |
| Newcastle ... ... ... | ,, ,, 9, ,, |
| Irish ... ... ... ... | ,, ,, 16, ,, |
| Scottish ... ... ... | ,, ,, 23, ,, |
| Sheffield ... ... ... | ,, ,, 30, ,, |
| Liverpool ... ... ... | ,, May 7, ,, |
| Manchester ... ... ... | ,, ,, 14, ,, |
| Bristol ... ... ... ... | ,, ,, 21, ,, |
| Leeds ... ... ... ... | ,, ,, 28, ,, |

## STATISTICAL REPORT OF THE NETHERLANDS-BELGIUM MISSION.

THE report which follows shows gratifying results from the work in the Netherlands-Belgium mission in 1910, and prospects for the year 1911 are reported to be exceedingly bright.

| Conferences. | Missionaries. | Local Priesthood. | Members. | Children. | Total Souls. | Baptised. | Emigrated. | Excommunicated. | Died. | Gospel Conversations. | Tracts distributed. | Books Distributed. | Meetings. | Families Visited in Tracting. | Families re-visited, not saints. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Amsterdam.... | 18 | 58 | 674 | 177 | 909 | 83 | 15 | | 5 | 14189 | 73227 | 21260 | 838 | 20312 | 3704 |
| Arnhem ..... | 13 | 21 | 206 | 53 | 280 | 34 | 4 | | 2 | 14328 | 79755 | 18076 | 506 | 18929 | 3227 |
| Groningen..... | 11 | 21 | 258 | 78 | 357 | 18 | 7 | | 8 | 8197 | 63881 | 17124 | 565 | 16865 | 1954 |
| Luik ..... | 12 | 10 | 162 | 26 | 198 | 20 | 8 | 1 | | 10089 | 99441 | 10593 | 376 | 26789 | 2665 |
| Rotterdam..... | 22 | 67 | 831 | 256 | 1154 | 151 | 24 | | 14 | 14436 | 103942 | 15997 | 948 | 22948 | 3075 |
| Mis'on Office... | 3 | | | | | | | | | | | | | | |
| Totals..... | 79 | 177 | 2131 | 590 | 2898 | 306 | 58 | 1 | 29 | 61239 | 420246 | 83050 | 3233 | 105843 | 14625 |

## FROM THE MISSION FIELD.

**Arrivals.**—The following named missionaries for the European mission arrived February 8th, 1911, per s.s. *Dominion*: Junius S. Embley, Andrew M. Jensen, J. Henry Christiansen, Centerfield, Utah; Heber R. Ockey, Beazer, Canada; Benjamin Layton, Cardston, Canada; Elmer C. Rigby, Newton, Utah; Albert George Brain, Johan C. Stoel, Salt Lake City; Carl M. Gjettrup, Driggs, Idaho; John C. Sederholm, Brigham, Utah; Winslow R. Taylor, Elba, Idaho; Joseph F. Holyoak, Parowan, Utah; Jacob Ezra Zollinger, College, Cache Co., Utah; Charles Raymond Woodmansee, Rexburg, Idaho; Henry G. Lundell, Benjamin, Utah.

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**Appointments.**—The elders who arrived for the British Mission, February 8th, 1911, have been appointed to labor in the following conferences: Joseph F. Holyoak, Hull; Elmer C. Rigby, Heber R. Ockey, Leeds; Junius S. Embley, Benjamin Layton, Manchester; Albert George Brain, Newcastle.

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**A Friendly Word.**—Mr. Walter R. Marshall, non-"Mormon," of Sunderland, writes under date of February 2nd, and among other things says: "So embittered are they (clergymen and apostates) tha they refuse to hear or listen to anything but what is bad of thet 'Mormons.' * * * I have myself written to various papers and periodicals in order to lay both sides before their readers, but their love for 'British Justice and Fairplay,' is so great that they invariably refuse to publish the same. I placed before them the opinions of well-known men like George Francis Train, who was a great American Lecturer, and whose name was in his time a household word: Erling Bjornsen, the son of the late Bjornstjerne Bjornsen the world-famous poet and statesman, of Norway; Col. C. G. Dobbs of New York, and Mr. V. S. Peet, the Methodist, and Mr. Phil Robinson the English writer and author. Now, sir, I am not a Latter-day Saint, nor have I been to meetings, but I claim that the evidence now being placed before the public is biased and unreliable. I have known many elders intimately and always found them men of good character."

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**Successful Socials.**—An enjoyable social was held in the Latter-day Saints' Hall, Northampton branch (Birmingham conference), Saturday, January 28th, 1911. A very interesting program was rendered by saints and friends, consisting of singing, recitations, etc. After the program, we participated in a few orderly games. The sum of eight shillings was collected for the purpose of buying more hymn books for the branch. We are grateful to our friends who so willingly help to make our socials a success.

Saturday evening, January 28th, 1911, an excellent social was held in the Latter-day Saints' Church, corner of Ellesmere Road,

and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), in honor of Elders Horace W. Bond and Hyrum B. Clawson, previous to their departure from the mission field. Elder Bond will return to Zion. Elder Clawson will join his parents in Liverpool. A large number of saints and friends were present to show their respect to the departing elders. A program was well rendered, after which President Rudger Clawson of the European mission gave a spirited address.

A social concert was held January 31st, at 144 George Street West, Hyde (Manchester conference), in aid of the Relief Society. A very good program was rendered, consisting of songs, recitations, and instrumental music. About eighty saints and friends were present. The sum of £1 9s. 8d., was realized, after all expenses were paid. This will greatly help in the good work we are engaged in, that of caring for the poor.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XII.—Authority in the Ministry.

Text: We believe that a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.—*Articles of Faith, 5.*

I. Men Called of God.

1. Prior to Christ's personal ministry on earth. (a) Instances recorded in the Old Testament. Adam (P. of G. P., Moses 5: 5-20; 6: 51-68); Enoch (Genesis 5: 21-24; P. of G. P., Moses 6: 25-68; and chapter 7); Noah (Genesis 6: 8); Abraham (Genesis 12-25; P. of G. P., Book of Abraham); Isaac (Genesis 26: 2-5); Jacob (Genesis 28: 10-15); Moses (Exodus 3: 2-10; P. of G. P., Book of Moses); Aaron (Exodus 4: 14-16, 27); Joshua (Numbers 27: 15-23); Samuel (I. Sam. 3: 4-14, 20); Isaiah (Isa. 1: 1; 2: 1; 6: 8, 9); Jeremiah (Jer. 1: 2-10); Ezekiel (Ezek. 1: 1); and many others of Old Testament record. (b) Instances of Book of Mormon record. Lehi (I. Nephi 1: 4-20; 2: 1-3); Nephi (I. Nephi 2: 16-24); Jacob, the brother of Nephi (II. Nephi 6: 2); Alma (Mosiah 27: 14-17; Alma 8: 14-17); Samuel the Lamanite (Helaman 13: 3-5); and many others.

2. During Christ's personal ministry. (a) Among the Jews. Note the call and ordination of each of the apostles. (See Lesson XII in Outlines, Theological Department, First Year,—"His Chosen Twelve.") (b) Among the Nephites. Nephi and others authorized to baptise (III. Nephi 11: 18-21; compare 12: 1): and to confer the Holy Ghost (18: 37.)

3. During the apostolic period (Acts 13: 1-2; I. Timothy 4: 14; II. Timothy 1: 6.)

4. In the present dispensation (Doc. and Cov. 13; compare P. of G. P., Writings of Joseph Smith 2: 68, 69; see also Doc. and Cov. 27: 12.)

II. Ordination for the Work of the Ministry.

1. By prophecy—that is by authoritative interpretation of the Divine will, manifested by the action of those already duly authorized.

2. By the laying on of hands. (Many references already cited; see also B. of M., III. Nephi 18: 36; Moroni 2: 1-3; 3: 1-3; Alma 6: 1; Numbers 27: 18, 19, 22-23; Deut. 34: 9; Acts 13: 2-4.) Observe that scriptural record of calls to the ministry with no details of the ceremony of ordination do not justify the conclusion that the authoritative imposition of hands was omitted.

III. Unauthorized Ministrations are Invalid and Sinful.

1. Old Testament instances: Korah and his associates (Numbers 16); Uzza (I. Chron. 13: 10; compare Numbers 4: 15.) Saul, king of Israel (I. Sam. 13: 8-14); Uzziah, king of Judah (II. Chron. 26.)

2. New Testament instances: The sons of Sceva (Acts 19: 13-17): see also the case of Simon the sorcerer (Acts 8: 18-24.)

General reference: "The Articles of Faith," Lecture X, pp. 184-199.

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## DIED.

Williams.—Matilda, at Leicester (Nottingham conference), January 24th, 1911, born February 5th, 1854, at Stanion, baptised in 1863. Deceased was born in the Church and has been a faithful member.

Grayson.—Mary Victoria, the infant daughter of Mr. and Mrs. Arthur Grayson, born June 7th, 1910, died January 27th, 1911, at Wombwell, in the Sheffield conference.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"The best way of removing abuses is to stand fast by truth. Truth is one as they are manifold; and innumerable negative effects are produced by the upholding of one positive principle."*

No. 7, Vol. LXXIII. Thursday, February 16, 1911. Price One Penny.

## MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

(*Continued from page 85.*)

One of the principles that we have to declare to the whole world —Christian and Pagan, Jew and Gentile, bond and free, black and white, yellow or copper-colored — everywhere, throughout the world, is this, that God is our Father, that we are in His image and His likeness, for every seed begets of its own kind. That is a principle that we should all understand, and if we comprehended it fully it would do away with a great deal of the vain philosophy of the latter days, uttered by so-called scientists, that which is nothing more than vain philosophy, and that is the doctrine that is commonly called evolution, although in that there are a great many things that are true, but the great theory of the evolution of species, one into another, is not true. For you will find in all your experience and in all your observations that every thing that produces, begets of its own kind. The apple does not bring forth the plum, nor the pear the orange. One kind of animal does not bring forth another kind. There are different varieties of all the species in the animal and in the vegetable kingdoms, but each produces of its kind, and always will, forever and ever. The seeds that were planted in this earth, in the beginning, came from other

worlds; and it is an eternal process, without beginning and without end. When we come to understand that, it will do away with a great deal of latter-day false philosophy.

Well you, my friends, who are gathered in this tabernacle this afternoon, no matter what may be your parentage on the earth, no matter from what country you may have sprung, no matter what may be your relationships, your creed, your notions, your ideas, your birth, or your ancestry on the earth, you are all the children of the Holy One. The spirit of man is the offspring of God. It did not come out of the dust; it was not formed out of earthly elements; but it has come from above; and as Jesus of Nazareth was with the Father before the world was, as we are told that He was "in the beginning with God," so were you. God has revealed this to us in the latter days. It is something that the ancients understood, and those who understand this principle now can take up the old book, the Bible, and can read in it evidences that the ancients comprehended this great truth; but the world to-day is in ignorance of it. The world has been led by the notions, the opinions, and the vagaries of men so that they have departed from the true and living God, and have gone into darkness and error and heresies. These have multiplied, and so sects and denominations or religions have multiplied in the world. Now, it is part of our mission to declare the living and the true God, for if you will read the text that I have just cited— the fourteenth chapter of Revelation, sixth and seventh verses, where we are told an angel was to come and bring the gospel, the "everlasting gospel" to the earth, "to every nation, and kindred, and tongue, and people,"—you will see that he was to cry with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him who made heaven, and earth, and the sea, and the fountains of waters," showing that when the angel should come, it would be at a time when the people were not worshiping Him who made heaven and earth, and the seas, and the fountains of waters. Now, as I say, it is part of our mission to carry this gospel to all the world; that is what we are for; that is what we were reserved for, in the eternal heavens, before our spiritual beings were sent down on the earth, like the Savior's was, to tabernacle in flesh. He was the Son of God in the spirit, and so were we; but He was also the Son of God in the flesh, and that is one difference between that great Being and ourselves. He was "the beginning of the creation of God," we read in the scriptures, "the first-born of every creature." He certainly was not the first-born in the flesh; that was our father Adam; but he was called the first-born of every creature, and he was, in the spirit world; and that is why He is pre-eminently the Son of God in the spirit as well as He was afterwards the Son of God in the flesh.

We have to proclaim to all the world, then, the true and the

living God. Who is He? Why, Jesus told them: He is our Father. Do not worship, He says, after the manner of the heathen: "they think they shall be heard for their much speaking," and so, when you want to pray, do not load down the Deity with titles; do not begin to utter all kinds of wonderful names, but simply say, "Our Father—" Where is our Father? Why, the Christians say that He is not a person, and therefore He is everywhere, throughout all space: He does not take up any room, not as much as the point of a cambric needle; but He is omnipresent and fills all space, yet occupies no room. But Jesus Christ said, "When you pray, after this manner pray ye. Our Father which art in heaven—" Yes, that is where he is -in heaven. Jesus declared he came forth from the Father to the earth, and was going back to the Father. There would be no going back, if the Father were here. But after his resurrection, He sent a message through Mary whom He saw in the garden: "Touch me not, Mary; for I am not yet ascended into heaven, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Yes, Christ's Father is our Father; the Father of Jesus of Nazareth is our Father; and His God is our God; and as He went to Him, when He was able to go and fit to go—not when He died, but after His resurrection—so when we are fit to go, we will return, also, to our Father and our God, and we will see Him as He is. You can't see a thing that is immaterial. The Apostle John wrote in this way, as you will read in his first epistle, third chapter, second verse: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as he is pure."

So there is to come a time when we will return to the Father, and we will hear the plaudit of "Well done, good and faithful servant, enter into the joy of thy Lord," or the anathema, "Depart from me, ye workers of iniquity." I hope we shall be among the first class; but the point is this: There will come a time when we will see Him as He is. There have been persons who have seen Him to some extent while they have been in the flesh but not perfectly, not fully as we shall see Him in the way John speaks of. Moses among others talked with God, "face to face," so the scriptures say, but not in His glory. After Moses, as we read in the thirty-third chapter of the book of Exodus, had talked with Him face to face, "as a man speaks with his friend,"—(I wonder how a person could do that with one who had no face)—after he had talked with Him face to face, he said to the Lord, "I beseech thee show me thy glory." Then the Lord said: "Thou canst not see my face: for there shall no man see me, and live. And the Lord said: Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I

pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

That is what it means, in the Scriptures, when it says that "no man has seen God at any time." Certainly not, in the fulness of His glory, because He is like a consuming fire. Now, in short, this is the Deity that we have to declare to the world—not some mysterious something or nothing that no mind can grasp, but "our Father who is in heaven," who will hear our prayers, who loves us, because we are His children. Sometimes He dislikes our ways, and is angry because of our wickedness, but He desires our welfare, and He had a plan prepared, before the foundations of the earth were laid, for the exaltation and uplifting, the progress, the development of His children. that they may go on from stage to stage, from light to light, from glory to glory, and be able to ascend into His presence and see Him as He is, and be one with Him, as Christ is, and as the Holy Ghost is—three separate and distinct individuals, forming the presiding power of Deity, but separate persons in every respect.

*(To be continued.)*

## EVIDENCES OF THE DIVINITY OF THE BOOK OF MORMON.

*(Concluded from page 87.)*

Of the people who dwelt in Palestine, we have a record written by their prophets. That record is called the Bible. But what shall we say of the people of the new world? The Jewish scriptures simply refer to them indirectly. This Bible record tells nothing of what became of the people who landed on the Western hemisphere when the tower of Babel was in course of construction. Of Joseph who was likened unto a "fruitful bough, whose branches were to run over the wall," we know nothing from our present-day Bible. Is it not reasonable to think that those people kept a record of themselves and God's dealings with them? Where, might we not consistently ask, is that record? Consider the words of the prophet Ezekiel unto whom the Lord spake as follows: "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions, and join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37:16, 17.) In ancient times the people wrote upon papyrus and this was rolled upon sticks so that the "sticks" really meant books. The Bible is generally known as the stick of Judah, but where is the stick of Ephraim? The wise and prudent have failed to answer. The explanation was forthcoming in the Book of Mormon presented to the world by Joseph Smith

fourscore years ago. Indeed this book professes to be a record of the tribes of Joseph, a record of the revelations given to that people before and after Christ, written, of course, by a succession of prophets, who were direct descendants of Joseph. When the word of the Lord came to Ezekiel as above, Israel was divided, the ten tribes being known as Israel, or Ephraim, and the two tribes as Judah. The Bible is truthfully called the stick of Judah because it deals with their history written by their prophets. The Book of Mormon is rightly called the stick of Ephraim because it deals with a remnant of the tribes of Joseph, who through the grace of God, came into possession of a promised land, and whose history written on plates of gold, was committed into the hands of a modern prophet for translation. The two "sticks" or books have become one in testifying that God lives, that Jesus is the Christ and that salvation's door was flung open to the people of the West as well as those of the far East, and that mankind may gain eternal life by obeying the laws and ordinances of Christ's gospel.

If we reject the Book of Mormon, there is positively no proof to show that the blessings and promises pronounced upon the head of Joseph by Jacob his father were ever fulfilled. Read the words of Jacob who told Joseph what should befall him in the last days: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall," (Genesis 49: 22), also consider the striking words of Jacob as he blessed Ephraim and Manasseh, the sons of Joseph: "Let them grow into a multitude in the midst of the earth." Along with this comes the greater promise to Ephraim: "His seed shall become a multitude of nations." Again Jacob declares that the blessing of Joseph was to prevail above the blessing of his progenitors. The progenitors of Jacob were blessed with the country of Palestine for an inheritance, but Joseph was to be the recipient of a greater land than that, a land referred to by his father as "the utmost bounds of the everlasting hills." Where has the seed of Joseph become a multitude of nations? Was the blessing of Joseph greater than the blessing of Jacob's progenitors if his posterity has not been blessed with a greater land than Palestine? Where then is that land? Again the wisdom of man fails to answer. Let the Book of Mormon testify and the question is answered. It makes clear that God respected the words of His prophet and the predictions were fulfilled. That Joseph became a multitude of nations is sure; that his inheritance was greater than the inheritance of his progenitors is certain; that the blessings and promises which were uttered by Jacob did not fall to the ground unfulfilled we must concede; then who can say that America was not the land referred to? Proof has been given to show that mighty nations once dwelt there. The Book of Mormon tells how these vast multitudes rose, flourished and fell and their once mighty grandeur, pictured by the mouldering ruins discovered in recent years, present to us a

story too sad for words, when we compare their former greatness with the sad condition of their lineal descendants, the American Indians of to-day.

Isaiah speaking to Israel says: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29: 4.) The person who has read the Book of Mormon and knows how it came to light cannot help but see how literally this prophecy has been fulfilled. The record given into the hands of Joseph Smith was literally taken from the ground, and is a history of a branch of fallen Israel. It comes as a whispering testimony, with a familiar spirit, from that people, brought low through transgression, and sounds a warning voice to all nations that "the way of the transgressor is hard." The argument is further strengthened when we consider the prophet's words concerning the record. Hear his words: "And the vision of all is become unto you as the words of a book which is sealed which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned." (Isa. 29: 11, 12.) Soon after Joseph Smith came in possession of the plates, he began to translate the unsealed portion of them. He copied some of the characters on paper, and along with those characters was the accompanying translation in English. Martin Harris, a friend of the young seer, took these to Charles Anthon, a learned linguist of Columbia College, who examined the characters and pronounced them genuine and of the Egyptian order. He also declared that the translation appeared to be correct. The learned man desired that the plates be brought to him, and he would undertake a translation of them. Being informed that the record could not be brought, also that part of it was sealed, this antiquarian exclaimed: "I cannot read a sealed book." He thus unknowingly fulfilled the prophecy of Isaiah uttered centuries before. God did not reveal this record unto the learned and mighty men but chose a humble farmer boy, unversed in scripture and unlearned in linguistics. What a marvellous work! What a wonder! Truly His secrets are revealed to babes, and this is only another case where the weak things of the earth are raised up to confound the mighty.

There is a glorious array of evidence which shows the Book of Mormon to be a divine record. The many predictions of Holy Writ literally fulfilled by its coming forth disclose it: eight reputable witnesses bear testimony in words of soberness that they saw the plates of gold from which it was translated, lifted them and beheld the engravings thereon. Three other highly respected men testify that they saw this golden record as it was shown them by an angel and that the voice of God commanded

them to declare its truthfulness. The many prophecies related in the book itself already fulfilled and others in course of fulfillment argue well the fact that the book is God-sent. The numerous discoveries of every passing year, such as the uncovering of walls, forts and towers, in America add links of undisputable evidence to the already long and unbroken chain of truthful testimony. The fact that the translator of the record, Joseph Smith, sealed his testimony with his blood, that many of his associates were willing to and did lay down their lives for the cause he represented, attaches to the document the broadest possible seal of truth. What shall we say of the early saints who were driven from county to county and from state to state, suffering agony untold, for the testimony of truth which God had implanted within their souls? Must we overlook the combined testimony of two thousand missionaries who are in all parts of the civilized world declaring that the Book of Mormon is what it professes to be. When we know that these ambassadors of Christ perform their missionary work absolutely without worldly remuneration we must realize that a truthful message is being taught. This wonderful book of the nineteenth century proves itself to be the "stick of Ephraim," and links hands with the "stick of Judah" in establishing the fact that Jesus was the Son of God, and that salvation's message was for all peoples.

As a final proof and one which has been the means of bringing joy and heart-felt satisfaction to the souls of thousands, we repeat the statement of the Redeemer, slightly changing the words: "If any man will do the will of the Father, he shall know of this work, whether it be of God or whether we speak of ourselves." Thousands have followed this admonition, and a truthful testimony has been planted within their souls. Since the Book of Mormon came to light, the tide of opposition has beaten furiously against its claim as a Divine record, but as these reviling waves advance only to recede, the silent monitor within us makes known that the book is a truthful history and is of God!—[The writer has consulted works of Elders James E. Talmage, Brigham H. Roberts and Orson Pratt for many of the facts set forth herein.]

Liverpool. JOHN T. GREENE.

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## BE USEFUL.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

GEORGE HERBERT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 16, 1911.

## OUR GOD NO MERE METAPHYSICAL CREATION.

A SHORT time ago the writer had a conversation with a bright young man who claimed to be an agnostic. He was not very clear, however, in his classification of himself, theologically, and he is probably just a free-thinker on his own account, not allied with any organized attempt at religion or non-religion. One of his ideas was that the God of every man is simply a metaphysical image of his own character. For instance, the "Great Spirit" is to the American Indians a mighty hunter and warrior capable of conquest and possessing no virtues above their savage conceptions of a victorious chieftain. By the same token, the Hindus, who sacrifice their offspring in the waters of the Ganges, invest their God with a spirit of savagery which delights in devouring little children. The conclusion, therefore, is that there is no God in reality—only the indefinite conception of the mind. Finally he said:

"Now, you 'Mormons' declare God to be in form like us human beings; a tangible, material, substantial God, possessing identity, with place and abode defined: but, after all, the attributes you ascribe to Him are nothing more than traits which you admire. You adorn Him with your individual virtues, and you burden Him with your weaknesses. He is to you what you think He is, just as He is to the Indians or the Hindus what they think He is."

Of course, I couldn't agree with him. Still he described the state of mind exhibited by numbers of intelligent, thinking people who are nominally Christian, and many more who have given up their affiliation with all creeds because of the unreasonable things required of subscribers.

Leaving out of the question the infidel, What is God to the modern so-called Christian? Incomprehensible. To the "Mormon," what is He? The Father of our spirits; the Creator of the universe; Omnipotent, Omniscient; possessing every virtue in its highest perfection; just, merciful and loving. We join with Paul: "Let God be true, but every man a liar." (Rom. 3: 4.) In other words, God is still God though every man turn away and deny Him, or assume other Gods before Him. To the "Mormon," God is true, real and potent in all the universe. He is as He was revealed in Jesus the Christ. Christ was the revelation of God,

the brightness of His glory, and the express image of His person: teaching whatever He taught as He had been instructed of God and doing whatever He did, as He had seen His Father do. To the "Mormon," God is what He is without respect to the frailties of mortals.

Such as reject the thought of a God of "body, parts and passions," as a natural consequence reject the testimony of the Bible. The descent from belief to infidelism is more often due to what creeds require subscribers to receive as the God of the Bible, rather than to any difficulty experienced in harmonizing the plain, uninterpreted narrative itself. Next to wickedness, it may be safe to say this misinterpretation of the scriptures is the most fruitful cause of unbelief, both in the record and in the God who is the accredited author. Our object, therefore, in touching upon this subject is to assist in establishing a belief in the *real* God among Christians who do not know Him, as well as to oppose the idea of God as entirely a figment of the imagination.

There are some things in the Holy Scriptures, such as histories of important personages, which do not depend wholly on the Bible for a testimony of their verity. For instance, there is ample corroborative evidence that a person answering the Biblical description of the prophet, Moses, flourished about the time he is written in the Bible. The same is true of Abraham and of David. Every day brings to light new evidences in stone and in clay of the actuality of Biblical people and places. It is now easily determined beyond the possibility of a doubt that stations were established by the Israelites at the points designated in Holy Writ, verifying the narrative of their memorable pilgrimage. Tablets of stone now in the British Museum establish the likelihood of the existence of a man answering the description of Abraham, in the day and time where the Bible places him. We are just referring to these facts, not attempting to establish them beyond what appears in archæological lore, and our purpose is to strengthen faith in the correctness of the incidents surrounding these personages, as described in the Bible.

Coming again to the consideration of what God is, and presuming the story of the deliverance of Israel to be founded upon sufficiently verified facts, as mentioned above, it is apparent that the God of Moses was not a creature of his own mind. When Moses was commanded to undertake the stupendous task of delivering Israel he demurred. He had no confidence in himself and greatly feared for the outcome. But his God would not take no for an answer. He commanded him to set about the work, which Moses did with exceeding fear and great trembling. If this God who commanded Moses were simply a conception of his mind, it would have been a simple thing for him to have thought once more and brought forth a God who would have released him from what seemed to be a most unpleasant prospect.

David, the prophet and king, worshipped a God to whom he rendered implicit obedience, except in one thing—manœuvering to secure the wife of Uriah, the Hittite. For that his God made it plain that David's soul would have to repose in hell for a long time, and that he never again should recover his lost ground. How easy it would have been for David to create another God out of his mind: one who would have been less strict in his application of justice!

The prophet, Joseph Smith, beheld in vision a God such as his mind had never conceived. His training from infancy was to believe in the God pictured by the sectarians—no body, no form, everywhere existent and nowhere to be found, etc. He prayed to a God because the experience of the human family has been, from time immemorial, that the sincere prayer of the righteous availeth much, although the whys and wherefores may have been quite obscure at times. The God whom he beheld, therefore, was something entirely foreign to his conceptions. This occurrence is of the present day, and does not require the same amount and quality of corroborative evidence to establish its truthfulness, as the Bible narratives may seem to do, but it furnishes to the Latter-day Saints the strongest possible proof of the genuineness of those ancient ecclesiastical histories. It is the identical God testified of there- as may easily be seen and understood when the Book is properly read.

God told Joseph Smith that his name should be had for good and for evil among all nations: for good among those who knew him and for evil among the wicked and those who did not know him. Even if we were to concede for a moment that Joseph could have imagined for himself a God who would say these things, yet we must agree that it would have been quite impossible to carry such imagination to the extent of bringing to pass the fulfillment of the prophecy. That required something entirely apart and beyond any mortal however imaginative, and it should be remembered that the prophet was a mere lad and had no knowledge of men or nations so that he could judge beforehand of the reception his message would receive. In 1832, under the direction of the same God whom he saw in 1820, Joseph predicted the Civil War, and his prediction was literally fulfilled in the history of that event. If his God had been a mere figment, the foreknowledge and foretelling of these true happenings would have been impossible. Joseph might have imagined the war, might even have desired it, but all his desire or effort with a God of his own conception wouldn't have been of much avail in bringing the actual war to pass, let alone arranging so that hostilities should commence at the point designated in the prophecy and under the circumstances outlined. Anyone can make a prediction, but it requires more than human foresight or imagination to bring to pass the thing predicted.

Under stress of the cruel circumstances which kept the early saints of modern times trudging from place to place seeking a peaceful habitation and protection from those who harassed them, it would be wonderful if some of them sometimes did not think that their God had forsaken them, or that He might help them or protect them more than He did, but He followed His own course notwithstanding their thoughts. After it was over, and a season of rest was gained, conducive to reflection and retrospection, it became clear to them that the God whom Joseph taught, was the same God all the time. That while He had seemed neglectful of them in their sufferings, yet their conceptions of what He should have done hadn't altered Him in the least. Even if they had lost all faith in Him, He would still have been God, the God whom Joseph Smith taught: the God whom all the prophets from the time of Adam testified, the God who inspired holy men of old to write these ancient scriptures now comprising the Holy Bible.

God is the embodiment of perfection in all the graces, all-powerful, all-wise, in whose image Christ was created and dwelt among men, so much like others of His time that He must needs be pointed out to the rabble by an acquaintance. His power and graces so far transcend our highest conceptions that we are able only to begin to know Him. As the apostle John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He [Christ] shall appear, we shall be like Him." We have only learned that we are the sons (and daughters) of God: what lies above is beyond our power to comprehend. But this much is clear, that when we shall meet with Christ again we shall be like Him. That is the height of our imagination at present. "And," the apostle adds, "every man that hath this hope in him purifieth himself even as He [Christ] is pure." That's the advantage of a faith in a God who is real, tangible, knowable; we have a pattern by which to guage our lives, and an assurance that when we shall have reached the highest stage that our senses now can picture, we shall still have this pattern showing us further and brighter stages ahead.

S. N. L.

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**Special Notice.**—We have just got out a new tract, entitled, "Map of Primitive Church as Established by Christ," to be used as a filler, and which may be had at this office at one shilling and sixpence per thousand.

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## THE CAPTAIN OF MY SOUL.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

W. E. Henley.

## STATISTICAL REPORT OF SWEDISH MISSION.

FOLLOWING is a summarized statement of the work done in the Swedish Mission for the year 1910. It shows that the work in that part of the world is not being neglected. Sweden has contributed a great number of souls to the Church of Jesus Christ of Latter-day Saints in the past, and is still a fruitful field for the gospel work.

| Conferences. | Missionaries. | Local Priesthood. | Members. | Children. | Total Souls. | Baptised. | Emigrated. | Excommunicated. | Died. | Gospel Conversations. | Tracts distributed. | Books Distributed. | Meetings. | Families Visited in Tracting. | Families re-visited, not saints. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Stockholm..... | 29 | 127 | 869 | 119 | 1115 | 77 | 62 | 8 | 25 | 8023 | 113089 | 17882 | 975 | 66355 | 3236 |
| Gothenburg.... | 16 | 52 | 145 | 36 | 233 | 29 | 5 | 1 | 6 | 4247 | 35319 | 11118 | 627 | 28785 | 3004 |
| Skane..... | 15 | 42 | 278 | 38 | 358 | 47 | 12 | 1 | 4 | 3869 | 42244 | 4853 | 297 | 20668 | 674 |
| Sundsvall ..... | 10 | 23 | 164 | 27 | 214 | 16 | 2 | 1 | 1 | 5199 | 34013 | 4380 | 262 | 16001 | 1404 |
| Norrkoping... | 13 | 42 | 203 | 49 | 294 | 25 | 11 | | 2 | 2155 | 32928 | 4911 | 268 | 17374 | 891 |
| Mis'on Office... | 2 | | | | | | | | | | | | | | |
| Totals..... | 85 | 286 | 1659 | 269 | 2214 | 194 | 92 | 11 | 38 | 23493 | 257593 | 43144 | 2429 | 149183 | 9209 |

## FROM THE MISSION FIELD.

**Sale of Work.**—The Relief Society of the Keighley branch (Leeds conference) held a sale of work in their meeting room, Grange Street, Keighley, Saturday, February 4th, 1911, which was a success. The hall was nicely decorated, and the stall was filled with pretty and useful articles. The sale of work was opened at 4:30 p.m., by Sister Eliza B. Horsley. Tea and refreshments were served, and in the evening an impromptu concert was given by the saints and friends. The sum of £6 8s. 7½d. was realized.

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**Branch Conference.**—On February 5th, a branch conference was held at Keighley (Leeds conference). There were in attendance President E. S. Horsley, Sister Eliza B. Horsley and Elder S. L. Bleak. After the opening exercises Elder Bleak reported the branch, and Sister Ann E. Shuttleworth reported the Relief Society. The general and local authorities were then presented and sustained, after which Sister Eliza B. Horsley spoke on the birth of our Lord and Savior Jesus Christ, and the essentiality of baptism. President E. S. Horsley then spoke on vicarious work for our dead relatives, showing that we might be joined together from our father Adam down through all time, and showing that

"Mormonism," as it is called, is not so narrow as some would try to make it. A good spirit existed, and some who were present for the first time stated they had been deeply interested.

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**Baptisms.**—At Dover (London conference), Elder John G. Darley baptised one convert, the ceremony being performed at the Dover Corporation Sea Baths, January 30th, 1911.

At a baptismal service held at the Turkish Baths, Birmingham (Birmingham conference), six members were added to the Church by baptism, one from the Birmingham branch and five from the Halesowen branch. The ordinance was performed by Elders George F. Grover and Aaron J. Hill.

We have had three baptisms here (South Africa) of late. One at Woodstock, in Table Bay, Elder Alfred J. Gower, Jr., officiating; one at Bloemfontein, Orange River Colony, Elder C. Byron Whitney officiating; the other at Johannesburg, Transvaal, with Elder Austin Houtz officiating.

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**Sunday School Anniversary.**—The Middlesbrough branch Sunday School (Newcastle conference) celebrated their tenth anniversary on Sunday, January 15th, 1911, in their regular meeting hall, when a very enjoyable time was spent. The Sunday School children rendered their parts in a very able manner, singing the hymns with spirit, and giving their recitations in an interesting way. Members of the Kindergarten Class gave an action song, "The Clock in the Old Church Tower," also solos were sung by children. A dialogue by six boys, entitled, "Our Country," caused remarks to be made that were very commendable. Quite a number of strangers met with us in the evening, and at the close of the session expressed themselves as having had a very enjoyable time. We also held our anniversary tea and entertainment on Wednesday, January 18th. Over two hundred adults and children included, partook of a good substantial tea. We provide the children with a free tea, and this is the reason we have the anniversary tea and entertainment so that we can make a little money to give the children a treat. Our hall was packed for the entertainment, the majority being strangers, who were well pleased.

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**Successful Socials.**—Saturday evening, February 4th, 1911, a delightful social was given in Wretham Road Assembly Rooms, Handsworth, Birmingham (Birmingham conference), under the auspices of the Birmingham branch Relief Society. The occasion was in honor of President Thomas F. Greenwood, who has been released to return home. About two hundred saints and friends assembled to bid their brother God-speed. An exceptional program of song and story was given by saints and friends of the conference. A delicious luncheon was served during the evening by the good sisters of the Relief Society. A spirit of harmony

was present, friends, as well as saints, entering into the joy and sorrow of the occasion. A suitable token had been provided for the departing elder, which was presented by Conference President Leonard Mackay. The response from Elder Greenwood was full of feeling and expressions of love for the saints and friends in the conference. It was an occasion long to be remembered, as will be the administration of President Thomas F. Greenwood.

Wednesday night, February 8th, 1911, Elder James A. McMurrin, who has been presiding over the Edinburgh branch (Scottish conference), for some time past, and who is leaving us soon, was presented with a fine scotch traveling rug and dressing case. Everyone present partook of the spirit of the occasion—good-will and jollity—to show their hearty appreciation and bid their friend and president God-speed.

On Thursday evening, February 9th, 1911, about two hundred saints and friends of the Glasgow branch (Scottish conference) held a very successful social at 30 Abbotsford Place, Glasgow, in honor of President Lorenzo S. Burt, prior to his departure for his home in Brigham City, Utah. An excellent program was rendered, appropriate for the occasion, by saints and friends, consisting of songs, recitations and instrumental selections. At nine o'clock there was an intermission in the program, during which a tasty luncheon was served. President Burt was presented with a fine Scotch rug by the elders, saints and friends as a token of their love, esteem and appreciation of his labors performed in "Bonnie Scotland." A very enjoyable evening was spent, and all felt well paid for coming out. Elder Burt has presided over the Scottish conference for the past nine months, during which time he has made many friends, who will miss him greatly when he leaves.

Wednesday, February 1st, 1911, the Dover Latter-day Saints' Sunday School had a "treat" in the Templar Hall, Biggin Street, at 5 p.m. Superintendent Ben. Bitton and his wife, with Sisters Eldredge and Cole, Elders John G. Darley, William L. Coburn and others made a happy time for the children. After "tea," lantern slides, telling stories by pictures, was conducted by Brother Bitton. The lights were turned on once more, and everyone received a present from the Christmas tree, and the little ones a bag of sweets. The Balsden sisters, with beautiful duets on the piano, and other music, helped to make a cheerful evening. Thirty-three children and twenty-three adults were present.

On Saturday evening, February 11th, 1911, a very well attended and successful social was held in the Nelson branch (Liverpool conference), in honor of Elder Franklin R. Smith, who has labored in the branch for the past fifteen months and is now released to return home. An excellent program was rendered by the saints and friends of the branch, light refreshments were served, and Elder Smith was made the recipient of some handsome presents as expressions of the confidence and esteem of the saints.

**District Meeting.**—The saints of Luton, St. Albans and Watford (London conference) met in district meeting Sunday, February 5th, 1911, in the Temperance Hotel Hall, St. Albans. Two very well attended sessions were held, there being present, President W. P. Monson, Elders George T. Darley, H. R. Thomas, R. T. Petty, G. W. Carlisle, H. J. Shepherd, Alvin Moss, P. L. Labran, J. A. Layton, and Charles H. Baker of the traveling missionaries, also Mrs. W. P. Monson, W. P. Monson, Jr., and a large representation of saints, and many friends. Afternoon service convened at 2:30. President Monson said he was glad to meet the saints of the district and welcomed them all to the sessions of this conference. President Arthur Norton gave a report of the Watford branch, showing it to be in an excellent condition. He bore a faithful testimony. Superintendent William Isgate reported the condition of Watford Sunday School, stating that the delight of his life came while doing his duty in the Church of Jesus Christ of Latter-day Saints, and in the Sunday School in which he is presiding. Elder G. W. Carlisle bore a strong testimony of the truth of the restored gospel of Jesus Christ. He said the saints had the mission given to them, of enlightening the world with respect to the plan of salvation and urged the saints to live lives above reproach. President W. P. Monson encouraged the saints to take no notice of the evil reports which were being circulated, and assured all that the stories which were in circulation against us were false. He advised the saints to be united and exercise a spirit of forgiveness toward one another. Between meetings, a neat and tasty lunch was furnished by the St. Albans saints to those visiting from a distance. Evening service commenced promptly at 6:30. Elder H. J. Shepherd spoke on the restoration of the true gospel through the instrumentality of the prophet Joseph Smith. He bore a firm testimony of the gospel. President W. P. Monson sang the solo, "O grave, where is thy victory"; was accompanied by Sister Violet Norton. Elder R. T. Petty spoke of the blessings derived through obedience to the gospel of our Redeemer. He said he knew that the Latter-day Saints had the truth. President W. P. Monson occupied the remainder of the time and proved from the Bible that a restoration was predicted by prophets of old who saw how, when, and to whom this message should come. He showed conclusively that Joseph Smith and his claims answered every requirement of Scripture. He also showed that the authority came from heaven and not from the Bible, as claimed by the world. He showed how Peter, James, and John restored the Melchisedek priesthood; how John the Baptist restored the Aaronic priesthood, and of the promised visit to the earth of Elijah the prophet; of Moses, Elias and all who had keys to deliver in this the dispensation of the fulness of times. He bore a powerful testimony to the truthfulness of the work of the Latter-day Saints.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIII. THE CHURCH IN FORMER AND IN LATTER DAYS.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith, 6.*

I. THE PRIMITIVE CHURCH.

1. Established by Jesus Christ in "the meridian of time."
2. The holy priesthood conferred and officers installed on the eastern hemisphere: apostles (Luke 6: 13; compare Matt. 10: 1; Mark 3: 14) pastors (Eph. 4: 11); high priests (Hebrews 5: 1-5); seventies (Luke 10: 1-11); elders (Acts 14: 23; 15: 6; I. Peter 5: 1); bishops (I. Timothy 3: 1; Titus 1: 7); priests (Rev. 1: 6); teachers (Acts 13: 1); deacons (I. Timothy 3: 8-12.)
3. A branch of the Church established among the Nephites. (B. of M., III. Nephi 12: 1; 19: 4; 18: 36, 37; Moroni 2: 1-3: 3: 1-4; 6: 1-7: see also Alma 6: 1; Jacob 1: 17, 18.)

II. APOSTASY FROM THE PRIMITIVE CHURCH.

1. Foreseen and foretold. (a) Old Testament record. (Isaiah 24: 5; Jeremiah 2: 13.) (b) Book of Mormon record. (II. Nephi 26: 19-22; compare 27: 1: 28: 3, 6; 29: 3; I. Nephi 13: 5; 22: 22, 23.) (c) New Testament record. (II. Timothy 4: 2-4; II. Thess. 2: 3, 4; Galatians 1: 7; II. Peter. 2: 1-3.)

III. THE RESTORED CHURCH.

1. The restoration foretold (Rev. 14: 6; Matt. 24: 14.)
2. The restoration accomplished. (a) Visit of the angel Moroni to Joseph Smith the prophet (P. of G. P., Writings of Joseph Smith 2; compare Malachi 4: 1, 5, 6: Isaiah 11.) (b) Other visitations (Doc. and Cov. 110: 11, 12, 13-16; see also section 13, and 27: 12.)
3. This restoration marks "the dispensation of the fulness of times." (Doc. and Cov. 112: 30-32 compare Acts 3: 19-21; B. of M., II. Nephi 30: 18.)

General reference: "The Articles of Faith," Lecture XI.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Skill to do comes of doing; knowledge comes by eyes always open and working hands; and there is no knowledge that is not power."*—R. W. EMERSON.

No. 8, Vol. LXXIII. Thursday, February 23, 1911. Price One Penny.

## MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

(*Continued from page 100.*)

This is one thing that we have to declare to the world, and when we can get the people to listen, and to reason, and take the Scriptures which they profess to believe in, and compare what we say with them, then we get their minds. They can see that what we have is the truth. But there are a great many very pious and also influential persons—ministers—who do not like that kind of thing; it is against their personal interests, against their temporal welfare, against their trade, against their wages, so they try to hedge up our path, and they succeed in a considerable degree. When I witness their works and ways, I am reminded of the saying of the Savior to the Pharisees, the most pious and pretentious people of His time: "But woe unto you, scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in." Verily, they will have their reward. But when we can get people to listen to us, to read our literature, to reason with us, and to compare our doctrines with the scriptures, why, we have their minds and, presently, we have a great many of them, body and spirit, in the Church. Many thousands have received the gospel, through the ministrations of our elders abroad, since I had the privilege of going there and pre-

siding over the European mission. We have about seven hundred or more elders in different parts of the various missions there now.

We not only have to declare the personality of God to the people, but get them into communion with Him, get them to humble themselves and reach after Him, get them to know that He lives and that He is just as able and just as willing to-day as at any time in the past, to listen to the prayers of His people, and to answer them; that He is willing to bless His children, and to commune with them by the power of the Holy Ghost. When we can get them into that frame of mind, then we can lead them along in the path that the Father wishes them to walk in. We have also to declare the divinity of Jesus of Nazareth: that He was, indeed, the Son of God—not merely a great divine of His time, not merely a great philosopher, a great thinker, a master of theology, but as the veritable Son of the Eternal God, and that He came here for a purpose, not only to declare the Father and to manifest God in the flesh—being His "express image" and His exact likeness—but that He, doing no sin, might die for those who were sinners. It would require a long time to take up the full plan of salvation, to go back to the time of the fall, and show why it was and how it was; but suffice it to say that after our first parents sinned and brought death into the world, they had not the power in themselves, as sinners and mortal beings, to do anything for their recovery, except to obey such laws as were given them. Therefore, the way was appointed, and the person appointed to come as a just one, a pure being who had committed no sin, who had obeyed every commandment, who kept the law as delivered by Moses, and who kept other laws before the law of Moses was enunciated, who lived by "every word that came from the mouth of God," and being pure and innocent and without sin, He offered Himself as a sacrifice for sinners. As He declared, Himself, "No man taketh my life. I have power to lay down my life, and I have power to take it up again; and this commandment have I received of my Father." And He who did no sin died that sinners might live, that they might be raised from the dead and also have the privilege of going back into the presence of the Father, obtaining the gift of endless lives in immortal glory of body and of spirit, in the same degree of light and power, on the same plane of progress as the Father and the Son.

This is part of what is called "Mormonism," to declare Jesus Christ as the Savior of the world, and our elders are doing this faithfully among all these nations, not only in the European mission which as you have heard, embraces all the missions in Europe and in South Africa, and until recently in Turkey and in Greece, but the elders throughout all the nations of the world—about two thousand of them in number altogether—are proclaiming these things. Now when people begin to believe in the true God and in

the Savior of mankind, they want to know what they are to do. Well, they ask this question of preachers in the Christian world, and the universal reply is: "Poor sinner, you can't do anything. There is no power in you to do anything to be saved. Christ has done it all, and all you need to do is to believe in Christ and you are saved right on the spot." But, that not being in accordance with the Scriptures from which they profess to take their religions, we have to cite them to the Scriptures and show what there is to do; and so, when they ask us the question, we have to reply as Peter did, on the day of Pentecost, when he preached the first gospel sermon after the resurrection, under the influence and power of the Holy Ghost. When they ask us what to do, we say, "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." That is what Peter taught; that is what we preach; that is what our elders are now proclaiming in the halls, in the meeting houses and churches and chapels and in the streets, in the open air, in England, Ireland, Scotland, Wales, Holland, Belgium, Switzerland, and in the various great cities of Germany, throughout Denmark, Norway, Sweden, and the isles that are adjacent thereunto, in all these countries, in which I have had the pleasure of visiting and of preaching to the inhabitants thereof, in all these places these things are being proclaimed as the beginning of the gospel, the very first principles which people must receive and obey, in order to advance in the knowledge of God and in His ways, that they may be able to understand and grasp the truths of the everlasting gospel, brought from heaven by the angel of the Most High.

A great many people are obeying the gospel, but there are thousands upon thousands who believe it but have not the courage to come out and embrace an unpopular religion. They believe it in their hearts, right down deep in their souls, but they move along in their own ways and cannot shake off, altogether, their old traditions, nor will they come out from the society in which they mingle and join with the Latter-day Saints, who are commonly called "Mormons." The idea of being a "Mormon" is something awful, in the minds of many of them, so they will go on in their own way. But a few who have courage, whom the Lord loves—for the Lord loves the brave, those who have courage to do the right—are willing to go out from among their friends and associates, and face popular opprobrium. They meet the scorn of the world; they lose their employment; some are turned out of their habitations which they have rented, because they are "Mormons." Yet they go forward and obey the gospel, and by faith, repentance, baptism and the laying on of hands, the Holy Ghost comes upon them, and then they know for themselves that they have received the truth. That is why these companies are coming here, nearly every week, from the old world, from all parts of the earth, up here into this

mountain land. They do not come here to find out whether "Mormonism is true," or not, they have already found it out; that is why they are here. They want to come here to join with their brethren and sisters, where they will be in goodly company and have the privilege of exercising their freedom, for liberty is dear to every sentient soul. We believe in it with all our hearts. We proclaim liberty—liberty of speech as well as the liberty to obey that which we believe to be right, so long as we do not infringe on the rights of others. They desire to come up here and join in freedom with their friends and the saints of the Most High, who have gathered in these mountains.

This good work is going on, and there is joy in it. One of the grandest testimonies that we have of the truth of this latter-day work in which we are engaged is this, that all those elders who go out, to the numbers I have mentioned, and labor faithfully in the ministry, two, three, four and even five years, as the case may be, paying their own expenses, return home more firmly convinced than ever of the truth of this work. When they pray to the Lord, He hears their prayers and answers them; He blesses them with joy and comfort and peace in the midst of trials and difficulties which they have to face, and they know that He lives and that He is with them. When they return home in faithfulness, as they do in almost every instance, they come with joy and rejoicing, praising the Lord that they have had the opportunity of lifting up their voices in defense of the truth. Now, God being a just God, don't you think, my friends, that if they were sent on a fool's errand, or if they were sent out to proclaim things that are untrue, that that Eternal Parent, our divine Father, would manifest it to them in some way? But, there isn't a doubt in their minds. They go forth trembling, sometimes in tears; they go out in comparative ignorance of the ways of the world, and sometimes not much informed concerning the principles of their religion, only they feel in their hearts that it is true, but when they return home they come with beaming countenances, with strength and might and manhood; the power of God is upon them; they rejoice in their labors; the Lord is with them and they know it. I say, God being a just Being, if they had made a mistake, if they had gone off on the wrong track, He would manifest it to them; but you never find a man in that state unless he himself has gone off the track and has done something that is evil and wicked and corrupt, then he loses the good spirit; and that is another testimony of the truth of the work in which we are engaged.

I have been away about three years and eight months, traveling around among these young men, urging them to diligence, to preach the gospel of Jesus Christ in the halls and meeting houses, in the streets, to stand out and not fear to face the mobs that sometimes oppose us. They have been encouraged in their work, and I rejoice in it; and I report to you, my brethren and sisters,

that your boys, your sons, or brothers or friends, who are out in the mission field, are doing a grand and glorious work. They are appointed to it; they are ordained to it; they came here as your sons and daughters from the heavens above. God gave them to you, that they might engage in this work; that is what they are doing, and they are doing it wisely and well. They are gaining an experience which is worth more than all the money that they might have earned if they had stayed at home.

*(To be continued.)*

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## CONVENTION OF CONFERENCE PRESIDENTS.

THE second Conference Presidents' Convention held in the British Mission, convened in response to President Clawson's call, on Thursday morning, February 16th, at 10 o'clock, President Rudger Clawson presiding. The meeting opened by singing, "Israel, Israel, God is calling." Prayer by President Walter P. Monson. Singing, "What was witnessed in the heavens?"

A roll call of the conferences showed all presidents in attendance except from Hull. The president of Hull conference came in a few minutes later.

President Clawson welcomed the brethren who were present, and expressed his pleasure at being in their company. He explained that one reason for meeting in Liverpool this time was to give the retiring presidents of the Scottish, Hull and Birmingham conferences, Lorenzo S. Burt, Thomas E. King and Thomas F. Greenwood, respectively, an opportunity to attend before leaving for home on the 18th. It was the expression of the President that these conventions have a more important effect upon the interests of this mission than any other gatherings we have here. It is quite necessary that we should come to a common understanding of our work. It is the place for agreeing upon the policy to be followed in the conduct of mission affairs, and these gatherings being of a legislative character, we can make and unmake rules. If we decide upon a certain rule of action and then later discover that it isn't the best, we can rescind the action and adopt the better rule. The further explanation was made that the procedure in this convention would differ somewhat from that of the previous meeting, in that this time no subjects had been assigned for presentation by various members. On this occasion it was the purpose to bring up matters of immediate importance, and discuss them freely and try to arrive at a definite understanding.

The first question to be considered was, "How may we advance the interests of the British Mission Sunday Schools?" It was announced that another subject would be, how to deal with the matter of keeping proper records of tracting done.

In starting the discussion regarding the Sunday Schools, President Clawson took occasion to commend the Conference Clerks and Presidents for their prompt response to his requests for the yearly reports to be in on time. A letter was read by the secretary from the Presiding Bishopric acknowledging receipt of the reports from this office on January 30th. The final limit given was February 12th, so we were well ahead of time. A letter was read, from the General Secretary of the Deseret Sunday School Union Board, asking that the subject of Sunday Schools be given special attention, and also a letter in answer from President Clawson assuring the secretary that he would interest himself in the matter. President Clawson said. "If we find that we are already doing as well as we can, we shall report the fact to Secretary Pyper, but if in our considerations we learn wherein we can better the work, we shall be able to give the Board some information." The discussion developed the fact that there was no uniformity in the matter of lessons followed in any of the classes: that some followed the outlines printed in the *Star*, while others chose courses for themselves. It was pretty well agreed that it would not be possible to follow in every detail the program established for the schools in Zion because of conditions being somewhat different here, but there could be uniformity within the confines of the Mission. One fact brought out was that nearly all schools in these isles suffer in their organizations and general effectiveness, from officers and teachers emigrating. The financial side of the schools was affected, also, as those who were energetic as officers and teachers were usually helpful in providing for expenses of books, texts, etc., used in the schools. When they emigrate, therefore, their absence is felt in many ways. Either complete or partial disorganization is frequently caused in this manner. Another hindrance to following certain courses where special text books, aside from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, were necessary, was that most of the saints were not able to buy them. It was strongly urged by some of the presidents that any courses adopted for future use conform closely to these standard works. A proposition was finally made that a committee be appointed, with power to act, to get up a program for conducting the Sunday Schools of this Mission, including the preliminary programs as well as class work in three grades. The usual prayer meeting which precedes the calling of the schools to order, was considered to be a part of the school exercises. President Clawson appointed as this committee, Presidents Walter P. Monson, Richard W. Young, Jr., and Elder S. Norman Lee.

The question came up respecting the advisability of appointing an elder in each conference to pay particular attention to the Sunday Schools, making that his business like the superintendent of a Stake at home, but not necessarily to engage all his time,

this elder to work under the supervision, directly, of the Conference President. It was decided to appoint such an officer.

At this point the session adjourned by singing, "Praise God from Whom all blessings flow." Prayer by President Thomas S. Wheatley.

The afternoon session commenced at 2:30. Singing, "Come, O thou King of kings." Prayer by President Thomas F. Greenwood. Song, "Praise to the man who communed with Jehovah."

President Clawson asked the question, "Would it be advisable to appoint a mission superintendent of Sunday Schools? This point was discussed at length with the result that the concensus of opinion seemed to disfavor the idea, in that it did not appear necessary at this time.

Other details came up for consideration, among them being cases reported by Presidents McCann and Snedaker, of Latter-day Saint children attending sectarian Sunday Schools. One case was of a family who lived too far away from the meeting place to send the children; the other was of a family where the mother thought it better to have her children in attendance at a sectarian school in the afternoon rather than have to watch them at home or allow them to run the streets. President Clawson thought it better for parents to refrain from sending their children to other schools. They ought to make an extra effort to reach our schools, or else the parents should teach the children at home.

In considering the adoption of a "Record of Tracting Done," the question of effective tracting came up. President Monson said that some of the elders under his jurisdiction had tested the comparative effectiveness of morning and afternoon tracting, and decided in favor of the latter. People have more time to talk in the afternoon. Some elders have refused an invitation into a house when the husband or some other male relative was not in. This had in some instances resulted in an invitation to call at such houses in the evening or on a day when the man of the house was at home. And as we wish to get conversations with as many people as possible, he thought this was a good plan. At any rate it would help to put us in our true light in the midst of all the misrepresentation now being directed at us. Some slight changes were made in the form presented and it was decided to have books made up to conform in size to the needs of the various conferences.

The session closed by singing, "The time is far spent." Benediction by President Thomas E. King.

*(To be continued.)*

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What is true at last will tell:
Few at first will place thee well.
Some too low would have thee shine,
Some too high—no fault of thine!
Hold thine own and work thy will.

TENNYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 23, 1911.

## A TRUTHFUL AND UNBIASED STATEMENT.

THE Latter-day Saints and their mission are greatly misunderstood and widely misrepresented. The fact that they are an unpopular people seems to weigh against them. Sensational stories concerning them appear in the press from time to time, notably at the present, and because of prejudice in the minds of readers, are readily and willingly accepted without investigation, to the hurt of this much-maligned Christian sect.

The missionary methods of the Church of Jesus Christ of Latter-day Saints are open and above board. There is in them nothing to hide or cover up. The missionaries have a simple, gospel message to deliver that conforms in all respects, *both as to doctrine and organization*, with the gospel as set forth in the New Testament of the Bible. They sincerely believe that they are under a binding moral obligation to declare this message of truth and salvation to all nations; but the only avenues through which they can reach the people are by public hall meetings, street preaching, door to door tracting, and the press, when opportunity offers.

Strict order and decorum characterize the Latter-day Saints' hall meetings, and order is maintained at the street meetings so far as circumstances and the usual conditions of noise and confusion in the open air will admit. The tracts treat gospel principles exclusively, and are handed to people at their homes in the spirit of courtesy and friendliness, and with a pure desire to do good.

This is the system, in a nut-shell, adopted by the Latter-day Saints for proselyting, and their efforts, which are usually earnest, persistent and effective, are invariably well within the freedom of action granted by the law. Nevertheless, at the present time a great stir and "hub-bub" is being made throughout Great Britain over the "Mormons." Sensational accounts appear in the papers. Their aims are misrepresented, their motives are misconstrued—bald rumors derogatory of their good name are given as actual facts, so that the public are not only deceived, but are led to believe that summary action of some kind should be taken against them. When the good people of Great Britain reach a point where they can divest themselves of prejudice

against an unpopular people, they will regard the present agitation as simply a "tempest in a teapot."

The York Convocation of ministers which convened in York Minster, February 15th, 1911, is helping materially to establish the good character of "Mormon" missionaries. A resolution was introduced in the Lower House asking for a committee to investigate the "Mormon" propaganda in this country. Archdeacon Madden of Liverpool, in talking to the resolution, asserted that they (the clergy) had no power to invoke the aid of the police to turn the "Mormons" out of English towns. * * * "No wild statements ought to be made," he said, "simply on the testimony of a few hysterical women. Many of the young women the 'Mormons' had got hold of were simple-minded and pious women, good souls who were possessed of a religious instinct. They had not been induced to go because they wanted to become parties to polygamy, but because they had the idea that they were doing something helpful to them in a spiritual way."

Archdeacon Madden is entitled to the thanks of the Latter-day Saints for these words of fairness and truth, which will help to allay prejudice in the minds of our opponents.

While the newspaper press of Great Britain as a whole have taken a decided stand against the Latter-day Saints, giving credence to many false and absurd stories, it is refreshing to note that in some few instances public prints have had the moral courage to speak the truth concerning them. Such is the *M. A. P.* (Mainly About People), a weekly paper of London. We take pleasure in reproducing for the benefit and information of the *Star* readers *M. A. P.* articles of February 11th and 18th, entitled, "Exploding the Mormon Bogey." We heartily commend them to your careful perusal. The facts therein set forth may be relied upon. There is, however, one inaccuracy we desire to correct, and that is the statement that the Catholics are the bitterest foes of "Mormonism." We make no such claim, neither do we claim they are our foes at all. We trust they are not. We have had no trouble with the Catholics of Utah, but are on friendly, social and business terms with them. The "Mormons" respect them in their religious views, and in return are respected by them.

We have every assurance that our readers will heartily endorse the attitude of the *M. A. P.* in publishing to the country a truthful and unbiased statement of the "Mormon" question, which undoubtedly will go far to correct the flagrant misrepresentations that have appeared in the public prints.

RUDGER CLAWSON.

**The article of February 11th follows:**

I QUITE admit that "Mormonism" makes spicy copy for a certain type of newspaper, and I also agree that if the "Mormons" are as bad as they are painted, then the shorter the shrift given

them in this country the better. I do not like a sect that is said to practise polygamy, and I should be the first to protest against its missionaries enticing from their homes innocent English girls, who, when arrived in Utah, are to be subjected to gross indignity.

But I do not hesitate to say that the "Mormon" scare is a pure piece of journalistic engineering, and that it has no foundation in present-day fact. I have sent a correspondent to Liverpool, the headquarters of English "Mormonism," and he has made the closest inquiry.

In passing, I may mention that plurality of marriage, or polygamy, has long since ceased to be the corner-stone of this faith, if, indeed, it ever was. I challenge the scaremongers to deny that even when polygamy flourished unchecked in Salt Lake City, plural marriage only occurred among a very small percentage of the faith. The reason was that a man might not marry more than one wife unless he was in a position to prove that he could support more than one.

The same economic causes are leading to the spread of monogamy in Turkey.

### POLYGAMY NOT PERMITTED.

Never was plural marriage an article of "Mormon" faith. In 1880 the United States passed an Act prohibiting plural marriage, and, needless to say, this produced dissentients among the Mormons. But ten years later, in 1890, the public opinion of Salt Lake City was so changed that by the universal vote of the church plurality of marriage was forbidden, and since that day not one such marriage has taken place. The plural marriages already existing could not be dissolved without great injustice to the women concerned. The husbands of such families, recognising their responsibility under the old *regime*, continued living as before: but the new law was applied to their children.

In 1890 there were only 2,451 plural families in Salt Lake City [in the Church.—Ed.] In 1899 this number had diminished to 1,543. Four years later—that is, in 1903—the total number had fallen to 897, and the decrease has proceeded year by year proportionally. The "Mormons" at Utah number over 200,000, and the plural family is therefore almost a negligible factor.

### FANTASTIC BUT NOT IMMORAL.

Apart from polygamy, there is nothing offensive in "Mormon" belief. There are thirteen articles of faith, to many of which a Christian could subscribe. For the rest, the "Mormons" claim the gifts of prophecy, tongues, revelations, visions, healing, interpretation of tongues, and so on. We may think that these claims are fantastic, but they are not contrary to the moral law. Article No. 12 is interesting: it reads as follows:

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring, and sustaining the law."

Thus, if the law of the land prohibits plural marriage, it would not be open for the "Mormon" Church to authorize it.

There is, then, no question of "Mormon" missionaries seeking girls who may be married plurally according to a form of law. The whole inquiry narrows itself into the single question whether these missionaries are playing a much darker part—the kind of part with which we dealt in our crusade against the White Slave Traffic.

If this were the fact, we should be the first to go all lengths in exposure and denunciation. But our suspicion of the bogey was first aroused by the known stringency of the United States Immigration laws—a stringency which the steamship companies know to their cost. The regulation dealing with polygamists is singularly explicit. No such person, and no person approving of the practice, can enter the States: and if, by a false declaration, he or she manages to cross the barrier, he or she may, on discovery, be summarily deported.

On the passenger declaration forms, without which no steamship tickets may be issued, the "Mormons" always declare themselves as such, and it follows, therefore, that any unattached girls of the "Mormon" Church are the subject of the closest inquiry.

## STRICT OFFICIALS.

So strict are the American authorities, that only the other day two English girls, not "Mormons," were returned from New York, because the officials were not satisfied that they would be able to earn an honest living.

One may also record the fate of the lady who travelled with the great novelist, Maxim Gorky. As soon as it became known that she was not his legal wife, she was politely requested to quit. These are the methods adopted by the United States Government of the present day to prevent anything resembling the White Slave Traffic.

I do not deny that, through a false declaration or other fraud, a girl might be smuggled to Salt Lake City, or to any other American city, by a "Mormon" or other person, and with bad intent. But it should be borne in mind that the capital of Utah, though popularly represented as a "Mormon" city, is really nothing of the sort. Out of a population of 100,000, sixty per cent. are non-"Mormon," leaving only 40,000 of the faith. The municipal government is in non-"Mormon" hands.

The city is the seat of a Catholic bishopric, and the Catholics, who are the bitterest foes of "Mormonism," form a very influential community.

ENGLISH GIRLS ARE SAFE.

If, then, there were cases of English girls being lured to their destruction in this place, I submit that something, at least, would be heard in the Halls of Congress at Washington, and even in our own House of Commons.

The present scare has, I believe, engaged the attention of the British Home Office, and has collapsed for lack of evidence, this despite expert official inquiry.

Emigration, in so far as it affects women, ought always to be subject to close investigation. This is true even of the proposal to send some thousands of girls to Canada with a view to marriage. But, apart from this general warning, the scare started in newspapers like *John Bull* need not be taken seriously.

**Article of February 18th.**

Last week I showed how baseless was the "Mormon" scare, so far as it affects the actual condition of Salt Lake City, Utah. I explained how the celebration of plural marriages had long since ceased and how the survivors of such marriages are a fast-diminishing number.

Let us now look at the state of affairs on our own shores. Beyond all question there are parties of "Mormon" converts who leave not for the State of Utah only, but for Canada, and for other "Mormon" colonies in the United States. Some go to Idaho, others to Arizona, while there are two other flourishing Canadian settlements near Lethbridge, Alberta—settlements which are regarded with warm approval by the Dominion Government.

The scaremongers suggest that these "Mormon" parties consist chiefly of single and unattached girls of tender age. I have had the passenger-lists of various steamships examined, with highly instructive results. In one instance, on March 17th, 1910, the s.s. *Dominion* carried twenty-five "Mormons." Of these, twelve were females and thirteen were males, though of this total, seven were children under ten. There was no unattached girl under the age of twenty-five.

THE TRUTH ABOUT EMIGRANTS.

The s.s. *Canada*, which left England in the following month, carried twenty-two "Mormons," of whom fifteen were women, and seven men. One family, however, consisted of a father, aged fifty-three, with his wife and five girls, while there was another family or man, wife, and three children, the children in this case being under ten.

Thus we find whole families, under the leadership of the parents, embracing "Mormonism." On this last ship there were certainly two women of twenty-eight years of age. But that, surely, is an

age when a woman must be held responsible for forming her own opinions.

In the same month the s.s. *Southwark* carried thirty-seven passengers, of whom twenty-six were men, and only eleven were females, six out of the eleven being children under ten, while one family consisted of nine children, of whom eight were boys. Here, also, a father accompanied the party.

One last example drawn from a very recent sailing. On January 12th of this year the s.s. *Dominion* took five men and four females, two of the latter being children under ten.

Now, the object of giving these figures is to prove beyond possible question that the movement, be it good or bad, is more particularly a family one. These records also are compiled officially for both the United States and Canadian Governments, and so may be accepted as beyond suspicion.

### INACCURATE SENSATIONALISM.

Our representative was unable to trace a single case of a young girl going over, so to speak, on her own. Yet from the sensational charges brought against the "Mormons" in certain papers, it might easily be imagined that English girlhood the country over was faced with a dire peril. One may not approve of a creed or a dogma, but fair-play is a jewel, and we strongly deprecate inaccurate sensationalism.

Passing now from figures to "Mormon" methods, one charge in particular can easily be refuted. It is commonly believed that the "Mormon" missionaries provide the necessary funds to enable their converts to leave England for America. This is an absolute error, as, again, a little consideration will show.

Even "Mormon" missionaries are not millionaires, and, as a matter of history, they receive no stipend from headquarters; neither do they ever take up collections at their services. In other words, they are men with a sufficiency, who sacrifice their time as, presumably, their conscience directs. Yet these are the people who are to provide all the expenses for transporting comparatively large bodies of emigrants across the Atlantic.

The ship with thirty-seven passengers, for instance, with a reduced fare (second class) of £10 a head, demands an expenditure of £370, to say nothing of rail charges the other side, and the capital necessary to start the newcomers along some line, even though it be only the price of a bag of tools. "Mormonism" may be rich, but it certainly could not stand that strain multiplied many times.

### MONEY A NECESSITY.

As far as can be ascertained, the *"Mormon" missionary strongly discourages emigration, unless the people concerned have capital.* Their distinct aim is to establish centres in this country in order

to spread their propaganda, and if these centres are continually denuded, it is obvious that little real progress can be made.

Whether these local centres are likely to degenerate into hotbeds of vice we leave only our readers to decide for themselves. But we have a vigilant police, and it must be allowed that the situation of the "Mormon" local headquarters is generally sufficiently advertised.

Furthermore, inquiry shows that in nearly every case the "Mormon" missionaries attempt to buy property wherever they may decide to pitch their tent, showing that they have no desire to be mere transient visitors, but wish to settle down, live their own lives according to the laws of the country, and enjoy all the benefits of British citizenship.

Finally, there remains one nail to hammer into the coffin of the "Mormon" bogey, the bogey which still stalks the land, and whispers that the English girl is wanted, and wanted badly, in Utah.

Is she?

The State of Utah is no different from any other civilized state, in so far, as official figures show, that the female population exceeds the male. Add to this the fact that, as in other parts of the world, the younger son generally breaks fresh ground for himself, so the same happens in Utah, thus taking away a proportion of marriageable men.

### ATTRACTIVE AMERICAN GIRLS.

Why on earth, then, introduce other womanhood? The American girl, with all respect to her English sister, is just as attractive in her own way as any other woman in the world. What need, therefore, to travel so far to recruit girl converts for "Mormon" dogma or, for that matter, to find victims for immoral purposes?

This is the bogey which we have endeavoured to expose. For years now the "Mormons" have been ostracised by the public, though champions in their behalf, and men of eminence, have not been wanting. But, generally speaking, they and their beliefs have been spoken of with bated breath, and they have been regarded as the very limit of sensuality.

Without in any way supporting their creed or identifying myself with their claims, common fairness does seem to demand that this bubble of the flagrant immorality of "Mormon" aggression should be pricked.

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**Special Notice.**—We are reprinting this editorial, "A Truthful and Unbiased Statement," as an eight-page tract, and they can be obtained at the *Millennial Star* office, at the price of five shillings per thousand.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home February 18th, 1911, per s.s. *Megantic*: From Great Britain Albert E. Read, Francis W. Brown, Thomas E. King, Edwin E. Smith, Thomas F. Greenwood, Matthew H. Shaw, Leonard S. Miles, Franklin R. Smith, Horace W. Bond, Lorenzo S. Burt, James A. McMurrin, Walter H. Ludlow. From Scandinavia—James C. Johnsen, Jr., Niels Larsen, Oliver M. Munk, James C. Sorenson, C. M. Christensen, Oscar D. Jensen. From Sweden—Wilford Mortenson, Emil W. Weed, Ernest Lindquist, Gustave W. Teudt, Emma A. Teudt. From Switzerland and Germany—George E. Jorgensen, Albert Hofer, Fritz Boede, Walter R. Widdison. From the Netherlands—Jacob van Duuren. With the company were forty-nine emigrants, in charge of Elders Thomas F. Greenwood, Lorenzo S. Burt, and Thomas E. King.

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**Baptisms.**—Four members were added to the Northampton branch (Birmingham conference) by baptism at the Turkish Baths, Sunday, February 12th, 1911, Elder James E. Wiggill officiating in the ceremony. The converts were confirmed immediately after baptism. A large number of saints and friends were present.

On Saturday, February 11th, 1911, a baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), when nine souls were added to the Church of Jesus Christ of Latter-day Saints. The converts were from the following branches: Bradford, one; Batley, two; Clayton, three; Halifax, one; Leeds, two. Elders Alexander Anderson and Alexander H. Bowman officiated. Two hundred saints, friends and strangers (among them two newspaper reporters) witnessed the service. The converts were confirmed at a largely attended meeting in the West Gate Hall.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIV.—PRIESTHOOD—THE AARONIC.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith*, 6.

I. PRIESTHOOD.

1. Definition: Authority to speak and act in the name of God.
2. Orders of priesthood (Doc. and Cov. 107: 1, 6.) (a) The Aaronic order. (b) The Melchisedek order.

II. THE AARONIC PRIESTHOOD.

1. The lower or lesser order of priesthood (Doc. and Cov. 107,

13-15.) As to the origin of its name see the call of Aaron (Exodus 4: 14-16; compare Hebrews 5: 4.)

2. Including the Levitical priesthood. (a) Its establishment (Numbers 3: 5, 12; compare Hebrews 7: 11.) (b) Specifically declared (Doc. and Cov. 107: 1.)

3. Powers of Aaronic priesthood (Doc. and Cov. 107: 20: see also section 13.)

4. Specific officers comprised. (Doc. and Cov. 20: 46-59.) (a) Deacons. (b) Teachers. (c) Priests.

Study in detail the duties pertaining to each of these offices.

III. Quorum Organizations in the Aaronic Priesthood.

1. Meaning of the term "quorum."—Used with a special meaning among the Latter-day Saints, indicating an organized body of the priesthood, and not merely a majority of the members in any such organization. A quorum in the Church is "a council or an organized body of the priesthood," e. g., an Elders' quorum, the quorum of the First Presidency, etc.

2. The Deacons' Quorum (Doc. and Cov. 107: 85.) (a) Comprising twelve deacons. (b) Duties of a deacon (Doc. and Cov. 20: 57, 58, 59.)

3. The Teachers' quorum (Doc. and Cov. 107: 86.) (a) Comprising twenty-four teachers. (b) Duties of a teacher (Doc. and Cov. 20: 53-57.)

4. The Priests' quorum (Doc. and Cov. 107: 87, 88.) (a) Comprising forty-eight priests. (b) Duties of a Priest (Doc. and Cov. 20: 46-22.) (c) A quorum of priests must be under the presidency of a bishop. (Doc. and Cov. 107: 87, 88.)

IV. The Aaronic Priesthood Restored in Present Dispensation. (P. of G. P., Writings of Joseph Smith 2: 68, 69.)

General reference: "The Articles of Faith," Lecture XI.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness."*—PHILLIPS BROOKS.

No. 9, Vol. LXXIII. Thursday, March 2, 1911. Price One Penny.

## MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

*(Continued from page 117.)*

This gospel is being preached to every creature, as far as we can carry it. The mission of the angel is being fulfilled. This gospel is going forward, and every effort made to stop it is aiding in spreading it. We encounter a few individuals who take pleasure in heaping all kinds of epithets upon us, hedging up our way, and prejudicing the minds of the people. But after a while, when their foolish stories begin to fade out of the minds of the public, people begin to see that they have been deceived by these persons, and they want to know something about this gospel. Over in Germany, for instance, it isn't considered strictly within the privileges of the law for our elders to preach—that is, if they are called "Mormons." If they are called by some other name it does not matter so much, but they are not legally authorized to preach. The people don't like this oppression, and the very means that are being used to prevent their receiving the truth aids in spreading it, and so the work is moving along grandly and gloriously throughout the German empire, as well as in Switzerland, in Holland, Belgium, and throughout the Netherlands mission. There is perfect freedom there. The people are great scripture readers, Bible readers, and the work is spreading wonderfully.

The prospects are good. Thousands upon thousands of respectable people are inquiring into the truth of this thing called "Mormonism." In good old Scotland, where it used to be a very difficult thing to get the gospel into the minds of the people, a great many are being baptized. You know the Scotch are a very hard-headed race. I notice some Scotchmen in the congregation, but they will take it in good part, I am sure. It is a very hard thing to convince them. They are like the old Scotch lady: Certainly she was open to conviction, but she would like to see the man that could convict her. We find a good many there of the same kind, but if you once get them you have them for good; they are true and faithful. So in old Ireland. That has been a hard field for some time, but the gospel is now being preached there freely, and a great many are being baptized. Sometimes we get a little mobbing there: get some of the wild Irish after us, and they are pretty tough when you meet them; but in spite of all opposition the work of the Lord is going on. I am glad to tell some of my Welsh friends, who seem to think that Wales has been neglected, that after my arrival in Great Britain I went to the Bristol conference and learned there were no traveling elders in Wales. I felt that the time had come when it should be reopened. We sent elders there and they found some good inquiring people who received the truth. We have a half dozen elders or more laboring in South Wales. They are received with open arms. The gospel is flourishing in South Wales, and so throughout the British Mission, in every part thereof. There are people inquiring into the truth; and upon the continent and in South Africa a splendid work is being done. A great many people are embracing the gospel; branches of the Church are being organized and so the good work is going on. Also, among the sisters there, the women. About 46 Relief Societies have been organized. Sister Penrose organized most of them: and they are aiding the brethren sent into the ministry and are rejoicing in that which they have to do; and they are accomplishing a good and great work. Thank the Lord, He has so ordained it that "the man is not to be without the woman, nor the woman without the man, in the Lord." The sisters are doing their part, as well as the brethren, and everything looks encouraging in the missions there. I am very glad to be able to report this to-day.

Brother Rudger Clawson, one of the twelve apostles, has gone over there to succeed me, and he is laying right hold of the work. We had everything in good shape for him to receive the mission from my hands, so I was able to start for home after he had been there about a week; and I came just as I wanted to. The Lord heard my desire and prayer; and we came home almost like a streak of lightning. Leaving Liverpool at 10 o'clock at night on the 11th—that was on Saturday—we arrived here last Tuesday morning at 7:35, less than nine and a half days from Liverpool to

Salt Lake City! When the telegraph was first established here, I think one of the leading messages was, "What hath God wrought!" and I remembered that all the way on this quick journey from Liverpool to Salt Lake City. The first time I took that journey, I was thirty days on the sea in a rolling old tub, rocking back and forth on the sea, thirty days to New York; nine days on the train, two days up the river, and eleven weeks on the plains with an ox-team. Now I came through in less than nine and one-half days. What hath God wrought! What will He yet bring about? We are only at the beginning of the great things that God will bring to pass in this wonderful dispensation, the "dispensation of the fulness of times." He has commenced this work, and He will carry it on. We are simply His messengers, His servants. I know this as well as I know I am standing here. He has been with me. It is by His power that I have been sustained in the work that I have been able to do; and so with my brethren.

I rejoice in the prospects that lie before us. I know that this work will conquer: I know it will accomplish that which God has designed it to do, and I say this without any boasting, for without the Lord we could do but very little; but He is with us. "Zion prospers, all is well," as we have been singing here this afternoon. We are gathered together as the Zion of our God, and God will bring forth Zion in its might and in its strength. We might say with Isaiah of old, who beheld it in vision:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. * * * And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (Isaiah 60: 1, 3.) "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. (Isaiah 60: 17.) I will beautify the place of my sanctuary; and make the place of my feet glorious."

This is Zion, "the pure in heart," that is what it means. I do not mean to say that we have arrived at that condition yet; but Zion, the Lord has shown us means the pure in heart; and wherever they are and are organized, congregated together, under the word of the Lord, there Zion will be. Some of our friends in the old world have laughed at our talking about Zion in America. "Why," they say, "Zion is at Jerusalem." They forget to read what there is in the Bible concerning the Zion at Jerusalem. When you go home, get your Bible and read the third chapter of Micah. In the latter part of that chapter we read: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us." Now hear what follows: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the

forest." Continuing with the fourth chapter: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Well, the Lord has brought us up here into the heights of these mountains and established His holy temple; and there His ways and His will can be learned, not only in regard to these simple principles that I have talked a little about this afternoon, but those things necessary for the perfection of Zion, of her municipalities and institutions. Zion will grow and flourish in the mountains, and her influence shall go forth to the uttermost bounds of the earth. I am pleased to see all these wonderful improvements that have been made during my absence. In these I delight, and I give credit to all those who have been engaged in them. All these improvements are the beginning of things: and the sons of the aliens will be your plowmen and vine dressers, as Isaiah foresaw it. The Gentiles will help to build up Zion, not in the spirit of Zion, but their good works will redound to the glory of God and the building up of Zion. Let us give credit to every man for the good that he does, and God will see that we get credit for the good we do. There are many splendid institutions in the old world, for the comfort of those that are afflicted, for the sustenance of the poor, for the care of the blind, and the lame, and the halt. There are many grand and glorious benevolent institutions. God will bless those that are engaged in the work of building them up. We delight in all the good that there is throughout all the nations of the earth; we appreciate all, and would give credit to those that are engaged in such good works.

*(To be continued.)*

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## CONVENTION OF CONFERENCE PRESIDENTS.

(*Concluded from page 119.*)

Between the afternoon and evening sessions, President Walter P. Monson related the circumstances of his meeting with Mr. and Mrs. H. P. Freece, in Mr. W. T. Stead's office in London; and President Richard W. Young, Jr., told of his meeting Rev. D. H. C. Bartlett in Preston. President Monson said that he had received a letter during the previous week from Mr. Stead asking him if he would meet Mr. Freece at his (Stead's) home. President Monson answered in the affirmative, but later got a letter saying that Mr. Freece had to go to Denmark, and wouldn't be at liberty

to meet for discussion. A few days later, however, President Monson got another letter from Mr. Stead stating that an interview could likely be had at his office, setting the time for Wednesday last at 3: 30 p.m. President Monson was leaving London at 3:30 for Liverpool to be in attendance at this convention, but rather than miss the opportunity of meeting Mr. Freece in such favorable surroundings as Mr. Stead's office, he put off his trip until a later train. Brother E. F. Tout accompanied him to Mr. Stead's office, where they met Mr. Freece and his wife, besides Mr. Stead. Mr. Stead conducted the ceremonies and a very pleasant time for President Monson and Brother Tout resulted. As to how the other side enjoyed it, we haven't their version. The discussion went on at quite a rate, but wasn't finished in the time allotted and will be contined one day this coming week.

President Young had attended the meeting on Monday night in Preston where the Rev. Mr. Bartlett, delivered a denunciation of the "Mormons" and had tried to get an interview with Mr. Bartlett that night but without success. This notwithstanding Mr. Bartlett had said during his speech that he was informed there were "Mormon" agents in the congregation and that he would be pleased to grant them an interview at the close of the services. President Young did succeed, however, in getting an appointment with him at the hotel next morning, and a few questions were asked back and forth. It developed to President Young's conviction, that one reason Mr. Bartlett had not cared to discuss his subject at the hall was that the Lord Mayor was there and he (Bartlett) couldn't be so autocratic as he could be at the hotel, for at the hotel he was very stiff and brusque in contrast with his attitude the evening before. After this interview, Mr. Bartlett had given his version of it to a reporter. But, President Young was able to get a good article in defense in the *Lancashire Evening Times*, of the same day, and he felt encouraged.

The evening meeting began at 7 o'clock by singing, "Come, let us anew our journey pursue." Prayer by President Charles W. Porter. President Clawson urged that the business yet remaining on the table be expedited and that a further session be held on Friday. This was decided upon, and then the President submitted a question regarding the advisability of elders equipping themselves with certain books and wearing apparel on leaving home. He submitted a list of the things he thought they should have on starting from home, which with some modifications, was agreed upon as worthy of recommendation.

Some of the brethren reported that in their conferences a program of daily work had been adopted with success. Tracting was the leading item on these programs, but certain time was also set for letter writing and for discussions on doctrine and methods of procedure by the elders. It was the concensus of opinion that the matter of programs had best be regulated by each conference.

President Clawson spoke of circular letters, and asked presidents what disposition was made of them. These circular letters are those not marked to go into the "Book of Instructions," and should not go there, but still ought to be kept on hand. Most of the brethren had devised ways of caring for them, some giving a pigeon hole in their office desks and some having provided a sort of scrap book for the purpose of preserving the letters, while others had devoted a section in their filing cases.

President Clawson asked if anyone could suggest a means of discouraging elders from visiting in other conferences, outside of the conference in which they were laboring. The practice is extremely annoying and is seldom, if ever, conducive of good. He would like to see it stopped in some proper way. A motion prevailed that what is called the "Continental Rule," should also apply to visiting in other conferences within the British Mission. This rule requires that elders who go on visits shall be required to make up double time beyond what otherwise might be required of them. The President also gave the conference presidents to understand that any rules, made by them, to further the interests of their conferences, would be strictly honored and upheld by the Mission President.

Mention had been made during the day that we ought to have a group picture taken, but when submitted for the action of the convention, it was decided to have pictures taken but once a year.

Meeting closed by singing, "Lord dismiss us." Benediction by President Richard W. Young, Jr.

The meeting on Friday morning commenced at ten o'clock by singing, "Lo, the mighty God appearing." Prayer by President Samuel Cottam.

Some discussion was had relative to proper lodging accommodations for the elders, after which the question of settlement of accounts by the elders was brought up. Some of the brethren thought it would be a good idea to have a mission regulation appointing a day upon which they should be required to pay up their debts to the conferences, but the majority thought such things could be handled in each conference. Some rules governing that phase of the work were already in operation in most of the conferences and found to be practicable. It was decided, however, that elders should be required everywhere to settle up their accounts monthly.

President Clawson was asked to say what kinds of goods an elder could take home with him without being required to pay duty in the United States Customs House. The President stated that he would be allowed to take with him personal effects. In considering the laws, he stated that the Customs House laws were not likely made to cover small items of foreign purchase, but more especially to enable the officers to prevent wholesale fraud against the United States.

A motion prevailed that each conference president send to every other president a list of the meeting places in his conference, so that saints visiting from one conference to another may know where meetings are held, and the time.

In closing, President Clawson expressed his unbounded satisfaction with the results of these conventions. He said, "I have rejoiced exceedingly, and feel honored by your association." He spoke in high terms of the three presidents who were retiring and would sail for home on the morrow, Presidents Burt, Greenwood and King. In speaking of the selection of men to preside, he said that more often than not, the man who sought office was not the man for the place. Sometimes, when a change was to be made in the presidency of a conference, the saints, and even the elders, would have a man picked out, but it didn't follow that their choice would in the opinion of the Mission President, be the right one. "We are guided by the Spirit of the Lord in these matters. As for you who are here, I can say that none of you sought office." The President bespoke the support and confidence of the brethren and promised them his support and confidence in return.

The convention, after being in session over thirteen hours, came to a close with singing, "O ye mountains high," and prayer by Elder S. Norman Lee.

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**A Character Legacy.**—With all its desire to get money, there are some things that the world honors very much more than it does the ability to get money. A New York City bank president died not long ago, and left his estate little money. It was refreshing and inspiring to read the comments of the secular papers on the man's life and character. One paper said of him: "His chief bequest to his sons was an absolutely clean record. He conducted the affairs of the bank solely in the interest of the depositors, whom he protected in times of stress, and of the stockholders, of whom he was but one of the many. Because he never did a dishonorable, mean, or unkindly act there has not been a discordant note in the sincere and universal tribute paid to his memory. His death marks a real loss to the community. It also affords a plain indication that character does count, after all." Yes, character counts after all, and before all. It is worth more than money,and is within the reach of those who fortunately lack the ability to make money. God withholds His best gifts from none of us.—*Sunday School Times.*

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DELIBERATE long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his; he is thy very self: and use him so; if thou firmly believe him faithful, thou makest him so.—F. QUARLES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 2, 1911.

## IMPORTANT TO THE PEOPLE OF THE BRITISH ISLES.

THE readers of the *Star* will no doubt be deeply interested in the letter which is inserted below addressed by the First Presidency of the Church to the editor of the *London Evening Times* in answer to a note of enquiry. The said communication appeared in the *Evening Times* of Monday, February 20th, 1911. It is authoritative in character and defines the position of the Church of Jesus Christ of Latter-day Saints—its inception, its creed, its aims and purposes in a brief but lucid and unmistakable manner.

The pointed pronouncement of the Presidency, thus put forth, carries with it an unanswerable refutation of the slanderous and lying reports that have gone out to the people of Great Britain, directly, and to the people of the world, indirectly, concerning the Latter-day Saints. Our opponents would do well to give it the careful and thoughtful consideration which its importance amply justifies. Those who desire the truth will appreciate the candid, modest, straightforward, but comprehensive statement made by the highest authority in the Church.

RUDGER CLAWSON.

The letter as copied from the *London Evening Times* follows:

Salt Lake City, Utah,
February 6th, 1911.

Editor, *The Evening Times*,

Dear Sir:—In response to your letter of enquiry, dated January 18th, we offer the following statement: "The scope of the operations of our creed in Great Britain and Ireland," and "the doctrines we wish laid before the public," may thus be summarized: The operations of the work in which we and our missionaries are engaged, consist of an earnest and persistent propaganda which is not confined to any particular class or area but is to "every nation and kindred and tongue and people": as it is the preaching of the gospel of the kingdom "for a witness to all nations" that the second advent of the world's Redeemer is near at hand. That gospel has been greatly perverted during past centuries but restored in its fulness by the angel spoken of in the Apocalypse (Rev. 14: 6, 7, corresponding with Matt. 24: 14.) It proclaims the opening of a new divine dispensation, that of "the fulness of times,

spoken of by all the holy prophets since the world began," (Eph. 1:9, 10.) The "creed" referred to is epitomized by the Prophet of the nineteenth century in

THE ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the Gospel are:—First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5 We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul,—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The establishment of the latter-day Zion on the American continent occasions the gathering of the Saints from all nations. This is not compulsory, and particularly under present conditions, is not urged, because it is desirable that our people shall remain in their native lands and form congregations of a permanent character to aid in the work of proselyting. There are many, however, who have relatives in Utah or who see opportunities there to better their temporal condition and therefore cannot be dissuaded from emigration. These are organized into companies, under competent direction, to protect them from fraud and render their journey safe and economical. They travel chiefly in families. Sometimes single persons, male and female, go with them for company. The Church does not in any instance furnish the passage money of a ticket for sea or land transportion. The individuals either have their own money, or it is given or lent to them by relatives in Utah. Nor does the Church offer inducements for emigration. It has no land to give or sell for such purposes, as popularly supposed.

The notion that young girls are enticed to go to Utah is another popular error. They are advised not to emigrate unless accompanied by some relative or relatives. The records kept at our office in Liverpool—295 Edge Lane—are open to inspection by proper persons and show the name, age, sex, condition, destination, etc., of every person emigrating through that office, and prove that which is here set forth, the majority being males, only a small percentage being girls between sixteen and twenty-five years of age, and these are either members of families emigrating or have proper certificates from relatives or families to whom they are going. The White Star and Dominion lines of steamers convey our passengers to the United States or Canada, and their books will substantiate these statements. The sensational stories circulated periodically to the contrary have no foundation in fact.

Our position on the marriage question is one on which much misinformation is current. We believe in the eternity of the marital covenant and condition when it is solemnized according to former Divine commandment, revealed anew in the present generation, being for time and eternity instead of merely until death. The plural marriages of the ancient patriarchs we regard as sacred to them and approved of God. Modern laws being opposed to their present practice and our creed directing obedience to secular law, this Church does not authorize or permit such unions, but since October, 1890, has forbidden them, not because they were then viewed as sinful, but because they were pronounced illegal by the highest judicial tribunal. They were made *Malum prohibitum*, if they were not *Malum in se*, and so this Church supports the State on this important matter. At no time, however, was polygamy or plural marriage practiced or permitted in the British Isles, nor was it entered into, even previous to the

time of its cessation, by any but a small percentage of the Latter-day Saints.

Further particulars concerning our doctrines, practices, organization, history, prospects, the resources of our community, with literature on doctrinal points, can be obtained on application to President Rudger Clawson at the headquarters of our European Mission, 295 Edge Lane, Liverpool, England. We have nothing to conceal, either as to our faith or our works, but are pleased to give correct information to all who desire to know the truth. We testify before Almighty God and all mankind that the Lord, through Joseph Smith the martyred Seer of the nineteenth century, has commenced the great work of the latter days and that he will bring it in due time to a glorious consummation; and we subscribe ourselves,

Yours very respectfully,
JOSEPH F. SMITH,
ANTHON H. LUND,
JOHN HENRY SMITH.

First Presidency of the Church of Jesus Christ of Latter-day Saints.

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**Special Notice.**—The editorial in to-day's issue of the *Star* is being published at this office as a tract, and can be obtained at one shilling and threepence per thousand.

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## TO PRESIDENTS OF RELIEF SOCIETIES IN THE BRITISH MISSION.

THE annual day of the Relief Society, March 17th, is drawing near. This is justly regarded as an important recurrence by the general presiding authorities, as well as the members, of this influential auxiliary organization. In a circular letter dated February 11th, 1911, issued by the General Presidency of the Relief Society in Zion, these words occur:

"It should be a day of rejoicing and thanksgiving in remembrance of what transpired sixty-nine years ago when the Prophet Joseph Smith organized this society in the City of Nauvoo, Illinois, and that it has all these years preserved its identity distinctively and retained its influence with the sisters and is known the world over for its charitable and philanthropic endeavors.

"As a society we may be and are conscious of shortcomings and some failures, yet we know that much that has been done is of that nature and quality of serving others that is not apparent to the multitude, and cannot be recorded in dollars and cents. The devotion and faithfulness of the women of Zion engaged in this noble calling cannot be questioned, and we commend their untiring

labors in the various localities throughout the world so far as it is possible to obtain information concerning the duties fulfilled; we find they are never weary in well doing and are trying to follow the Golden Rule, 'Do unto others as ye would they should do unto you?'

"The annual day should be observed in such a way as to make it significant of the aim and progress of the organization; by that which will tend to advancement along the lines of education in motherhood, and inspire noble thoughts and strengthen the faith of the youth of Zion; short addresses or remarks, good music, vocal and instrumental, always encouraging home talent as well as those kindly feelings that help to make social or religious gatherings successful. A spirit of cheerfulness and good fellowship nearly always characterizes Relief Society parties.

"The annual fee of ten cent donation should not be neglected, as it is the only means the Executive Board has to defray the expenses of the General Society in all its various labors at home and abroad in the interests of this great work of charity and benevolence."

We heartily endorse the foregoing appropriate and timely suggestions, and commend them to your careful and prompt attention. Let the Relief Societies of Great Britain celebrate the annual day with a heartiness and fervor that will be productive of lasting good.

Send the annual fees to the Liverpool office and we will forward them to the treasurer in Zion.

RUDGER CLAWSON.

N. B.—An annual report blank for 1910 will be made to the various Relief Societies in the British Mission through the conference presidents.

The presidency of each society should give the matter prompt and careful attention by having the reports properly made up and sent without delay to the Liverpool office, where they will be compiled and forwarded to the general secretary at Salt Lake City. This is important and should not be passed over or neglected.

RUDGER CLAWSON.

## FROM THE MISSION FIELD.

**Baptisms.**—On Monday February 20th, 1911, a baptismal service was held in Sheffield (Sheffield conference), at which thirteen persons were baptised. About two hundred people were there to witness the ceremony. Those officiating were Elders Albert McCann, Seth Budge, William S. Thorley, and Charles L. Johnson.

**Branch Conference.** —On February 19th, 1911, a branch conference was held at York (Hull conference) of two sessions. There were present President J. S. McCann, Elders J. T. Bigler, S. P. Jones, E. Williams, William C. England, and H. B. Harris. At the afternoon session Elder W. C. England presented the general and local authorities, who were sustained unanimously. Elder E. Williams spoke for a short time and bore testimony to the truthfulness of the latter-day work. He also sang a beautiful solo, "Face to Face." Elder J. T. Bigler explained the kind of God we worship, and the reason for doing so on the first day of the week. President J. S. McCann addressed the congregation, exhorting them to good work; also showing the necessity of obedience. At the evening session, Elder S. P. Jones gave an interesting address on the destiny of man, showing where he came from and what he came for, also what he must do while here. Another solo was sung by Elder Williams, "A Mormon Boy." President J. S. McCann then referred to the present agitation concerning the Latter-day Saints, and said that persecutions were promised us by the prophets of all dispensations, but that if we are faithful they can do us no harm. Every seat was taken, and all present seemed to enjoy the good spirit that prevailed.

The Bradford branch held a reunion on Saturday, February 18th, 1911, at which about one hundred and fifty saints enjoyed a "tea" and concert. An excellent program was rendered, and a delicious "tea" was served under the auspices of the Relief Society. The reunion was successful in stimulating greater interest among the members of the branch.

On Sunday, February 19th, 1911, at Westgate New Hall, the Bradford branch (Leeds conference) held its annual branch conference. President E. S. Horsley, Sister Eliza B. Horsley, Elders E. C. Rich, Alexander Anderson, and Charles J. Parry were present. At the afternoon session about sixty people assembled to hear the reports of the various auxilary organizations and to sustain the officers of the Church. The voting was unanimous, and the reports showed an improved condition in the branch. At the evening service there were about one hundred and twenty present. Elder E. C. Rich of the Halifax branch, gave an excellent address upon the "Apostasy." Sister Lily J. Baird, who is visiting relatives in Bradford with her husband, William E. Baird of Salt Lake City, sang a solo. Conference President E. S. Horsley offered valuable instruction and encouragement to the saints. The conference was thoroughly enjoyed by all present, and displayed the fact that progress is being made in Bradford.

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**District Meetings.**—At "Deseret," High Road, South Tottenham, London, President W. P. Monson and sixteen traveling elders of the conference met in district meeting. The first session convened at 2:30 p.m. After welcoming those present, President Monson

presented the general and local officers of the Church for their approval. President J. H. Blasdell of the South London branch reported it to be in a flourishing condition, and spoke upon the fulfillment of prophecy, and prophecy yet to be fulfilled. Elder J. H. Saville also favorably reported the North London branch, and spoke upon the first principles of the gospel. Elder J. H. Carter was pleased with the opportunity of bearing his testimony to the truthfulness of the gospel. At 6:30 p.m., the meeting convened with an increased attendance. Elder E. L. McMurrin gave a talk upon obedience, showing that it is an essential requisite to obtain the blessings of the Lord. Brother E. F. Tout spoke for a short time upon salvation for the dead, showing that this principle was well understood in former days, and as the true gospel has been established upon the earth in these days so this principle has been revealed. President W. P. Monson occupied the remainder of the time in showing what the gifts of the Spirit are, and that they are in the Church to-day; also how impossible it is for us to find out God and Christ without revelation. During the sessions, vocal selections were rendered by Brother E. F. Tout and company, Madame Blankhurst and Winifred Beresford. Between the sessions, refreshments were served under the direction of the North London Relief Society.

On Sunday, January 29th, 1911, a district meeting for the eastern part of Kent (London conference) was held in Templar Hall, Biggin Street, Dover, at 2:30 and 6:30 p.m., President Walter P. Monson presiding. The sacrament was administered and the general and local authorities sustained. President Edwin Clifford reported Ashford district, and Elder John G. Darley told how he was laboring to get the gospel before the people of Dover. Elder Albert E. Read explained why he was a "Mormon." President Monson said: "The religion of the Latter-day Saints is progressive. People manifest more confidence in the press than the Bible." Told how we are saved by grace. Between afternoon and evening service a lunch was served by the sisters of Dover. At the evening service Elder John M. Richards, clerk of conference, set forth the gospel as taught by Christ and His apostles, faith, repentance and baptism. By request President Monson sang a solo, followed by remarks from Elder George E. Anderson. President Monson referred to the articles in the press as an insult to the women of England. Explained the object of the "Mormon" missionaries in England and elsewhere, and the principles they were advocating. There was a good attendance of saints, friends and investigators.

A district meeting was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), Sunday, February 19th, 1911. Upwards of two hundred and fifty people were in attendance, many of whom were strangers. We were favored with having Brother Benjamin R. Birchall with us, who gave two excellent addresses on "Mor-

monism." All expressed themselves as having had a rare spiritual feast.

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**Successful Socials.**—On Tuesday evening, February 14th, 1911, the saints and friends of the Hull branch (Hull conference) met at Foresters' Hall in a social gathering, in honor of President Thomas E. King. After listening to a delightful program and partaking of light refreshments, the rest of the evening was spent in various games. To show their love and respect for President King, the saints, friends and elders presented him with a nice traveling rug. Several elders from other branches were present.

A tea and social was held in the Neville Street Church, Oldham (Manchester conference), on Saturday, February 18th, 1911, at which we had over a hundred saints and friends. A fine program was rendered. A little over £2 10s. was taken. After expenses are paid the remainder will be used for the benefit of the Oldham branch.

A successful entertainment was held by the saints of the Carlisle branch (Newcastle conference), on the evening of February 20th, 1911, at 47 Scotch Street. The hall was filled to its utmost capacity with saints and friends, and a very good program was rendered of songs, recitations, dialogues, etc. Many strangers were present and spoke highly of the party.

A successful social was given by the Watford branch (London conference) in the Cash Bakery Hall, St. Albans, Watford, on February 1st, 1911. President Monson and wife, and also a number of elders were present. A very interesting program was rendered by saints and friends, consisting of singing, recitations, etc. At nine o'clock there was an interval in the program, during which refreshments were served. A few orderly games were participated in during the evening. President Monson, before leaving for London, addressed the assembly in a few choice words suitable to the occasion.

Monday evening, February 13th, 1911, an enjoyable social was held in the Latter-day Saints' meeting room, Burnley (Liverpool conference). Many saints and friends assembled to do honor to Elder Walter H. Ludlow and wife, previous to their departure for home. A very interesting program was rendered. As a token of respect and esteem our departing friends were given a handsome carving set by members and friends of the branch.

On Wednesday evening, February 15th, 1911, about fifty saints and friends of the Cheltenham branch (Bristol conference) met at the Imperial Rooms, Promenade, where an interesting program was carried out, after which a delicious luncheon was served. The evening's entertainment was interspersed with games and guessing contests participated in by all present. Prizes were awarded the successful guessers. A good spirit prevailed, making the event an enjoyable social affair, as well as a means of promoting unity.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XV.—THE MELCHISEDEK PRIESTHOOD.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith, 6.*

I. WHY SO NAMED.

1. After Melchisedek, king of Salem, and priest of the most high God (Hebrews 7: 1-17; compare Genesis 14: 18, 19; B. of M., Alma 13: 17-20.
2. Formerly known as the Holy Priesthood after the order of the Son of God (Doc. and Cov. 107: 1-5.)

II. POWER AND AUTHORITY OF THE MELCHISEDEK PRIESTHOOD.

1. The higher or greater order of priesthood (Doc. and Cov. 107: 8, 18, 19, 64, 67.)
2. Holding the keys of all the spiritual blessings of the Church.
3. Specific offices comprised (Doc. and Cov. 107: 6-19.) (a) Elders. (b) Seventies. (c) High Priests. (d) Patriarchs. (e) Apostles.

Study in detail the duties pertaining to each of these offices.

III. QUORUM ORGANIZATIONS IN THE MELCHISEDEK PRIESTHOOD.

1. The Elders quorum (Doc. and Cov. 20: 38-45; 107: 11, 12, 89.) (a) Comprising ninety-six elders. (b) Duties of an elder (Doc. and Cov. 20: 45; compare 46: 2.)
2. The Seventies' quorum. (a) Comprising seventy members, including seven presidents. (b) To act under the direction of the apostles (Doc. and Cov. 107: 34, 35, 97, 98.)
3. The High Priests' quorum. (a) A stake organization. (b) Membership not limited as to number (Doc. and Cov. 107: 10; 124: 134, 135.)

IV. THE MELCHISEDEK PRIESTHOOD RESTORED IN THIS DISPENSATION. (Doc. and Cov. 27: 12.)

Restoration affected through Peter, James, and John, who held the presidency of this priesthood after the departure of Jesus Christ in former days.

General reference: "The Articles of Faith," Lecture XI.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"The more judgment a man has, the slower and the more careful he will be to condemn."*

No. 10, Vol. LXXIII. Thursday, March 9, 1911. Price One Penny.

## THE SECOND COMING.

"BEHOLD, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of Him. Even so, Amen." (Revelation 1: 7.) There is no room for doubts—nor yet is there any mistake, that this prediction of the Coming One is the same who was reviled, persecuted and nailed to the Cross, and who is to have glory and dominion for ever and ever. John was present when that One left the earth. He had heard the angels say, "Ye men of Galilee, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.) He had seen how "a cloud received Him out of their sight" and thenceforward carried in his memory what the words of the angels authorized him to regard as a picture of something in the future to which he ever looked with the profoundest interest. And all the stupendous visions did not for one instant disturb that picture, or even divert his mind from it. However variously he may have been moved, as scene followed scene in the great exhibition of the Divine purpose, the keynote to which he ever returned, was the coming and kingdom of that ascended Lord. "Behold, He cometh." Here is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for His people's benefit; and for His people's benefit He will return again: not in spirit only, not in providence only, not in the mere removal of men by death, but in His own proper person, as "the Son of man." Few believe this, and still fewer lay it to heart. Many sneer at the very idea, presumptuous, they say, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all His prophets, promised by Christ Himself, confirmed by

the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all the substance of Christianity, that without it there is only a maimed and mutilated presentation of the glorious gospel of the kingdom. The religion that does not look for a returning Savior, or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must reappear, is not the religion of this article, and is without authority to promise salvation to its devotees. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it, as men may, it is a great fundamental article of the gospel, that that same Jesus Christ, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that summit from which He went up. This is true as Christ Himself is true; "and he that hath an ear to hear, let him hear." "He cometh with the clouds." Here is the great characteristic in the noble manner of His coming. "With the clouds" in majesty and glory;—with the awful pomp and splendor of Him "who maketh the clouds His chariot: who walketh up on the wings of the wind." "And every eye shall see Him." Here is the publicity of the whole event. It is not said that all shall see Him at the same time, or in the same scene, or with the same feelings.

Other passages teach us that some eyes will see Him whilst He is yet to others invisible; and that He will be manifested to some at one time and place, and to others at other times and places, and in different acts of the wonderful drama. But there never has been and never will be that human being who shall not see Him in some stage or another of His judicial administrations. To every one who has lived, and to every one who shall live, He will show Himself, and compel every eye to meet His eye. The dead shall be brought to life again and shall see Him, and the living shall see Him. The good shall see Him, and the wicked shall see Him. Some shall see Him and exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we will be glad and rejoice in His salvation"; and others shall see Him and cry to "the mountains and rocks: Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" "And they which pierced him," shall see Him. Though His manifestations shall be absolutely universal, it has an awful distinction to some. Of all beings who shall then wish to be saved that sight, it will be those who murdered Him. They shall not escape it. They must each and all some day confront Him, and meet His all-penetrating gaze, from the wretched man who betrayed Him, down to the soldier who pierced His side, and all who have made some cause with them in wronging, persecuting, wounding, and insulting the Son of God, shall then be compelled

to face His judgment seat; and to look upon Him whom they have pierced. "And all the tribes of the land shall mourn about him." Does this not refer to the fulfillment of Zechariah 12: 10, where the house of David and the inhabitants of Jerusalem shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his first-born? O, the intensity of that bitterness! I do not wonder that worldlings and half-Christians have no love for this doctrine, or that they hate to hear about Christ's speedy coming. It is the death-knell of their gaieties and pleasures, the turning of their confidence to consternation, the conversion of their songs of levity to shrieks of despair. There is a day coming when "the loftiness of man shall be bowed down, and the haughtiness of man shall be made low"; when there shall be "upon the earth distress of nations, with perplexity"; when "all the tribes of the earth shall mourn": when men shall "go into the holes of the rocks, and into the caves of the earth," "into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty"; when men "shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." And that day is the day of Christ's coming, and those dismayed ones are such as love not His appearing. Fear and dread shall fall upon the wicked: trouble and anguish shall make them afraid; and men's hearts shall fail them for fear, and for looking after those things that are coming on the earth. The saints will then have been caught away to the Lord. From the same field, the same shop, the same bed, one shall have been taken and the other left. And on those remaining ones, who have not watched, neither kept their garments clean, nor made themselves ready, shall the terrors of judgment fall.

Fiction has painted the picture of a maiden whose lover left her for a voyage to a foreign port, promising on his return to make her his beloved bride. Many told her that she would not see him again. But she believed his word, and evening by evening she went down to the lonely shore, and kindled there a beacon-light in sight of the roaring waves, to hail and welcome the returning ship which was to bring again her betrothed. And by that watch-fire she took her stand each night, praying to the winds to hasten on the sluggish sails, that he who was everything in the world to her might come. Even so it is with Jesus Christ who has gone away to that holy land of heaven, promising on His return to make us His happy and eternal bride. Some say He has gone for ever, and that here we shall never see Him more. But His last word was, "Yea, I come quickly." And on the dark and misty beach sloping out into the eternal sea, each faithful believer stands by the love-lit fire, looking and watching and praying, and hoping for the fulfillment of His word, in nothing gladder than in His grand pledge and promise, and calling ever from the soul of love, "Even

so, come, Lord Jesus." And some of these nights, while the world is busy with its gay frivolities, and laughing at the maiden on the shore, a form shall rise out of the surging waves, as once on Galilee, to vindicate for ever all this watching and devotion, and bring to the faithful and constant heart a joy, and glory, and triumph which never more shall end. May God arouse us by His Spirit, and not permit us to sleep till the thunders and terrors of the great day are upon us! Terrible as it will be to the wicked and the unprepared, and those who refuse the warnings which we give them, it is a precious day to the saints, a day to be coveted, and to be prayed for with all earnestness of desire. The poor faint-hearted Christianity of our times can hardly contemplate it without trembling and annoyance. Many who profess and call themselves Christians would rather not hear about it, and would prefer, if they had their choice, that Christ might never come. It was not so in Christianity's pristine vigor. Then the anxious enquiry of disciples was, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom to Israel?" Then Christians wrote to each other in joyous congratulation, that their citizenship was in heaven, when they looked for the coming of the Savior.

Cork, Ireland. D. G. ATKINSON.

## MORMONISM A WORLD-WIDE RELIGION.

(*Concluded from page 132.*)

We are not, as we are supposed to be, believers in the notion that nobody gets to heaven but the "Mormons." There was a man in England who told a story not long before I left, of a person who died and went to the great gate. After a conflict or confab with Peter, he let the man in; and he said to him, "Now you go along there softly and quietly, and look through that window yonder, then come and tell me what you saw." So the man went and looked through the window and came back. "What did you see? Now don't talk too loud." "I saw some people worshiping in there." Peter replied: "They are the 'Mormons,' and they think they are the only people in heaven and we don't want to disturb them." We never entertained a notion of that kind. For our religion reaches out to all humanity, of every nation, and kindred, and tongue, and people, as our brothers — sons and daughters of the living God; and we expect, either in this life, in the body, or after we leave here, in the spirit, to help redeem them, to lift them up from a lower condition to a higher, to teach them the truth as it is in the Lord. While we walk in it ourselves and set the example, to try to bring them along in the train according to their own agency and willingness, or unwillingness. Thank God we have learned something of our Father's purposes; for the

redemption of His children. Those who know Him not and will not come to Him while they dwell in the body are not eternally lost, for He still reaches after them all, every member of Adam's race; and sometime in the great future He will see that they have the opportunity, as I have said, of receiving the truth, and He has places prepared for them all, according to their conceptions and receptions of the truth. By receiving the truth and living it we become better and more prepared for a higher plane, and so it will be with all the myriads in the spirit world. Sometime or other they will hear the truth as it is in the Lord, and our privilege and blessing will be to help redeem them from darkness, from ignorance, from superstition, and from death, and aid in the grand work undertaken by Jesus Christ, our elder brother, the redemption of the human family, until every knee shall bow and every tongue confess that He is the Christ, to the glory of God the Father.

This, in brief, is our mission, brethren and sisters. Let us perform it; do what we can here at our home in the valleys of the mountains; send out our sons and daughters and our brethren to the world; gave aid and comfort and help to those who come here from afar. Do not let them suffer for the necessaries of life. Find means of employment for them, and you folks that have come from the old world, do not forget your friends whom you have left behind. Write to them and tell them the truth as it is, so that they may not remain in ignorance concerning our affairs here. And you elders in Israel, who have ministered among the people abroad, and they have been kind to you and helped you, write to them; let them know you remember them; don't neglect them. You brethren who are bishops, and others who can find employment for men, help your brethren when they come home from missions; do not neglect these good boys when they come home from abroad. If they can't find employment, look around and help find something for them to do. Put them in the harness, in the societies and in the organizations; give them something to do. That is what I tried to do over in the mission field. When the boys had something to do every day, they did not have time to get homesick: and when one would get the symptoms, I would send him tract distributing, or give him something else to do. Do not let them go on in idleness.

You brethren who have come home, do not go into by and forbidden paths; do not forget the injunctions you received before you came away from the old world. Be Latter-day Saints in very deed. Avoid the pitfalls and snares which will be laid for your feet. Serve the Lord; keep His commandments; show an example worthy of the imitation of those who are around you. Remember that you bear the vessels of the Lord; you must be clean and pure in your hearts and in your conduct; then you will be bright and shining lights in Israel as well as throughout the world, and God will bring you into your full stature and into your full glory and

power and light, as men holding the holy priesthood. He will set you up on high, and you shall be called "the priests of the Lord, the ministers of the Holy One," in this world and in the world to come; and when the grand work is consummated, and you are raised from the dead, in the first resurrection, you will become kings and priests unto God, and will rule and reign in the house of Israel, and bear sway in the name of the Lord, forever and ever.

Brethren and sisters, Latter-day Saints, I love you with all my heart. Zion is my home. Zion is my desire. To build up Zion and carry this spirit throughout all the world has been my work for many years, and I rejoice in it; and to-day I praise the Lord for His abundant mercies in bringing me home safely, here among you. May His peace abide with you: may His blessings be upon you; and may you grow into a mighty nation whom the Lord will sustain and bless and ultimately bring back into His glorious presence. Amen.

## MINUTES OF NOTTINGHAM CONFERENCE.

The semi-annual conference convened at Nottingham, Cobden Hall, Peachy Street, Sunday, March 5th, 1911. There were present, President Rudger Clawson of the European Mission, Elder Hyrum B. Clawson, President Thomas S. Wheatley and seventeen traveling elders of the Nottingham conference, also Elder Parker of Leeds conference. The morning service commenced at 10:30. After opening exercises, the Sacrament was administered by Elders John T. Hales and Frederick C. Clark.

President Wheatley gave a short address of welcome and bore testimony that the angel which John the Revelator saw, had delivered his message.

Elder Perry D. Peters showed what a great responsibility rested upon any one who attempted to preach the gospel. The Latter-day Saints teach a practical religion, and our reward will be exactly what we merit.

Elder Charles B. Gunnell was the next speaker, and said that his testimony had become much stronger since coming into the mission field, and this was due to the fact that he had lived nearer to the gospel. "Draw near unto the Lord, and he will draw near unto you."

The choir very ably rendered, "Captain of Israel's Hosts."

President Rudger Clawson said, "We meet under very favorable auspices and everything gives promise of a fine conference." Spoke of the persecution raging over the country and of the false statements that were afloat about the "Mormon" people. "Elders are not after girls. Their mission is to all. They must be virtuous, honest and God-fearing men. Were they wicked men would they make the great sacrifices which are required of them in preaching the gospel?" He commented upon the beautiful music rendered by

the choir, quoted Doc. and Cov. Sec. 25:12: "For my soul delighteth in the song of the heart, etc." Showed how Christ and His disciples suffered persecution and that we should expect the same treatment.

Choir sang the anthem, "His Promise True."

The afternoon session commenced at 2:30. Conference Clerk Clarence T. Ward read labor and statistical reports for the previous six months, also presented general and local authorities, all of whom were unanimously sustained.

Elder Hyrum B. Clawson discoursed upon the dream of Nebuchadnezzar and the interpretation thereof. Showed how God had set up His kingdom, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Choir sang the anthem, "Hearken Unto Me My People."

Elder Clarence T. Ward discoursed upon the "New Witness for God," showing that there was material evidence to base one's faith upon, which made it impossible for the Prophet Joseph to have been deceived.

President Rudger Clawson showed that the Savior was not popular with the wealthy classes of people, nor did He tell His disciples they would be. "The servant is not greater than his Lord." We do not drag people into the Church nor do we baptize them until they are thoroughly acquainted with our teachings and desire it. Showed how some newspapers did not publish facts, and were not to be relied upon.

Elder Charles R. Welling was the first speaker in the evening. He showed that there was but one way into the sheepfold. Persecution is part of the gospel and has a tendency to weed the tares from the wheat. While the people say they believe in the prophets they reject modern prophets, which is only a repetition of what happened in the days of Christ. He concluded by showing that the gifts of the Spirit were essential to the existence of the Church.

Choir sang the anthem, "Let the Mountains Shout for Joy."

President Clawson discoursed upon the subject of authority; said that every church must stand or fall on that question, and showed how messengers of the Most High had given the authority to the Latter-day Saints.

President Wheatley thanked all who had aided in making the occasion a success, and adjourned the conference.

A very pleasing feature of the conference was the excellent singing rendered by the choir, under the very efficient leadership of Elder A. T. Henson. Much credit is also due to the good sisters of the Relief Society who so generously prepared dinner and tea for the visiting saints and friends.

On Saturday afternoon President Clawson met in Priesthood meeting with the elders, where a most enjoyable and instructive council meeting was had. A number of questions were answered.

CLARENCE T. WARD, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 9, 1911.

## THE ATONEMENT.

The fact of the redemption of mankind through the death of Jesus Christ, forms the pivotal point around which revolves all hopes of a life hereafter. The method, or process. by which man became mortal—subject to death—and the inner workings of the vicarious sacrifice which paid the penalty for disobedience, have not been made known to us. We are told by revelation that it is an actuality, and sufficient evidence is furnished to establish an assurance in our minds of its genuineness. But for this medium of revelation from God, we should be in ignorance of many phenomena that to-day are serving us as stepping stones to a higher and more glorious life, both in this probation and in the life beyond.

The workings of the atonement are quite beyond the reach of science (Science, with all the advancement it has made of recent years, is still merely embryonic) in its present development, and no conjectures have ever been indulged in that haven't for their basis the *sacred* story of life, mortal and immortal.

One of the rewards of faith—speaking of faith as a gift of God—is the privilege its possessors have of enjoying desirable things without first being compelled to learn all the whys and wherefores of every fact of creation. It is equivalent to having a roof over our heads while we are building our house—not having to deny ourselves the comforts of a home while we learn all about everything which goes to make up the structure.

If it were necessary that we should know the exact process by which Adam fell; be able to analyze each phase of the change wrought in his spirit and body according to material laws, demonstrating cause and effect: if all this were necessary in order to obtain salvation, and then we were required to treat in the same manner the means of release from our fallen state—the atoning sacrifice and the resurrection—how tardy would our starting be on the course of eternal progression! But an omniscient Father says, in effect: "My children, I assure you that I have done all this according to a pattern of wisdom in me, wherefore ye need not wait to compass all my ways and means unaided, and I promise you that if ye obey my instructions, ye shall not come short of my glory. My plan is perfect and eternal. It is the same plan which has

before redeemed men from a fallen condition in other worlds, and when ye have attained to the height of my abode, then shall ye see and comprehend." Then He makes clear His good purposes by placing guide-posts (prophecies, miracles, powers and gifts) along life's highway, by observing which we gain confidence in His promises. With all the evidence surrounding us, there is no good reason why our confidence in God's revealed promises should not be fully as strong as confidence in demonstrable scientific facts. Revelation as a means of education is infinitely swifter than science, and fully as certain. For instance, the Prophet Joseph Smith taught, more than seventy years ago, the indestructibility of matter, while the proclamation of this doctrine by the world of science is comparatively recent. More recent still is the discovery by scientists of what they term "universal ether," yet as long ago as the early forties of the nineteenth century, this man of God, through revelation, received and gave to the world the fact of this fine and subtle substance. He goes farther and declares that this substance, "universal ether," is divisible, and that associated with it is a substance still finer than ether; as much finer than "universal ether," as the latter is finer than the atmosphere we breathe. Since he anticipated science nearly, if not quite, a half century in the discovery to the world of the eternity of matter and the existence of "universal ether," have we not good reason for believing him to be right on the third point? And even these great facts are but elemental when compared with the inexhaustible store of truth still locked in the treasure vaults of Omniscience.

Science may be termed a form of revelation, but compared to the revelation which is a communication direct from the Creator, it is slow and vacillating: science determines cause from effect, while revelation is a message direct from the Great Cause. It seems to us, therefore, that the fact of the atoning sacrifice, and its redeeming effects, is worthy of our fullest confidence; that it furnishes a sufficient basis upon which to build up our hopes of salvation, future glory and exaltation.

Returning to the main point, Christ did a greater work for us than we can comprehend fully. But for His expiation, it would have been impossible for men to have been saved from their own sins, except through the shedding of their blood. "And almost all things are by the law purged with blood: and without shedding of blood is no remission." (Heb. 9:22.) But instead of this requirement, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) God had before arranged that *One* might make this atonement for *all*. "For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15:22.)

It isn't necessary that Christ should come again and lay down His life for those who have lived since His time. The act of the

sacrifice was in its nature both retrospective and prospective, covering the entire history of mankind. St. Paul makes this quite clear in his epistle to the Hebrews. "And almost all things are by the law purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many." (Heb. 9:22-28.)

And of His immaculateness, and therefore fitness to be a Redeemer, St. Peter testifies: "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in the mouth: who when he was reviled, reviled not again: when he suffered he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." (I. Peter 2: 21-24.) And further: "For Christ also hath suffered once for sins, the just for the unjust, that He might bring us to God." (I. Peter 3:18.)

Christ's testimony of His mission is abundant. One who believes in Him truly, harbors no doubts whatever of the Divine nature of His calling and ministry, or the actuality of the redemption. On this score, it is refreshing to read the tribute of a great man. Napoleon says of Him:

"Across the chasm of eighteen hundred years, Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks that for which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother: He asks for the human heart: He will have it entirely to Himself; He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. The phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish this sacred flame: time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This

it is which proves to me quite convincingly the divinity of Jesus Christ."

The fact of Christ is, as Napoleon says, "quite beyond the scope of man's creative power," and in this connection furnishes convincing evidence of the relationship He holds to the Father of all. In Him is summed up all arguments for the redemption. He was the Lamb slain from the foundations of the world; the Son of the Living God, and to this earth and her inhabitants is Minister Plenipotentiary of the throne of Grace! "Thou art worthy, O Lord, to receive glory and honor and power; * * * And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth." (Rev. 1: 11: 5: 9, 10.)

S. N. L.

## DURHAM HOUSE ATTACKED.

On last Sunday night, after we had all gone to sleep—we learned later that the time was 11:45—I was awakened by a pounding on the front door. We are used to having messengers call at any hour of the night with telegrams regarding boats or emigrants, so I thought I would go and receive whoever it was. I stepped into my carpet slippers barefooted and threw on a dressing gown and went to the door. I enquired who was there, and for answer a man shouted, "I've come to clear you fellows all out of town!" I said, "Hadn't you better change your mind and go away?" At that a big rock came flying through the plate-glass pane at the side of the door, and it literally rained glass in the front hall where I stood. The crash of glass brought Elder Shurtliff and Arthur Gorton on the scene, Elder Shurtliff barefooted and in his night shirt. They thought the house was being mobbed, and Elder Shurtliff came armed with a pair of dumb bells. After the first crash, the fellow stuck his head through the opening he had made in the window and demanded admittance, saying that he intended to kick us all out of town. I stood there with a dumb bell which Elder Shurtliff had handed me, and remonstrated with him, but he wasn't to be dissuaded. He stepped to the side of the porch and gathered up a large stone and hurled it through the pane on the opposite side of the door. As the stone came through I threw the dumb bell, but it struck on the side of the casing and fell onto the steps. Then in quick succession stones were sent through the upper front window, and the dining-room and meeting room windows, giving us who were inside the impression that there were a number of people engaged in the work of demolition. I opened the front door as soon as the bombardment there ceased for a moment, and looked out, but could not see any one. Just

then Elder Shurtliff shouted that there was a man at the west side at the entrance to the meeting room. Arthur Gorton, who works in Durham House, had gone to the office to telephone to police headquarters, and when he saw the fellow approach the west windows he shouted to him to desist. So we three ran to that side of the house, Elder Shurtliff handing me a stove poker as we ran. Arthur Gorton stepped outside the door and I followed him, and Elder Shurtliff joined us. We began to admonish him again to go away, preferring to allow him to go even after all the damage he had done rather than mix in a fight with him—and how many more we knew not—but instead of heeding our requests he savagely attacked me with a piece of paving stone about sixteen inches long and six or seven inches wide, using it as a club. I threw up my left hand to ward off the blow and got a rather nasty wound on the wrist. A desperate fight ensued, in which the intruder used the stone and I the poker. It was so dark that we could not see each other clearly. I got a painful bruise on the left hip and a cut to the bone on the left shin, caused, I think, by the stone which the fellow had, and which he dropped soon after we engaged. I felt the contact of whatever it was that cut my leg, and I dropped the poker and grabbed the man around the neck. He was like a madman and dragged me about the place in a frenzy. As the melee started Elder Shurtliff and Brother Gorton came to my assistance, and as soon as they could discern in the darkness which was which, they got hold of him and we held him struggling until a policeman, attracted by the noise, came and arrested him. When the policeman asked him what he was doing there he said, "I'm kicking these filthy 'Mormons' out." The policeman said, "Well, but who sent you to do that?" "God sent me," he replied. He was bleeding rather freely from two or three wounds in the head—evidently caused by the stove poker with which I defended myself—and was very excited. He looked as if he were demented. He said he had come all alone—and we didn't see any others, although from the fusilade of stones through the windows we were led to think there were a number at the work. The man gave his age as nineteen, and his name and address as John Lowry, 22 Jubilee Drive, Liverpool. Jubilee Drive is close to this neighborhood. He was charged with doing wilful damage to the extent of £4 10s., and the case was called Monday morning in the police chambers on Dale Street, before Stipendiary Magistrate Stuart Deacon. He appeared in court with his head bandaged completely, and when asked to plead or to say how he got the hurts on his head, he refused to answer anything at all, so the case was remanded until Tuesday morning. Tuesday morning he pleaded not guilty and Elder Shurtliff, Arthur Gorton, the arresting officer and I were examined. The opinion of the court was that he was guilty, and he acknowledged then that he was, repeating that he had done it for "God's sake." The magistrate re-

manded him for seven days, during which time he is to be examined by a doctor to determine his mental condition.

The constabulary of the district where we are situated acted promptly and courteously, and have assured us that we shall not be neglected in the matter of protection. It was a regrettable affair for more than one reason. The attack unnerved Sister Clawson and the children—the President and Elder H. B. Clawson were away—and it resulted in a considerable loss of property. The young man seemed in some way to be deranged in mind, although he was shrewd enough in other ways. At the trial on Tuesday morning his brother, William James Lowry, said that the boy had acted peculiarly for some days previous to Sunday, and he believed he was not altogether responsible. It was distinctly unpleasant to us who were drawn into the trouble, and we felt sorry for the boy. We didn't wish to see him punished any more than seems necessary to properly restrain him. It was a significant thing that the prisoner asked his brother William on Tuesday morning before the trial, if Mr. Bottomley, editor of *John Bull*, had come to defend him. The young fellow is very likely a victim of the villainous attacks recently made against us in press and pulpit.

S. N. L.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries were honorably released and sailed for home March 4th, 1911: From Great Britain—Albert McCann, William Greenwood. From Switzerland and Germany—H. F. C. Grune. From Scandinavia—Hans Sanders. With the company were ten emigrants in charge of Elder Albert McCann.

**Relief Society Sale of Work.**—The Relief Society of the Blackburn branch held a Sale of Work February 25th, 1911. There was a good attendance and the sum of £2 4s. was taken in, which will be used in helping to relieve the wants of the poor in the branch. All the work offered for sale was not disposed of.

**News from South Africa.**—President B. A. Hendricks and Elder John S. Sagers left Woodstock, December 14th, 1910, for the purpose of visiting the various branches of this (South African) mission, and also of meeting the saints in places where no elders are laboring. Elder Sagers only went through the eastern province, but President Hendricks visited the entire mission. He had an enjoyable trip and found the saints, generally, feeling well in the gospel. On their trip six baptisms were performed, and three children blessed by the elders in the various fields.

**Elder Addresses Young Men's Class.**—On Sunday, February 26th,

1911, Elder Edward C. Rich (Leeds conference) had the privilege of speaking to a Young Men's Class of the United Methodist Church at Wortley, near Leeds, on the "Restoration of the Gospel." About fifty students were present, who gave him every attention. At the close a few questions were asked respecting the subject, and answered, and all expressed themselves as being pleased with the subject treated, and would like to hear him again at some future time.

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**Baptisms.**—A baptismal service was held at High Wycombe (London conference), February 28th, 1911, when Elder Thomas S. Davis baptised three converts in the river Wye.

In the open sea at Dover (London conference), Elder John G. Darley baptised one convert, February 25th, 1911.

At a baptismal service held in the Cheltenham branch (Bristol conference), February 25th, 1911, five souls were added to the fold of Christ, Elder Ralph D. Smuin officiating. Two of the number are from Gloucester.

One candidate was baptised at Portsmouth (London conference). February 22nd, 1911, by Elder C. B. Petty.

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**Successful Socials.**—A successful social was held at the Gate Hotel Assembly Rooms, Nuneaton (Birmingham conference), under the auspices of the Relief Society. There were about fifty saints and friends who sat down to a delicious tea, after which a well prepared program, consisting of songs and recitations, was rendered. A few plain and simple games were indulged in. All had a good time and considered it a profitable evening.

The saints and friends of the Blackburn branch (Liverpool conference) enjoyed themselves in a social that was held in the Borough Chambers, 54 Church Street, Saturday evening, February 4th, 1911, under the management of the male members of the branch, assisted also by some friends. About one hundred and seventy-five people were present and enjoyed the entertainment. The program consisted of songs and recitations, and last, but not least, a short dialogue entitled, "Circumstantial Evidence." Refreshments were served during the evening. The sum realized was £2, which will be used for the benefit of the branch.

On Monday, February 13th, 1911, at Cobden Hall, Peachy Street, Nottingham (Nottingham conference), a farewell social was held in honor of Elder Francis W. Brown, who has been honorably released to return home. A fine program was rendered by members of the branch choir and others, after which friendly games were indulged in. Elder Brown has been a very able defender of the truth, and will be missed alike by saints and elders. The room was crowded, there being several strangers in attendance. All seemed favorably impressed.

A pleasing social was given on Thursday, February 16th, 1911,

in the Latter-day Saints' Hall, Northampton branch (Birmingham conference) in honor of Elder James E. Wiggill, who is leaving to take up his labors in Halesowen. A fine program was rendered in good style to a large and appreciative audience, by saints and friends. Elder Wiggill was presented with a cruet as a small token of the love and esteem which he has won while laboring at Northampton.

Thursday evening, February 23rd, 1911, one hundred saints and friends of the Norwich branch (Norwich conference) were delightfully entertained by the local dramatic association. A program of songs, solos, recitations, and a farce, "Ye Silent Woman," was well carried out. Local and outside talent were both represented and each received loud applause for their efforts. A charge of threepence admission made possible a payment on a piano the association is making gallant endeavors to buy.

**District Meetings.**—A district meeting of the Chatham and Gillingham branches (London conference) was held at Gillingham February 12th, 1911. President Walter P. Monson and the following elders were present: W. L. Shurtliff, D. A. Matheson, J. S. Nalder, J. J. Whetton, E. E. Spencer, C. H. Baker, J. S. Storey, W. G. Wagstaff and H. L. Jensen. Two sessions were held, one in the afternoon and one in the evening. Both meetings were well attended by saints and strangers. The large number of strangers present was due, no doubt, to the agitation carried on in front of the hall all afteroon and evening by several men who made it their business to slander and vilify the Latter-day Saints. At the afternoon session the general and local authorities were sustained. Elder Wagstaff reported the branch as being in a prosperous condition. Elder Shurtliff showed from Scripture that two things necessary in true religion are, a true conception of God and a true baptism. At the evening meeting Elder J. S. Nalder spoke on the work of Joseph the Prophet, and its effect on the world. Elder H. L. Jensen spoke on the atonement of Christ and what it means to the Latter-day Saints. President Monson delivered a very able address on the true Church, and how we can tell it. He gave the saints much encouragement, and urged all to fear God and keep His commandments in all things.

An instructive and interesting district meeting was held in Central Hall, Gainsboro' (Hull conference), on Sunday, February 26th, 1911. Two sessions were held, at 2:30 and 6:30. There were present, President Joseph S. McCann and five traveling elders. At the afternoon session Presiding Elder James T. Bigler presented the general and local authorities who were unanimously sustained. Elder William H. White spoke on the necessity of baptism. Master Leslie Saxelby sang "I'll be a little Mormon." President McCann spoke encouraging the saints to live exemplary lives, referring to the Savior as an example, and exhorting all to support

each other in their different callings. In the evening meeting Elder John R. Watson spoke on the restoration of the gospel. A male chorus sang the hymn, "O my Father." Elder D. C. Loveland spoke on obedience. "Obedience is better than sacrifice and to hearken than the fat of rams." A duet was rendered by Brother and Sister John Harrison. A good attendance of saints and friends were present, and partook of the good spirit which prevailed.

A district meeting was held at Portsmouth (London conference), February 26th, 1911. The saints of the district were favored with the presence of President W. P. Monson of London, and Elders R. T. Petty, Warren Sirrine and Everard L. McMurrin of London, and Elders Thomas A. Abel and C. L. Smith of Southampton, and Elders W. A. Brown and Carl Eddington who are laboring on the Isle of Wight and Elders C. B. Petty and Moroni W. Green of the Portsmouth branch. The first meeting was begun at 2:30 p.m. The names of the general and local authorities of the Church were presented by President Monson and unanimously sustained. Elder Sirrine addressed the congregation upon the re-establishment of God's kingdom upon the earth. President Monson sang the sacred solo, "I have read of a Beautiful City." Elder McMurrin spoke on the Godhead, and showed the relationship of the three members. He emphasized "This is life eternal to know thee, the only true God, and Jesus Christ whom thou, hast sent." Elder Charles B. Petty showed the consistency of faith and works going together—the latter being the outgrowth of the former. President Monson spoke briefly along the same line of thought. In the evening session Elder R. T. Petty gave an interesting talk upon the fourth article of our faith. "I know that my Redeemer lives," was sung by Elder McMurrin. President Monson addressed the audience upon the necessity of continuous revelation. He showed how fallacious the argument is that revelation was to cease after the writing of the Bible. The Bible emanated from the Church, not vice versa, as is often taught by modern theologians. How can Christ be at the head of the Church and lead it if revelation be denied? Both meetings were well attended. In the evening there were about one hundred and fifty present, mostly strangers. The room was crowded; some could not gain admission and turned away, while others stood in the hallways.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts well and honorably performed, daily life being the quarry from which we build it up, and rough-hew the habits which form it."*

No. 11, Vol. LXXIII. Thursday, March 16, 1911. Price One Penny.

## RESTORATION OF PARADISE.

"BEHOLD, I create new heavens and a new earth. * * * Be ye glad and rejoice for ever in that which I create. * * * And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. * * * They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isaiah 65: 17-25)

These were the words spoken by the Almighty to Isaiah, and in them, few but forceful though they be, there is abundant food for thought. The heaven over us now is indeed very charming and beneficent. How beautiful the never ceasing procession of sun, moon and stars, and clouds, and seasons, and days, and nights, and showers, intermingled as they are with heat and cold, storm and calm, gloom and brightness! This old garment of things is still full of rejoicing, and glory and scenes, and themes to touch, inspire, and lift, and discipline, and make glad the heart. What, then, will that new investment be, to which it is to give place? We cannot describe the meteorology of that new heaven; but it will be a new heaven which no more robes itself in angry tempests and menacing blackness; nor ever flashes with the thunderbolts of wrath; nor casts forth plagues of hail; nor rains down fiery judgment; nor gives lurking place to the devil with his angels; nor is disfigured with dread portents, nor is subject to

commotions, breeding terror and disaster to the dwellers under them.

We often look at the blue sky that arches over us, at the rosy morning's welcome to the mighty king of day, at the high moon's flood of brightness, at the mellow glories of the setting sun, at the solemn midnight lit all over with its twinkling star-gems, and we are thrilled with the perfection and beauty of Jehovah's works. What, then, shall it be when the great Architect shall put forth His hand upon it a second time, to renew it in a fresh and eternal splendour! And a "new earth"! The earth now is full of ailments and disorders, and in deep captivity to corruption; yet it has much attractiveness. Most men would prefer to stay in it for ever, if they could. This homestead of our fathers for so many generations, carpeted with green and flowers, waving with pleasant harvests and shaded trees, girded with glorious mountains, gushing with water springs, gladdened with running brooks, ribboned with rivers that wind in beauty about the magnificent rocky promontories, varied with endless hills and valleys, and girthed about with the crystal girdle of the ruffled seas, these numerous zones, continents and islands, these youthful spring-times bursting forward with myriad life under all their downy steps; these blazing summer glories; these gorgeous mellow autumns; these winters with their snowy vestments, and glazed streams, and glowing firesides; and living nature in its ten thousand forms, singing and dancing, and shouting and frisking, and rejoicing all around us! What exquisite pictures, and memories, and histories, and legends, and experiences have we here, to warm our hearts, and stir our souls, and wake our tongues, and put fire and enthusiam into our thoughts, words and deeds!

But, this is only the old earth in its soiled and work-day garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what its regeneration must bring! An earth which no longer smarts and smokes under the curse of sin; an earth which needs no more to be torn with hooks and irons to make it yield its fruit, an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lie in ambush to devour, an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war; an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles; an earth from end to end, and from centre to utmost verge, clothed with the eternal blessedness of Paradise restored! Men may think we dream when we thus propose to read God's word as it is written; but He has anticipated all their rationalising and scepticism. The

great God who sits upon the throne saith: "Write because these words are faithful and true." There can be no mistake about it. God knew how to say what He meant, and He knew the meaning of what He did say. And to that which He has said, He affixes His own infallible seal, that the words are "faithful and true." Here, then, let us rest till their fulfillment comes.

30 South Terrace, D. G. ATKINSON.
Cork, Ireland.

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## "ZION IS GROWING."

THE following extracts are taken from the February *Trade and Finance Letter*, published by the National Copper Bank at Salt Lake City, Utah:

A decision has just been made by the great Railway Systems to double-track their lines into Utah, and to spend many millions of dollars in general improvements and equipments. The Union Pacific will spend $75,000,000 for the building of 1,673 miles of main line. It is also stated that $100,000,000 is to be spent by the Union and Southern Pacific systems in the construction of extensions and new lines, and a semi-official statement has been made that the new regime in control of the Gould Lines has authorized the expenditure of a like sum for general improvements. It is said that one-fourth of this amount, $25,000,000, will be used in double-tracking the Denver and Rio Grande Railway from Denver to Salt Lake and in the general improvement of its road-bed, also in making certain cut-offs. All of this means the spending of more millions by these systems of railroads for additional equipment. It means the employment of many thousands of men and awakened activities in every section touched by the lines.

Statistics which we have been gathering enable us to state with some degree of accuracy that there are at present in Utah 692 manufacturing establishments. These represent an investment of $36,000,000.00. Annually they employ 10,250 people and pay them in wages $7,500,000.00; they pay out for raw materials and freight the sum of $27,600,000.00, expend $2,750,000.00 for fuel and rent of power and heat, and $2,000,000.00 for taxes and miscellaneous charges, and every twelve months turn out finished products ready for the retail market of the enormous value of $45,000,000.00. About one-third of all this is done in Salt Lake City.

Salt Lake also derives the benefit of a very large part of the manufactures of our neighboring states. Nevada has 135 manufacturing establishments, putting out products annually worth $4,000,000,00. Idaho has 406 establishments, producing $11,000,000.00 worth; Wyoming has 195 plants and makes goods valued at $5,500,000 00, and the state of Montana, sends out products worth $70,000,000.00 from 390 establishments. In the five states there is

a total of 1,818 manufacturing establishments, and the value of their annual output is placed at $135,500,000.00 dollars.

Utah has thirty-three canneries, showing an investment of $1.350.000.00 and producing annually 19,000,000 cans of tomatoes, peas, asparagus, hominy, catsup, pork and beans, peaches, pears, apples, apricots and cherries. They carry an annual pay-roll of $200,000.00, employ 2,000 people, and yearly pay to the farmers of Utah $41,270,000.00.

There are five sugar factories, located at Lehi, Garland, Logan, Ogden and Lewiston. These factories annually put out sugar valued at $4,477,500.00, distribute $2,200,000.00 among 5,000 farmers of Utah, and pay 1,490 factory employees $691.000.00. Utah stands fourth in the United States as a sugar-producing state. A new factory is in course of erection near Elsinore, in Sevier County. The factories in Southern Idaho increase the total of all these figures for this by one-third.

There are seventy-six flour and grist mills in the state, with a daily capacity of six thousand barrels. These mills represent an investment of $2,000,000.00, and their annual output has been estimated at above $3,000,000.00. They employ 425 men, and pay them an annual wage of $610,000.00.

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## MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual conference was held in the Wretham Road Assembly Rooms, Handsworth, Birmingham, March 12th, 1911. Mission President Rudger Clawson, Elders S. Norman Lee and H. B. Clawson from Liverpool, Elder W. C. Mills from Manchester, President Leonard Mackay, twenty-two traveling elders and two traveling missionaries Sisters Sarah A. Howard and Elizabeth Smart were present.

After the opening exercises, conference secretary, J. M. Young read the semi-annual statistical and labor report and presented the general and local authorities of the Church who were unanimously sustained.

President Leonard Mackay welcomed the saints and friends to the conference and bespoke for them an enjoyable and profitable time in listening to the testimonies and instructions given by the servants of the Lord.

Elder W. A. Woolford spoke of the restoration of the gospel and the great privilege of preaching the word. Exhorted the people to read the Scriptures with prayerful hearts.

Elder William Leary declared the plainness of the gospel to those who have the spirit. Said, "There is multiplied division in the religious world and there must be something to unite the people."

Sister May Freeman of Northampton sang, "O Rest in the Lord."

Elder S. Norman Lee defined the difference between happiness and pleasure. Happiness is eternal, pleasure is but fleeting. Spoke of things done by proper authority as being eternal, those done without authority but for a time.

President Rudger Clawson called attention to the change in the presidency of the conference and predicted for President Mackay success if the saints will be united in faith and works for the cause of truth. "We must be one in order to receive the blessings desired. This is the love of God, and it is applicable in our daily lives—particularly between husband and wife and the parents and children. Gave some good advice to mothers and fathers, and spoke of the conditions in the world and the many injustices practised because of the darkness which is upon the minds of the people."

The afternoon service was well attended, and after the usual opening exercises President Mackay congratulated the congregation upon the privilege afforded them of meeting in peace and harmony to listen to the word of the Lord as interpreted by His servants.

Elder Alvin Sessions spoke of the reign of peace when men will beat their swords into plowshares, and the gospel being the only thing that can bring this about. We must have this peace in our hearts if we would build a mansion that shall stand. The foundation must be solid and based upon the first principles of the gospel.

Elder George M. Williams sang the solo, "Nazareth."

Elder Hyrum B. Clawson called attention to the beautiful mansions preparing for us, and the things necessary for us to accomplish. Spoke of the history of the people of God in former and latter days and the testimony of sacrifice demanded by truth in every age.

Elder Lorenzo Sargent spoke of the joy he had experienced in performing his duty as an humble servant of the Lord. "Be faithful to the principles of truth and the light of His love will be upon you."

Sister May Freeman sang, "The Lost Chord."

President Rudger Clawson referring to the parable of the shepherd and the sheep said: "Thus the flock will be gathered as by the Savior the disciples were commanded to 'teach all nations baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.'" "We respect authority. These elders who are laboring among you respect the law and the government of Great Britain. We respect the authority in the family. Hence a wife is not baptised by our elders unless the husband gives his consent. But she will lose no blessing through his refusal to give consent. He will be held accountable; let her be faithful to the testimony she has. A wife may do much for the husband and the husband for the wife, but the authority of the home must be

respected. The sanctity of the home must not be invaded and the children must gain consent from their parents, before they can be baptized."

At the evening session the house was filled. Elder Lawrence G. Corbridge declared that he had been strengthened greatly by his two years' experience in the missionary field. Bore testimony of the truth of the gospel. Spoke of the individuality of God and the ample proofs to be found in the scripture. The people of the world have fallen away into unbelief and are groping in darkness. This is shown by their belief in and worship of an immaterial God.

Miss Lillie Roskrow gave a good rendition of the song "The Gift of Life."

Elder S. Norman Lee spoke of the wonderful testimonies borne by the young elders, and the great changes wrought in them by the spirit of God. They have something tangible to offer, and every thinking person must pause in contemplation of the simple truths of the gospel which they promulgate. "Mormonism" includes all that has passed and all that lies in the future eternities. All of truth from whatever source lies within the limits of "Mormonism." It is everything that is broad, everything that is deep. from the pre-existent state and the great convention in heaven to the present. and through this experience on the earth and until we become perfect even as the Father in heaven is perfect.

The Blackheath choir, under the direction of Brother John Haynes, sang the beautiful anthem, "Awake! Awake!"

President Rudger Clawson said the spirit of God is here, it is the spirit of peace and intelligence. In our view of life there is one great central fact, about which other facts gather. The earth was formed by God and rolled out into space. There are two important questions in connection with the earth. Why created? So that man might be placed upon it, that it might become his abode. Why was man placed upon the earth? That he might obtain a body. Our bodies are very precious to us. The punishment of Satan, that arch enemy of the human race, is that he and his cohorts shall not have bodies. To save one's spirit one must save his body also, because the spirit and the body when raised in the resurrection will be inseparably connected. The spirit and body is the soul of man. "Take care of your body, it is precious—it is a part of your soul. We teach the pricelessness of virtue. A sin in a woman is a sin in a man. No more, no less. O yes, we teach our young men and our young women the same lesson of purity and virtue: it is just as necessary for one as for the other.

The congregational singing under the direction of Brother C. C. Edwards and the accompaniments by Brothers J. J. Dyson and W. S. Boyd added much to the solemnity and pleasure of the services.

President Leonard Mackay thanked the people for their attendance and those who rendered selections, when the benediction was pronounced by Elder George F. Grover.

The good sisters of the Relief Society made the saints from outside districts comfortable by providing the necessaries for "tea," which consisted of cocoa and milk.

Saturday afternoon, President Clawson, Elders S. Norman Lee, H. B. Clawson and twenty-two of the elders met in Priesthood meeting. Reports were heard, testimonies borne, counsel given, questions answered and a time of rejoicing had.

J. M. YOUNG, Clerk of Conference.

## THE REDEMPTION OF ZION.

AH, reader, the redemption of Zion is more than the purchase or recovery of lands, the building of cities, or even the founding of nations. It is the conquest of the heart, the subjugation of the soul, the purifying of the flesh, the sanctifying and ennobling of the passions. Greater is he who subdues himself, who captures and maintains the citadel of his own soul, than he who, misnamed conqueror, fills the world with the roar of drums, the thunder of cannon, the lightning of swords and bayonets, overturns and sets up kingdoms, lives and reigns a king, yet wears to the grave the fetters of unbridled lust, and dies the slave of sin.

In her children's hearts must Zion first be built up and redeemed —"every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." When the fig tree of Israel's faith puts forth such leaves, know then that the summer is nigh.—ORSON F. WHITNEY.

## SIMPLICITY.

SIMPLICITY is less dependent upon external things than we imagine. It can live in broadcloth or homespun, it can eat white bread or black. It is not outward, but inward. A certain openness of mind to learn the daily lessons of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and people, to love without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech,—these are the marks of a simple life, which is within. I have seen it in a hut. I have seen it in a palace. And wherever it is found it is the best prize of the school of life, the badge of a scholar well-beloved of the Master.—HENRY VAN DYKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 16, 1911.

## TESTIMONY OF THE RESURRECTION.

"JESUS saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:23-26.)

The attitude of Martha shows that she had been taught the doctrine of the resurrection, and accepted it so completely as to be able to say that she *knew* her brother should rise again in the resurrection at the last day. But there were non-believers in the resurrection in that day, the Sadducees, who, while professing to believe in the God of Abraham, Isaac and Jacob, taught that the death of the body was the end of existence. The careless morals reputed to them were a consequence of this belief, or rather disbelief. They had no interests to look to beyond the grave, hence were influenced only by the restrictions and limitations which mortal life entails.

When we give thought to the subject, we are driven irresistibly to the conclusion that the one thing which inspires "hope in this life only," is the inclination to shake off restraint upon the impulses of the flesh and an endeavor to justify abandonment in sensual gratifications—save in exceptional cases, there is scarcely any other reason for it. There is no hope of future reward or fear of punishment; no incentive to noble living or restraint upon the carnal desires. There is nothing beautiful in the prospect, nothing to ennoble or to elevate. "Eat, drink and be merry to-day, for to-morrow we die," is usually the slogan.

On the other hand, the certainty of immortality has been the dynamic of nearly all, if not quite all, heroic action in this world. It is the source of enduring cheerfulness in the world and the fount of brotherly love that has brought men up to a state of comparatively high civilization, and is almost entirely responsible for cleanliness and morality amongst men. It has been the dream of youth and the consolation of old age; the stay of the martyr, comfort to the bereaved, and hope to the downtrodden and oppressed. But a religion which inspires no hope beyond the grave is a freak, a monstrosity. We say with Paul, "If in this life only we have hope in Christ, we are of all men the most miserable."

Victor Hugo has left us a sample of the light and hope that

envelops the spiritual-minded, the calm assurance and sublime self-possession that sustains one when the bodily powers wane, without which the evening of life must be a dreadful thing. He said:

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song: I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others—'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on dawn."

It was this certainty of future life that impelled the ancient apostles to persevere in their testimony of Christ and Him crucified, choosing rather to suffer death with Him than to "enjoy the pleasures of sin for a season." It was this hope which sustained the early Christains in the persecutions to which they were subjected, and, in fact, it is the secret of the sublime patience that has characterized those who have borne His name in righteousness even from the beginning. St. Paul says of them: "Women received their dead raised to life again: others were tortured, not accepting deliverance, that they might obtain a better resurrection: and others had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11: 35-38.)

"Yes," the sceptic will say, "this matter of religion has been the cause of more bloodshed and cruelty than anything else in the world. Look at the wars waged through a score of centuries in the name of God and religion, reducing the whole world to a battle-field and breeding fiends of slaughter. Consider he hor-

rors of the modern Inquisition conducted in the name of holy religion!"

It may be true that the *misapplication* of religion has caused much needless suffering and unwarranted bloodshed, possibly more than any other cause, but the sceptic should remember also, that religion is quite the most important and far-reaching thing to be found in the world. Are 40,000,000 people directly interested in the affairs of the United Kingdom? All these, and a billion more, are directly interested in religion. All the hundreds of millions who have laid down their bodies on British soil, make but an infinitesimal speck in proportion to the untold billions who have peopled this earth "since the flight of years began," and *all* these were interested in religion! So, while much blood has been shed and indescribable cruelty practised under the cloak of religion, we must not forget the extensiveness of the subject, nor the inestimable good religion has done. It has been a faithful accompaniment in the rise and fall of nations. Nations have never risen above savagery without some form of religion. Their rise has been proportional to the quality of true religion in the hearts of their citizens; and where true religion is not, speedy death and decay is the inevitable result.

The Latter-day Saints place hope implicit in the fact of a literal resurrection, enduring the scoffs of an infidel world and a misguided "Christianity," having "respect unto the recompense of reward" promised to the righteous who endure. What to the Latter-day Saint heart is the petty annoyances experienced, though it be for the span of mortality, when one of their poets can sing like this?

"O blindness dense, delusion mortal!
Where darkness reigns disguised as day,
Where prison seems but sportive playground,
And spendthrifts waste life's pearls away!

"Be this their bourne that seek no brighter,
Whom nought save worldly pleasures please;
Graves are the goal of earthly glory,
But man was meant for none of these.

"Call earth thy home, clasp thou its shadows,
Till here thy little day be done;
My home is where the starry kingdoms
Roll round the kingdom of the sun!

"I came not forth in quest of freedom,
To shrink from peril or from pain;
To learn from death life's deepest lessons,
I sank to rise, I serve to reign.

"Souls to whom life unfolds its meaning,
Ne'er hope full happiness on earth,
But patient bide that brighter morrow
Which brings again celestial birth."

We look forward to a grand re-union with loved ones in that glorious, sin-freed life beyond the grave, where Satan shall not be permitted to harass the righteous, or in any way afflict the children of light. In those realms of delight towards which our eyes our turned, we see recompense an hundred-fold for all we have endured for Christ's cause in mortal life, and we recognize the means to such salvation and exaltation in His "gospel of the kingdom," which we are now so earnestly spreading among all nations. We rejoice and grow exceeding glad when we contemplate these things which God has in store for the faithful. Let us join in the theme of another sweet singer of Zion whose mind was inspired:

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad.

"Though outward ills await us here,
The time at longest is not long
Ere Jesus Christ will re-appear,
Surrounded by a glorious throng.

"Lift up your hearts in praise to God,
Let your rejoicings never cease;
Though tribulations rage abroad,
Christ says, 'In me ye shall have peace.'"

S. N. L.

## FROM THE MISSION FIELD.

**Arrivals.**—The following missionaries arrived for Europe March 12th, 1911, per s.s. *Megantic*: Gilbert Powelson, Raymond, Canada; Willard A. Van Orden, Lewiston, Utah; Albert E. Money, Spanish Fork, Utah; Ervin D. Johnson, Eureka, Utah; E. Taft Benson, Ogden, Utah; William C. Davidson, Philip C. Reynolds, John B. Taylor, Robert A. Stelter, Freda E. Stelter, Spencer P. Felt, Salt Lake City; Alma L. Riggs, Millville, Utah; Godfrey J. Fuhriman, Providence, Utah; John A. Larsen, Logan, Utah; Anders C. Pedersen, King, Utah; Ezra F. Edman, Salem, Utah.

**Appointments.**—The elders who arrived for the British Mission, March 12th, 1911, have been appointed to labor in the following conferences: Philip C. Reynolds, Birmingham; Albert E. Money, William C. Davidson, Irish; Ervin D. Johnson, Leeds; Willard A. Van Orden, Newcastle; John B. Taylor, Gilbert Powelson, Scottish; Alma L. Riggs, Sheffield.

**Elder Addresses Methodist Meeting.**—Elder Edward C. Rich writes: "Through arrangements made by Brother John Smith, of Wainstalls, I had the privilege last evening of addressing the Methodist Mutual Improvement Society at Midgley on the subject

'What must I do to be saved?' I showed that the Bible taught as necessary to salvation 'the first four principles of the gospel' as taught by the Latter-day Saints. At the conclusion of my remarks a general discussion followed, a number of questions being asked, which I answered. There was an attendance of about forty. We hold cottage meetings occasionally in the village of Midgley at the home of Sister Olive Smith. I am in hopes that the meeting last evening will be the means of bringing more strangers and investigators to these meetings."

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**Funeral Service.**—"We held a funeral service in the Rotherham branch (Sheffield conference) March 8th, 1911, which resulted in our becoming favorably known in that town. It was over a child, and the chapel was crowded. Most of the people were bitter, and came out just to see how a 'Mormon' funeral was conducted. Of course I took the old subject of infant baptism as my text. I dwelt upon it as best I could in the allotted time, and it made a wonderful impression for good. The lady who acted as godmother when the child was baptised in the Church of England took her place amongst the mourners. She was very bitter and kept her eyes on me all the time, and listened very attentively. After we returned to the house I talked to her a long time. She has now lost all her bearings, and has found out there is more good in 'Mormonism' than she ever dreamt of. She has an entirely different opinion of us now. We received many expressions of surprise and praise for the beautiful and impressive services. We distributed a good many books and tracts."—SAMUEL COTTAM.

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**A Good Meeting.**—On account of recent assertions made against the Latter-day Saints by the press, Elders Shirley P. Jones and Homer J. Brown, who have been laboring in New Holland (Hull conference) for some time past, were challenged by a gentleman of the place to publicly answer the allegations made. As an outcome of this challenge the Co-operative Hall at New Holland was hired for the evening of February 23rd, 1911, and our meeting extensively advertised, both in New Holland and surrounding villages. The result was that when the hour for commencing the meeting arrived the hall was packed both on the stand and on the landing outside the door. Many were unable to gain admittance, and an eager congregation awaited developments. President McCann, Elders Watson, Smith, Maughan, Williams, Jones and Brown were the elders present, and together with about six saints from Hull, formed the entire "Mormon" congregation of a crowd of about one hundred and fifty-five. Elder Jones presided, and a highly successful meeting was held. In fact, it was remarked that it was the most orderly free public meeting ever held in New Holland. A fine spirit prevailed, and a good mark made that cannot be erased.

**Baptisms.**—Elder H. L. Jensen baptised one convert at "Deseret" (London conference), on Sunday, February 19th, 1911. Again, on Sunday, February 26th, 1911, Elder J. W. Saville baptised one convert at "Deseret."

At Longworth, Berkshire (London conference), March 4th, 1911, Elder Thomas S. Davis succeeded in initiating one more soul into the fold by baptism.

A baptismal service was held at Table Bay (South African mission), Thursday evening, February 16th, 1911, when three more members were initiated into the fold of Christ, President B. A. Hendricks officiating.

At "Deseret," High Road, South Tottenham (London conference), on Sunday, March 12th, 1911, President W. P. Monson baptized two new converts.

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**Successful Socials.**—A very successful tea and concert was held in the Leeds branch (Leeds conference) Saturday, February 25th, 1911. About one hundred and fifty saints and friends were in attendance. A dainty tea was served, and much credit is due those who had charge of that part of the program.

On February 27th, 1911, at Cobden Hall, Peachy Street, Nottingham (Nottingham conference), a farewell social was held in honor of Elder William Greenwood, who has been honorably released to return to his home in Zion. There were in attendance one hundred and fifteen saints and friends, and a very enjoyable time was had in listening to a well rendered program, and also indulging in pleasant games. Elder Greenwood has been a very faithful worker in the cause of truth, and has made a host of friends during his sojourn in England. All wish him Godspeed on his journey home.

A very enjoyable social was held at 73 Murraygate, Dundee (Scottish conference), Wednesday, March 1st, 1911, in honor of Elder Garnet Woodward, who has been honorably released to return home. A nice program was rendered, many friends taking part. Light refreshments were served. Elder Woodward was presented with a suit case by the elders, saints and friends of Dundee, in which branch he has labored the past four months. Seventy-five persons were present.

Saturday evening, February 25th, 1911, a very enjoyable social was held in the Latter-day Saints Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), in honor of Elders Albert McCann and William Holmes. Elder McCann is returning home. Elder Holmes has been transferred to the Liverpool conference. A large number of saints and friends were in attendance, and a very excellent program was rendered.

On March 4th, 1911, at Mechanics' Hall, Nottingham (Nottingham conference), a very high-class concert was rendered by the Nottingham conference choir. There were in attendance about two hun-

dred people, many of whom were strangers, and many comments were made upon the splendid rendition.

A very successful social was held at Park Hall, Sunderland, March 2nd, 1911 (Newcastle conference), in honor of Brother John Walker, who is sailing for Canada. Brother Walker has been a faithful member of the Church for four years, and has taken a very active part in the Sunday School and Mutual Improvement Association work.

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**Branch Conferences.**—A successful branch conference and district meeting was held in the Lincoln Academy, 183 Gibbet Street, Halifax branch (Leeds conference), Sunday, February 12th, 1911. Two meetings were held at 2 and 6:30 p.m. respectively. We had with us, President E. S. Horsley, Eliza B. Horsley, Elders Edward C. Rich and George O. Low. Brother and Sister William E. Baird were with us as visitors from the land of Zion. The afternoon session was mostly taken up by reports from the various organizations. Elder Edward C. Rich reported the branch to be in a progressive condition, said the branch had a Sunday School, Mutual Improvement Association, Relief Society, all fully organized with local officers, which were afterwards reported by those presiding over the separate organizations, to be in a very prosperous condition. President Horsley occupied the remaining time commending the saints for the effort put forth in securing a more comfortable meeting place, and admonished all to try and live the truth. The evening session commenced with a large attendance of both strangers and saints. Brother William E. Baird, who had labored as a missionary in this branch some years ago, very clearly explained to those present the general conditions that exist in Utah, showing very plainly that such things as are being said about the Latter-day Saints at the present time could not possibly be true. Sister Horsley very earnestly discoursed upon the first principles of the gospel. The general and local authorities were sustained. President Horsley then occupied the remaining time speaking upon the general outline and scope of the gospel the Latter-day Saints follow, and gave some good advice to all present. All were well pleased with the many solos so well rendered, and much credit is due the choir in helping to make all a success. There were in attendance about one hundred and thirty at the evening meeting.

February 26th, 1911, a branch conference was held in Leeds (Leeds conference). President E. S. Horsley, Sister Eliza B. Horsley and Elder E.C. Rich were in attendance. The conference was called to order at 2:30 p.m. by Elder A. H. Bowman, after which President Horsley took charge and a general report of the branch was given by Elder Bowman. The Sunday School was reported by Brother Walter Dennell, superintendent, and a report of the choir was given by Elder Thomas H. Winter, all of which was very satisfac-

tory. President E. S. Horsley then gave a short talk on the general condition of the various branches of the conference, and exhorted the saints to diligence in the work of the Lord, and commended them for the good work that had been done during the past year. The general and local authorities were then presented and sustained. Sister Eliza B. Horsley then spoke very forcibly on the first principles of the gospel and bore testimony to the truthfulness and divinity of the gospel as taught by the Latter-day Saints. At 6:30 p.m. the evening meeting was called to order by President E. S. Horsley, and Elder E. C. Rich was called upon to speak, and gave a very interesting talk upon salvation for the dead. The choir then sang the hymn, "Joseph the Seer." President Horsley commented upon the work of salvation for the dead, and also spoke upon the first principles of the gospel and exhorted the saints to diligence in the work of the Lord.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XVI. Church Organization.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith, 6.*

I. The First Presidency. (Doc. and Cov. 107:22.)

1. The President; he is known as President of the High Priesthood of the Church, or as Presiding High Priest over the High Priesthood of the Church. (Doc. and Cov. 107: 64-68.)
2. His counselors—two in number. These three High Priests, when properly appointed, ordained, and upheld by the confidence, faith, and prayers of the Church, "form a quorum of the Presidency of the Church. (Doc. and Cov. 107:22.)

II. The Quorum of the Twelve Apostles.

1. Twelve traveling counselors (Doc. and Cov. 107:23, 33.)
2. A quorum of supreme authority under special conditions (Doc. and Cov. 107:24.) Note that a specialized duty of the Twelve Apostles is to preach the gospel among the nations of the earth. In this great work they are to be assisted by the Seventies. The work of local presidency, and of specific counsel in the established stakes and wards of the Church pertains to the First Presidency of the Church, as presiding high priests.

III. The Presiding Quorum of Seventy.

The first quorum of seventy is of special authority. At present this first quorum is unorganized except as to its seven presidents (Doc. and Cov. 107:25, 26, 34, 93-97.)

IV. The Presiding Bishopric. (Doc. and Cov. 68: 18-20: 107: 82, 83.)

1. Comprising three. (a) The Presiding Bishop. (b) His two counselors (Doc. and Cov. 107; 72 and 76.)

V. Local Organizations of the Priesthood.

1. Stake organizations. (a) The Stake Presidency, comprising a president and two counselors, each of whom is a duly ordained High Priest. (b) The High Council—comprising twelve High Priests duly chosen and ordained to this office. This council is presided over by the Stake Presidency, and forms the highest judicial tribunal of the stake.

2. Ward organizations. (a) The Bishopric, comprising a bishop and two counselors, each of whom is a High Priest. (b) The bishopric is a presiding body, a body of presiding High Priests.

3. Helps in government. (a) Primary Associations. (b) Mutual Improvement Associations. (c) Sunday Schools. (d) Church Schools. (e) Religion Classes. (f) Relief Societies.

General reference: "The Articles of Faith." Lecture XI.

## DIED.

Ruck.—In South Africa, January 18th, 1911, at the age of 91 years. Brother Ruck was baptised 57 years ago, and when the elders left the mission, he was made a presiding elder. He proved faithful to his charge. At the funeral services, the elders acted as pall-bearers, according to his expressed wish before he died.

Togg.—Raymond Eugene Togg, January 28th, 1911, at Hornsey, London. He was born May 19th, 1910.

Mousley.—At Halifax (Leeds conference), England, February 22nd, 1911, Elizabeth Bancroft Mousley, born November 17th, 1840, at Halifax, Yorks: baptized September 3rd, 1904, by Elder Abraham M. Hill.

Ball.—At Hanley, Staffordshire (Birmingham conference), February 10th, 1911, Sarah Ball. Deceased was born July 10th, 1832, at Harley, Staffordshire: baptized May 16th, 1909, in her 77th year. The elders conducted the funeral services in the Hanley cemetery chapel, February 13th, 1911.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Man's perfection consisteth not only in faith and in law, but in charity, and only he that hath charity knoweth that which is needed for salvation."*—SAVONAROLA.

No. 12, Vol. LXXIII. Thursday, March 23, 1911. Price One Penny.

## FAITH INDISPENSABLE, WHETHER IN THINGS TEMPORAL OR SPIRITUAL.

IN a conversation which the writer had recently with a gentleman friend of his acquaintance, an idea was brought forth which has occasioned some serious reflections upon the principle of faith. His friend is a man of wide reading and considerable logicality, and one who does not believe in any of the existing dogmas or teachings of the many Christian faiths. He neither affirms any of them to be true, nor does he deny the possibility of them being true. He places himself in the position of the agnostic who affirms that as far as he is concerned, there has been no authoritative proof advanced along these particular lines which satisfies him. He is, however, a confirmed believer and sympathizer with the aims of Socialism. During the course of the evening the discussion touched upon the subjects of pre-existence of the spirit of man, and the eventual destiny of the race, of the existence of a God and the "eternal judgments." At the conclusion of our little conversation the friend made mention of the fact that the theories which had been advanced were in themselves beautiful, but that so far as he himself was concerned they were unacceptable because of the lack of absolute proof. "The only difference between you and me," he said, "is that you have the *faith* and I have not."

The statement has led me to reflect upon this fundamental principle of the gospel, this particular attribute without which "it is impossible to please God." The deplorable and inconsistent posi-

tion of my friend and others who honestly attempt to justify themselves in the belief that the so-called "riddles of the universe" are unsolvable becomes more apparent the longer I think over the matter. That the "whys" and the "wherefores" of our existence cannot be answered in totality and finality by any individual, is granted. But that faith can give us a guarantee based upon solid grounds for the eventual solution of the enigmas of existence; and that this faith so used is of the same fibre and quality as the faith which operates the movements of individuals and nations in regard to temporal affairs, is a truism which may possibly need some elucidation.

Let us consider the first part of the Apostle Paul's definition of faith, that "Faith is the substance of things hoped for." My friend and his wife are most happily married and their wedded life has been one long honeymoon. Seemingly the cross word which brings sorrow to the soul has never passed between the two, and the faith which each had in the other prior to marriage, and which brought them together, has become by the flight of years, an absolute knowledge. But without this faith as the foundation upon which to build, the marriage which has resulted so happily would never have occurred.

My friend becomes ill and suffers from a severe attack of indigestion. The physician to whom he goes because of faith in the man's ability, advises certain combinations of food for the eradication of this physical ailment. The advice is strictly followed, relief ensues, and again he is made happy by the knowledge gained through the motive power of his faith. He believes in the eventual socialization of the world, that wealth and unscrupulous power going hand in hand shall be separated forever, and that the present social inequality of humanity shall be done away with. His faith in Socialism makes this a confirmed knowledge and one who should endeavor to convince him otherwise would have as impossible a task as Hercules of old found in cleansing the Augean stables by his own strength. Upon Socialism rests his hope for the future, and his faith in this great movement of the modern age gives him a guarantee in its panacean pretentions.

History bears witness of the universality of faith as the "substance of things hoped for," and the power which has eventually brought their realization. In the early years of the nineteenth century there arose on the horizon of the political history of Europe the fateful star of Napoleon, the great "man of destiny." Its portent brought terror to the nations, and as it rapidly ascended to its zenith, thrones trembled and fell, nations were broken up and international boundaries were erased from the map of Europe. The ultimate aim of this man of war and carnage, was the moulding of the nations of the earth into a world empire with himself as the absolute governing power. The dream of his youth became the faith of his manhood, a faith in his ability and

genius, without which Napoleon would have remained in obscurity.

One other example taken from the pages of history will suffice. Newton as a young man was brought face to face with the great problem of the attraction of one physical body for another. Lying in the shade of an apple tree one afternoon an apple fell, striking him. Just why the apple should fall down towards the earth instead of in the opposite direction was an enigma. Science failed to give a solution. His life from then on is a story of resistless energy impelled by his faith in the ultimate solution of the problem. For years he made deductions and figured exhaustively. The laborious efforts of a life's work were finally crowned with success and he gave to the world the explanation of the phenomenon in the Law of Gravitation.

Carlyle explains history as the record of the achievements of great men. It is evident that the achievements of great men are the direct resultant of their faith. Such being true, we are lead to the inevitable conclusion that history itself is nothing more nor less than the resultant of this thing we term faith. "Through faith we understand the worlds were framed," and through faith has the world moved and history been formed ever since. That such is the case, my friend would no doubt agree, but when we endeavor to apply the same vital principle to solve the enigmas of the spiritual kingdom, he strenuously objects. We must have proof, absolute proof, he contends, before there can be acceptance of these "truths of the kingdom."

Is it illogical to insist that faith must necessarily play the important part in the solving of spiritual things? By it we obtain an assurance of the things which every man hopes for, namely, the perpetuation of the personality after death, and the "eternal judgments." It is the same assurance which was the active force in the lives of Napoleon and Newton, and the identical assurance which guides the individual actions of every person. While of the same quality and fibre, this spiritual faith must be of a more lasting nature, but implanted in the soul of man it becomes the guarantee for the eventual solution of the problems of the life to come.

R. W. Young, Jr.

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## A TASK.

To be honest, to be kind, to earn a little and to spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends but these without capitulation, above all, on the same grim condition, to keep friends with himself, here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

## GOING HOME.

I WAS once taking a journey when the train stopped at a station near a boys' school, where the holidays were beginning, and I saw some boys standing on the platform ready for their journey homeward. Four of them entered the compartment in which I was seated.

"Where are you going?" I said to one who sat opposite.

"Home," he replied, with such a smile of pleasure as I shall never forget.

"We are all going home," said one older boy, "and are very happy; we have been thinking of home and reckoning on the holidays all this half year."

"But," I said, "did not thinking so much of home make you idle at school?"

"Oh, no," he answered, "we wanted to get prizes that our parents might be pleased with us; every thought of home made us work the harder."

The boys now talked together about home; some appeared to think most of their parents and family circle; some spoke of other friends whom they hoped to meet; one said he had an elder brother at home, who had been abroad so long he could scarcely remember him.

"Shall you not be afraid of him and feel him like a stranger?" said a little boy next to him.

"No, not at all," he replied, "I have heard how good he is, and I seem to know him already; then I have his picture to look at, and he has sent me presents, and written such kind letters to me, that though I have not seem him, I have learned to love him."

Some reckoned most on the amusements of home; and one weakly-looking boy dwelt chiefly on the rest from study, and the freedom he should enjoy at home.

Occasionally they spoke of school, and favorite school fellows left behind; or looked out and admired something within view; still their thoughts turned homewards, and they liked everything that reminded them of home.

One at length said, "There is a house like my father's, only not so good." Another pointed out a field with a pond in it, resembling one near his own home; while another admired a stream because it was like a brook close to the family abode.

Sometimes, also, they were amused at the stations, by observing the passengers getting in and out; but they were sure to remark, when the train was again in motion, "Now we are getting on: that is good; we shall soon be at home."

One boy complained of being hungry, and another said he was thirsty, but added with a smile, "Never mind, we shall get our dinner at home."

At last we came to a station where one of my young companions

was to be dropped; a messenger was waiting for him; the boy said, "Farewell," and springing out, was soon on his way *home*. The others looked after him, and seemed to miss him, and regret his loss, but were comforted by thinking how happy he was, and that ere long they should be equally so. Then at the next station, a second was called for, and parted from in the same manner; and soon after a third. He was the one who had spoken of his elder brother, and on getting out, he saw that dear brother coming to meet him, and was caught in his arms in loving embrace.

The last was summoned by an ill-looking man, who appeared cross, and bade him make haste, for he could not wait; the child shrank back and said, "I do not like him," but immediately added, "It does not signify, he will take me *home*," and jumped out willingly; the man then looked more kindly at him, and as he was his father's messenger, sent to conduct him home, the boy hastened after him with bounding steps. So I was left alone, and soon after the train stopped at my station, and I too reached home, full of serious, and I trust profitable thoughts, suggested by the journey, some of which I will lay before you.

First, all of us, as Christians, profess to be going home; we are strangers and pilgrims here, journeying onwards to that city, the builder and maker of which is God—the Celestial City. There dwells our merciful and gracious Father; there is Christ our Savior, who, by His atoning sacrifice on the cross of Calvary, loosed the bonds of death and brought about "life everlasting"; there is the Holy Ghost, our comforter and sanctifier; there, too, are the glorious angels and the "spirit of just men made perfect," whom we loved on earth; there is freedom also, and rest, in that future world, and there are pleasures at God's right hand forever more.

Surely those who look for such a home must have feelings like those of the happy boys I traveled with, must be earnestly desiring to reach it, always dwelling on the grand prospect, speaking of it one to another, and preparing themselves for its employment and pleasures. Surely they will be "rejoicing in hope, patient in tribulation, continuing instant in prayer," setting their "affections on things above, and raising their hearts to heaven."

They may find some pleasure and some rest here below, but only so far as to remind them of better joys in store, and of that rest which remaineth for the people of God; they may love their friends here, but chiefly so, hoping to have their friends for eternity; they may mourn their loss, but are comforted by thinking of their happiness, and looking forward to the heavenly meeting; and when their own last hour approaches, they will welcome the messenger who summons them home, however hard and rough the hand of death may be. This should certainly be the case, and yet how often do we see that it is not so!

As our companions pass away, we may look after them tenderly

and hopefully, comforting ourselves with this thought of following them home. And when our own summons comes let us not shrink in fear. We may have pains and struggles in our dying hour, and the messenger may look stern and forbidding, but our heavenly home lies beyond; our Father is there; our Savior and elder brother will meet and welcome us, and there shall be no more sorrow, nor crying, nor any more pain, for "God himself shall wipe away all tears from our eyes."

May the blessed home be the everlasting portion of each one of us! And may we, like those happy children, rejoice in it: think and speak of it; comfort ourselves under every trouble with the prospect of it; prepare ourselves for it: press towards it: fix our affections there; and finally welcome the summons from earth to heaven, into the presence of our Savior and our eternal Father.

64 Grange Road, East. BEN A. CRITCHLOW.
Middlesbrough.

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## CHRIST AND THE EARTH.

AN ALLEGORY.

I.

THE world lay wrapt in Death's embrace. The tale of the Tempter had triumphed, and the pinions of his power now fettered the fair limbs of God's beauteous creation. Earth, a virgin, beguiled, ensnared in sin, shrank shuddering from the touch of her would-be violator and destroyer.

Hark! a cry for help. The captive strives to free herself from the fell clasp of the foe. Summoning all her powers, she springs erect, and, grasping her chain, essays to rend it asunder. It will not yield. The links are firm, the staple strong. Madly she tugs and toils. In vain, alas! in vain. Baffled, bruised and breathless, she sinks exhausted, and the arms of the monster Sin once more enfold her. His hot breath blisters her cheek, his cruel fingers clutch her throat, his fierce eyes flame with passion. Again and again she struggles, exerting all her strength to repel the foul polluter. Alas! his strength is stronger, his grasp a grasp of iron; he holds her writhing form as in a vise, gloating over her despair, exulting in her misery, and laughing to scorn her fruitless efforts to be free.

Vainly she weeps and pleads and prays. No mercy melts that icy heart, no pity beams from out that baleful eye. She is lost. For who can save her now? Oh, that a virgin should be defiled! Oh! that she should be dragged into deeper depths of shame than those in which her wayward will and youthful folly have plunged her!

II.

A cry for help was heard in heaven. The incense of tears, the perfume of prayers came up before the great White Throne, and the heart of Him that sitteth thereon—the mighty heart of the throbbing universe was touched with compassion.

"Go down, my Son, and rescue Earth; strike off her fetters, vanquish her foes, and bring her back, thy bride, to reign in glory. The decree of her banishment we revoke. She hath suffered double for all her sin. Go, bring her hither, that we may place upon her brow the seal of pardon, a diadem of power." Spake the Eternal Father.

Obedient to the royal mandate, the Son departed from his Father's house. Yet went he not in glory, with courtly train or blazing equipage: nor as warrior girt for battle. No chariot he rode, no charger mounted. No shining armor encased him. Nor sword, nor spear, nor shield he bore. For thus he reasoned wisely: "My mission is of love, my errand one of mercy. I go my bride to woo. She shall love me for myself, and not for wealth or station."

Doffing his celestial crown, sparkling with jewels of souls erst redeemed; laying aside his golden sceptre, and exchanging kingly robe for pilgrim gown, the Prince of Peace bade heaven farewell, and solitary and alone decended the stairway of the stars.

III.

A sound of falling shackles in the dungeons of despair! The crash of bursting gates, the roar of crumbling ramparts, the shout, the song of joy, the trumpet-peal and thunder-march of victory. Earth! thy hour is come. Deliverance is here. Hell's battlements are shaking. The standard of Liberty floats triumphant above her ruined strongholds!

But ah! there looms another sight. A cross, a crown of thorns a mantle, blood-stained, torn and trampled. What mean these emblems—these ghastly signs of suffering? Was this thy greeting, Earth, for Him, thy great Deliverer? For this came he to woo thee, to rescue and redeem thee, to exalt thee in glory above the stars of God? Is it thus a bride doth meet her lord?

A voice from the depths gave answer:

"Not mine, mine the blame. I knew thee, Lord, and welcomed thee; but Sin and Satan laid thee low. In the hour of my deliverance thou wert slain. Woe, woe is me, a widow—a widow ere a bride! Where art thou gone, my Lover? My God, my God, why hast thou forsaken me?

For through the night a solemn Voice fell echoing: "I go to prepare a place for thee, that where I am, there thou mayest be also. Fear not, O Earth! I have broken the bands which bound thee. Thy foes no more shall ensnare thee. The midnight hour is past. The morning breaks in glory. My bride thou art and shalt be. For lo! I come again to claim thee!" -O. F. WHITNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 23, 1911.

## WE HAVE MANY FRIENDS.

THE following excellent testimony is from the pen of a Morecambe friend, Mr. A. Thompson. We have never met Mr. Thompson, but the note of gratitude in his communication discloses a most commendable human characteristic:

"To the Editor of the *Daily Dispatch*, January 26th, 1911.

"Sir,—If Mr. Freece, who has written to you, has the name of one man living in a polygamist state, open or secret, in the whole State of Utah, let alone the names of two hundred and twenty, and will only let the Prosecuting Attorney of the United States know who he is, that man will soon be behind the bars of a United States prison. The fact is that the laws of the United States against polygamy are most rigorously enforced, and I question if to-day, in all Utah, a single case of a 'Mormon' can be proved to be living in a state of open or secret polygamy. I went to Salt Lake City many years ago, suffering from that dread complaint, consumption, and though I was poor, friendless, and ill, the 'Mormons' took me in, and fed and nursed me back to health, and never once asked me to become a member of their Church."

On the same date appeared another communication to the same paper written by a man in Cardiff, and signed, "J. S." He asks a number of pointed questions refuting statements made by Mr. Freece in regard to land statistics in Utah and adjoining states, and remarks:

"I am not an elder, nor have I ever been a member of the Church of Latter-day Saints, either of Joseph Smith or Brigham Young, but I claim to know something of Utah and the contiguous states in which the 'Mormons' flourish. I am in a position to state that where polygamy is indulged in, it is in breach not only of the law of the State, but of the 'Mormon' Church; that this was established by the Smoot Commission at Washington; and that if there are any individual breaches of the monogamist law—well, we have only to look at home."

These letters coming unsolicited as they do are appreciated by the saints in this land, as showing the esteem in which the people are held even by those who are not of our number, and all notwithstanding the continuous noise some enemies are making.

Some of the newspaper notices that appeared in Scottish papers a few weeks ago, during Mr. Freece's tour of that part, were sent by friends to David L. Murdoch, a Scotchman residing in Utah. Mr. Murdoch saw a gleam of humor in it all, and penned to one of his friends the following trite verses:

"Oh, what a stir, oh, what a din
Tae mak white black, turn outside in.
When work is slack and jobs are few
Just damn the Mormons, false or true.

"Mak it appear as black's you can
A lie has always truth outran,
But truth eternal fears no foe,
For truth is truth where'er you go.

"Berate, decry, traduce, defame,
Though false as hell, 'tis all the same.
The rabble shout 'away with Him,'
Did not prove Him a man of sin.

"'Twas ever thus since time began,
Truth crushed to earth, placed under ban
Will rise again, maintain its place
To Freece's shame and great disgrace.

"There is a place for all such men
Who maketh lies and loveth them.
In hell's domain he'll rest awhile
Unless he change his tune and style."

Our readers will remember that a baptismal service was held in Bradford (Leeds conference) last month and reported by a great number of newspapers, arousing some unfavorable comments. A few ministers undertook to have the use of the baths for baptisms stopped, but fortunately they were not successful. They succeeded in having a special meeting of the Baths Committee called, and following is a report of the proceedings as contained in the *Bradford Daily Argus* of February 17th, 1911:

"A special meeting of the Bradford Baths Committee took place for the purpose of considering several matters of interest under the chairmanship of Alderman H. M. Trotter.

"The question of the use of the Bradford public baths for 'Mormon' baptisms was considered, and a letter was laid before the committee which had been sent to the Lord Mayor (Mr. J. Moser) by the Rev. H. Gresford Jones, the vicar of Bradford. The letter enclosed a resolution from the meeting of the clergy in Chapter, stating that while anxious to safeguard the principles of religious liberty, the clergy in the interests of public morality and the purity of home life, protested against the Corporation allowing the use of the bath, and urged that further permission be withheld.

"The Committee gave lengthy consideration to the matter, and eventually decided not to interfere with the general practice

which, it was stated, had been followed in Bradford for at least twelve years.

"The view was taken that the 'Mormons' constituted a religious section of the city who had hitherto conformed to the law and committed no offense against public morality, and that they were therefore entitled to the use of the baths under ordinary conditions.

"The resolution was passed unanimously."

So, while the "heathen rage and the people imagine a vain thing," *every* man's hand is not against us, not by any means. *Invariably* those who *know* us are for us, be they Christian, Jew or Gentile.

The elders and saints would do well to learn by heart the following encouraging and prophetic lines by Theo. E. Curtis:

"In Truth's mighty battle, ye hosts of the Lord,
Your triumph shall come without carnage or sword.
The foe, it is true, is abroad in the land,
But he carries his own swift defeat in his hand.
Let the slanderer rail with his finger of scorn,
For his boast shall go down e'er his triumph is born.
Let the foe do his worst, every shaft he has sped,
Shall return with a curse on his own guilty head.
Our victory's sure, though we waste not a breath,
For error and sin worketh sorrow and death.
So cleave to the truth which descends to our view,
Though her cause is obscure and her patriots few.
For truth born of heaven, Jehovah her friend,
The nations her field, and their conquest her end,
Shall march to her throne with a triumph complete,
With the earth and her enemies under her feet."

S. N. L.

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## MINUTES OF HULL CONFERENCE.

OUR semi-annual conference commenced in the Lecture Hall, Kingston Square, Hull, Sunday, March 19th, 1911, at 10:30 a.m. President Rudger Clawson and Elder H. B. Clawson from Liverpool, President Ernest S. Horsley of Leeds, Elders Edward Hatch and Vern Harmon of Sheffield, together with Joseph S. McCann and fifteen traveling elders of the Hull conference were in attendance.

The opening prayer was offered by Elder James T. Bigler. Elders William F. Patrick and Elmer W. Smith administered the Sacrament.

President Joseph McCann emphasized the importance of the Sacrament and the seriousness of voting to sustain the authorities.

Elder John R. Watson read the labor and statistical reports for the past six months. The general and local authorities were presented by President McCann and unanimously sustained.

Elder William C. England of York reported conditions there

as in good order. Commented on the "Beehive," the Church emblem, showing its appropriateness inasmuch as the Church adds works to her faith. Read an excellent poem, "Who are You?" in order to substantiate his remarks.

Elder D. Chester Loveland was pleased to report the Grimsby branch in fair condition. Bore testimony to the truthfulness of the gospel. Spoke forcibly on the necessity of men receiving "Divine Authority" in order to act in the name of God.

Elder Edward Williams sang the beautiful song, "Unanswered Yet."

President Horsley deplored the fact that people to-day are lovers of pleasure more than lovers of God, because the theatres and music halls are better filled than the churches. Explained the universality of the gospel message, and said we should be thankful we live in this dispensation, and have an opportunity of proclaiming the restored gospel to the world.

President Clawson was delighted in being able to meet with the saints under such auspicious circumstances. Commented on the first hymn sung, and urged the brethern and sisters to use prayer in their lives. In performing good deeds never let the left hand know what the right hand doeth—follow not the example of the world in proclaiming its good works before men. Decried the use of printed and stereotyped prayers, as they are displeasing to the Lord. The Lord's Prayer was given as an ensample, and should not be used on all occasions. Simplicity is to be used in addressing the Lord.

The morning session closed with benediction by Elder Benjamin A. Wilson.

Elder William H. White, Jr., was the first speaker in the afternoon session. Urged the people to be staunch in the defense of truth. Explained that the individual sins of man cannot be held against the church to which he belongs. The saints help materially in building up the Church.

Elder Elmer W. Smith proved conclusively the character and attributes of God. Spoke of the plan for progression.

Elder Hyrum B. Clawson pointed out that the spiritual body needs food the same as the temporal body. The remarkable unity among the Latter-day Saints is brought about by the Spirit of Jesus Christ in their midst; unity is essential among mankind in order to bring about the kingdom of God on earth—that unity comes through a perfect organization.

Elder Williams then sang, "O Love Divine."

President Clawson said: "A person who is seeking the truth must be zealous. We have nothing to conceal, as our gospel is sustained by the Bible. Explained that the law of tithing is ordained by God for the temporal welfare of His church. Contrasted the principle of obedience to the law of tithing by Jacob, with the little faith evidenced in the time of the prophet Malachi.

Read the promise of the Lord concerning obedience to the law. Tithing was also a law during the reign of Christ.

President McCann welcomed a large congregation at the evening session. Urged the people to be in sympathy with the speakers.

Elder William F. Patrick bore testimony to the gospel. Said that we are saved through obedience—conformity to the fundamental principles of the gospel being the first step in obedience. Certain signs always follow believers, and when these signs are lacking then must we look elsewhere for the power of the gospel.

Elder Shirley P. Jones spoke on the true Church of Christ. Proved there can only be one true church, and that it will be established along the same lines as the primitive church.

The Grimsby branch choir rendered the anthem, "Daughter of Zion."

The Grimsby branch was complimented by President Clawson on the rendition of the anthem. He spoke on the wonderful influence of music. Told of the efforts of the Church to entertain visitors with recitals on the great Tabernacle organ in Salt Lake City, and mentioned the fact that the Tabernacle choir in 1893 carried off the second prize at the World's Fair at Chicago. He condemned the practice of writing sermons and prayers, as it quenched the spirit. The Latter-day Saints speak by the power of the Holy Ghost. The Holy Ghost is absolutely essential in understanding the gospel; it is bestowed after baptism, by the laying on of hands, and is a gift of God. He stated that the elders would never make the sacrifices they do unless they were engaged in the work of the Lord.

The Hull branch choir sang the anthem, "Song of Jubilee."

President McCann commented on the different newspaper reports, and explained that he is responsible, to a certain extent, for the conduct of elders in the Hull conference, and always wanted to see them act as gentlemen. Asked the people not to act hastily in judging the Latter-day Saints, as a judgment thus reached would undoubtedly be misleading.

After Elder Homer J. Brown offered the benediction, the conference was adjourned for six months.

Saturday afternoon all of the above named elders met with President Clawson in an interesting Priesthood meeting. Timely instructions were given and many questions were answered.

SHIRLEY P. JONES, Clerk of Conference.

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THE day returns and brings us the petty round of irritating concerns and duties. Help us play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. —ROBERT LOUIS STEVENSON.

## STATISTICAL REPORT OF SCANDINAVIAN MISSION.

THE following report of the Scandinavian Mission shows that a good work is being done in Denmark and Norway: that the elders laboring there are meeting with encouraging results. During the year 1910 two elders have been laboring in Iceland. Prospects at the beginning of this another year, are very bright indeed.

| Conferences. | Missionaries. | Local Priesthood. | Members. | Children. | Total Souls. | Baptised. | Emigrated. | Excommunicated. Died. | | Gospel Conversations. | Tracts distributed. | Books Distributed. | Meetings. | Families Visited in Tracting. | Families re-visited, not saints. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Aalborg | 17 | 31 | 233 | 89 | 353 | 39 | 28 | 7 | 2 | 9665 | 153135 | 5466 | 1080 | 71836 | 4689 |
| Aarhus | 24 | 56 | 350 | 160 | 566 | 89 | 44 | | 8 | 8381 | 153729 | 3792 | 733 | 64848 | 3157 |
| Copenhagen | 23 | 59 | 538 | 107 | 704 | 117 | 71 | 2 | 4 | 5348 | 201923 | 5326 | 1024 | 120745 | 2745 |
| Bergen | 16 | 23 | 248 | 75 | 346 | 52 | 11 | 2 | 2 | 4054 | 153777 | 4070 | 741 | 66590 | 1000 |
| Christiania | 33 | 99 | 701 | 194 | 994 | 106 | 63 | 4 | 9 | 6260 | 225773 | 2329 | 2117 | 87994 | 1018 |
| Trondhjem | 15 | 16 | 134 | 39 | 189 | 30 | 9 | 3 | 1 | 3538 | 100028 | 2716 | 341 | 36839 | 1120 |
| Mis'on Office | 4 | | | | | | | | | | | | | | |
| Totals | 132 | 284 | 2204 | 433 | 3152 | 433 | 226 | 18 | 26 | 37246 | 987915 | 23699 | 6036 | 448852 | 13729 |

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held at the Burnley Corporation Baths, Burnley (Liverpool conference), Saturday evening, March 18th, 1911. Seven converts from Burnley and one from Nelson were baptized by Elder William Jackson. Many friends and investigators witnessed the ceremony.

**A Good Meeting.**—Elders L. G. Corbridge and R. E. Barker write: "Brother Joseph Little of Hanley branch (Birmingham conference), a committee-man of the Wilkinson P. S. A. conducted a service on the 12th of March, 1911, while we were attending conference at Birmingham. Brother Thomas Kirkham acted as Chairman, Sisters Flora Glover and Fanny Kirkham rendered vocal solos, Brother Sidney Beard, piano solos, and Frank Plant and Samuel Procter, a duet. Brother Little made an able twenty minutes address taking his text from the eleventh chapter of St. John. Recent reports indicate that a good spirited service was enjoyed.

**An Interesting Meeting.**—Elder Shirley P. Jones writes: "On

account of great interest displayed over our recent meeting in New Holland, Lincolnshire, February 23rd, 1911, an account of which was sent to the *Star*, we decided to hire a hall and hold another meeting. Last night, March 13th, was the night selected, and a good meeting was held. In spite of the stormy weather the place was well filled and a very interesting time was enjoyed. I took charge: President McCann and six other elders were present. Elder William C. England from York was the first speaker and gave a very able and instructive address on the necessity of religious denominations holding authority in order to act in the name of God. Elder Edward Williams sang 'If there's sunshine in your heart,' in a very pleasing manner. I took up the remainder of the time, dwelling mainly on historical evidences of the 'Apostasy.' After I had finished, a 'publican' in the crowd endeavored to upset the meeting by asking stale questions. His efforts, however, were vain, as the people were highly indignant at a man of his character endeavoring to pose as a reformer."

**A Pleasing Incident.**—Elders J. S. Bagnall and Thomas Anderson, write from Rochdale: "During the persecution that is being heaped upon us here an interesting and instructive incident has come to our notice. Thinking that it would encourage others we submit it for mention in the *Star*. An influential business man when talking to a friend here in Rochdale about the 'Mormons' and their accused practices said, 'Well, I cannot see how that can be, for I know of a family of saints who reside in Switzerland and who are known for their kindness to children and to the poor by all in their vicinity. They lead an exemplified Christian life, and so could not very well belong to a people who would do such vile things.' This caused a thought for good to pass through the friend's mind, neither person being in any way connected with the Church. No doubt those good saints little realized that their works of charity would raise friends to the cause in a country so far from their own. This has encouraged us here in Rochdale, and hope that it will do likewise elsewhere."

**Branch Conference.**—A branch conference was held at Edinburgh (Scottish conference), March 12th, 1911. There were present: President George W. Teasdale and Elders William A. Budge, Charles D. McAlister, D. O. Kirk, Samuel Smedley and James E. Chapman. The first session commenced at 2 p.m. The names of the general and local authorities of the Church were presented by President Teasdale, and were sustained. Elder McAlister reported the condition of the branch; also gave report of Mutual Improvement Association. Elder D. O. Kirk gave a very favorable report of the Sunday School. Elder Budge spoke upon unity. Said we must get the spirit of the gospel and retain it, that this was necessary for our spiritual development, and where it is lack-

ing the gospel cannot be lived as it should. President Teasdale spoke upon the same principle. The evening service commenced at 6:30, a good number of saints and investigators being present. Elder Budge spoke upon "Faith and Works." Demonstrated how the Latter-day Saints are endeavoring to get the world to have the right kind of faith in the right kind of God. Quoted Romans 10:9, and explained how those who confessed with their mouths and believed in their hearts that Jesus is the Christ, must obey the gospel of Christ. To substantiate this he quoted II. John 1:4. President Teasdale addressed the audience upon obedience. Showed that the blessings and gifts of the gospel are given to those who obey the gospel. Explained who the recipients of the Holy Ghost are, and what its purpose, gifts and powers are. The Holy Ghost will not dwell in an unclean tabernacle, so we must keep our bodies pure and clean from the sins of the world. A fine spirit prevailed throughout both meetings.

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**Successful Socials.**—A pleasant social was given in the Wretham Road Assembly Rooms, Handsworth, Birmingham, Saturday evening, March 11th, 1911, under the auspices of the Birmingham branch. Two sketches were given by members and friends, which kept the large audience in laughter for an hour, and then there were character songs, solos and artistic recitations, all of which made up a delightful evening of harmless enjoyment. Much credit is due those who planned and participated in the pleasant program.

On the 17th March, 1911, the sisters of the Relief Society, Northampton branch (Birmingham conference), held an interesting social in the hall, St. Michael's Road. A good program was rendered by the sisters, after which the evening was devoted to playing games.

In commemoration of the anniversary of the organization of the Relief Society a successful and well-attended social was held at Durham House, on the 17th inst., under the auspices of the sisters of the Liverpool branch. A good program was rendered, a main feature of which was a dialogue given by members of the Birkenhead branch. Refreshments were served and an enjoyable time experienced. Proceeds will be devoted to the good cause of relief work among the poor.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### LESSON XVII. SPIRITUAL GIFTS.

Text: We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.—*Articles of Faith*, 7.

I. SPIRITUAL GIFTS CHARACTERISTIC OF THE CHURCH.

1. Promised as signs to the sincere believer (Mark 16:16: Doc. and Cov. 84:64-73.)

2. To continue with the Church. (B. of M., Moroni 7:35-37: 10:19, 23-27; Mormon 9:7-11.)

II. Nature of Spiritual Gifts.

1. An endowment of power from God.

2. Resulting in "miracles." (B. of M., Mormon 9:7-11.)

III. A Partial Enumeration. (I. Cor. 12:4-11; Doc. and Cov. 46:8-29; B. of M. Moroni 10:7-19.)

1. The gift of tongues and interpretation of tongues. (a) Promised as one of the signs to follow the believer. (Mark 16:17,) (b) Scriptural illustrations. (Acts 2:4, 6-12; 10:46: 19:6.)

2. The gift of healing. (a) Some possess the power to heal. (James 5:14, 15.) (b) Power to be healed. (Doc. and Cov. 46:19: 42:48-51: compare Acts 14:9: Matt. 8:10; 9:28, 29.) (c) Present method of administering to the sick. (Doc. and Cov. 84:68; 42:43, 44.) Anointing with consecrated oil; prayer, accompanied by the laying on of hands. (d) Melchisedek priesthood requisite in these administrations.

3. Visions and dreams. See instances: Enoch (P. of G. P., Moses 6:25, 35); the brother of Jared (B. of M., Ether 3). Moses (Exodus 3:2; P. of G. P., Book of Moses); Jacob (Genesis 46:2); Peter (Acts 10:10-16). Note the following instances of visions and dreams given to those not of the Church: Saul of Tarsus (Acts 9:12); Cornelius (Acts 10:3); Pharaoh (Genesis 41); Nebuchadnezzar (Daniel 2).

4. The gift of prophecy. (a) Prophets in communication with God. (Amos 3:7.) (b) Prophecy embraces more than the power of prediction.

5. Revelation. (Doc. and Cov. 43:1-6.)

IV. Imitations of Spiritual Gifts.

1. Miracles wrought by evil power. (Rev. 13:11-18: 16:13, 14.)

2. Predicted. (Matt. 24:24; 7:22, 23.)

General reference: "The Articles of Faith," Lecture XII.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"The nature of man is not confined within his intellectual faculties, but includes them. There are his will-power, his moral sense, his spiritual aspirations, his affections, all coming into active exercise with every dawn of intelligence, and moulding his character day by day."*

No. 13, Vol. LXXIII. Thursday, March 30, 1911. Price One Penny.

## THE FULFILLMENT OF PROPHECY.

Two of the greatest nations of the earth, Great Britain and the United States of America, are at the present time on the verge of concluding a treaty which is the evident first step towards the fulfillment of the Utopian dream of universal world peace. Some time ago, in the month of December, 1910, President Taft of the United States, in public utterance declared that, "If now we (the United States of America) can negotiate and put through to positive agreement with some great nation to abide the adjudication of an international arbitral court in every issue, no matter what it involves, it would be an enormous stride towards the realization of world peace and the abolishment of war." The applicability of this implied invitation of President Taft has been emphasized by the recent declarations of Sir Edward Grey, foreign secretary of the British Government, on March 18th, 1911, in which the proposition is looked upon with favor and the invitation tacitly accepted. The thought of the future possibility of this action, and the ultimate influence which will necessarily flow from it upon the peace of the world at large is a field for glorious speculation.

The inception of this idea and the beginning of its active realization brings to mind the word of the Lord as spoken by His prophets of olden times. Isaiah, the inspired of God, saw behind the veil of the future ages and declared in powerful language that

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 2, 3, 4.) Micah, in the fourth chapter of his prophecies, corroborates in almost identical language the prophetic utterance of the statesman prophet.

The remarkable coincidence that both prophets make specific mention of the fact that this era shall be preceded by the establishment of the house of the Lord in the top of the mountains, and that the nations shall flow into it recalls to mind the history of the Church of Jesus Christ of Latter-day Saints.

Guided by the hand of Jehovah, the Church, from its very inception, seemed to have been led irresistibly to its present resting place in the midst of the Rocky Mountains. From New York to Ohio, was but one step in the series of movements. Missouri and Illinois were next settled, and eventually the clouds of persecution lowered over the body of the saints, and broke in the martyrdom of the Prophet and the Patriarch. Homes were deserted, lands forsaken, and under the guidance of the modern Moses, Brigham Young, the people crossed the great plains and settled in the basin of the Great Salt Lake Valley, in very deed the tops of the mountains, their peaks crowned by the eternal snows. From that day the prophecies of Micah and Isaiah begin their fulfillment. Converts made in practically every civilized nation of the earth, flowed into her valleys in a perpetual stream. The waste lands were made productive, flocks and herds covered her everlasting hills. But the motive power of this great influx was not the accumulation of worldly wealth and power, but a desire to "go to the mountain of the Lord, to the house of the God of Jacob," to learn of His ways, and "to walk in His paths." Temples, or houses of the God of Jacob, were established, and in them was carried on the great work of baptism for the dead, in which they, the parents might not become perfect without us. (Heb. 11: 40.) This was the magnetic power which drew the honest and the true in heart in such numbers to the mountain of the Lord.

Contemporaneous with this great work of the gathering, and apparently guided by the wisdom of the Lord, the arbitral settlement of international difficulties had its inception. From 1840 to 1860 there were thirty such disputes between different nations settled amicably—settlements which averted conflicts of carnage

and bloodshed. From 1860 to 1880 the number had increased to forty-four, and from 1880 to 1900, to ninety. Upon the initiative of the Tsar of Russia, a conference was called in 1899 of the different world powers to meet at The Hague, for the purpose of considering the great question of the arbitral settlement of international quarrels, and the establishment of a permanent arbitration court. The idea was adopted and an agreement signed to the effect that all disputes, save those which involved national honor or territory, were to be settled by the peaceful means of arbitration. In 1905 the next stride for world peace came when President Roosevelt, in a message to the United States Congress, expressed the hope that some future Hague conference would succeed in making arbitration the customary method of settling international disputes in all cases but those of national honor, and that these should be, so far as possible, greatly minimized. Now comes the declaration of President Taft, and the unmistakable answer of Sir Edward Grey, which is but the forerunner of the consummated rapproachement between the two nations. When such is accomplished, who can begin to estimate the course of on-rolling events, and the spread of peace from nation to nation? It takes no prophetic gift to conjure up the time when "nation shall not lift up a sword against nation, neither shall they learn war any more."

The Lord is bringing to pass His great purposes and the words of His divinely appointed prophets shall be fulfilled. Nations and governments of the earth are unconsciously yet most certainly working out His plan. In these the last days, the Dispensation of the Fulness of Times, peace shall be established in the earth, giving mankind a desire to turn their minds to things of the Spiritual Kingdom, Zion shall be established, and the Lord shall return again to His temple and begin His reign of the thousand years of the Millennium. Again the voice of His modern Prophet is heard, "Prepare ye, my people, that ye may not be found wanting in that day."

R. W. Young, Jr.

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## CONTENTMENT.

Let us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved, and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

## HOW TO GET THE BEST RESULTS FROM STUDY.

THE Prophet Joseph Smith said, "We are saved no faster than we gain intelligence," and he also said, "Seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning by studying and also by faith."

When we realize that knowledge is such an important factor in our soul's salvation, we are desirous of learning all that is possible pertaining to the Gospel. The Gospel embraces all truths; all things that are good and profitable for man; all that will raise him to a higher level, or that will implant within his soul a desire to attain to the perfection of our great Example, the Lord Jesus.

The question which confronts us is how to get the best results from our studying: results that will help us to attain this perfection. Realizing the importance of this subject, I shall do my best to give an outline of the method of study which, in my opinion, will give the best results, if followed.

The first topic under consideration is, What do we mean by "study?" The dictionary defines it as follows:—"To meditate,—to think closely."

Many hours are spent in reading, but reading isn't studying in the full sense of the word. I may read a chapter in some good book, which I often have done, and when finished may know but very little of what I have been reading. To study is to concentrate your mind upon the subject about which you are reading; try to sense or feel the the exact condition about which you are reading; put your whole mind and soul into the matter; be one of the characters; think deeply; weigh well the evidences brought forth in the discussion and you will derive much good from your study.

Many of us read too much. Now this is injurious to us, for the mind is only capable of grasping a certain amount. The mind must have time to digest its food. Constant work has a tendency to wear. Machinery that is kept constantly going without repairs will eventually be worn out. Overwork may affect the brain and eyes in the same way.

That which you read should be assimilated. When you have read a certain amount, lay your book aside, and think carefully over what you have been reading. Mix your ideas with the author's—compare them. You have as much right to your own ideas as he has to his. Do not imitate, but be original in thought; be yourself. Do as President Penrose said, "Read a little, but think a great deal." Learn to think. It is pleasant exercise.

Having briefly defined what study is, we shall pass on next to what we should read. This is a very important part of our discussion. Of course we should read none but good books. We should not waste our valuable time in reading unprofitable literature; life is too short for that. The books a man reads mould his character. One writer has said,—"Tell me the books he reads,

and I will tell you what kind of a man he is." A mathematician studies books treating upon mathematics; a lawyer studies books treating upon the law; the doctor studies medical books, etc. Criminals read the light literature which sets on fire the passions. Trashy literature has a tendency to excite evil thoughts. We are what we think; therefore, let us learn to think good thonghts, through reading good books, and success will be assured.

If books have such a power over the man then we should use caution in selecting our books. The man who studies the books written by the great poets, the great scientists, and theologians, naturally tries to put into his everyday life, facts and ideas gained from his studies, and, as a result, he has higher ideals, is broader minded, thinks better, lives better and can make more of himself and his time; he can get more out of this life and is in a better condition to begin his life beyond the veil. Men who use their time in this way are the men who become our thinkers, our statesmen, our teachers and our leaders. Books are great educators and mind developers, so let us not waste our time and poison our minds by reading cheap literature. Let us empty our pocketbooks into our heads—it will be a needed rest for our stomachs.

I would suggest that we have system in our studying. Let us outline our work and take a broad view of what we are studying. Let us get an outline first, and then we can make better headway; we can study the details afterward. When we commence to study one principle of the gospel, let us devote our time to it alone, and not try to mix them all together. One thing at a time and that well done is the best policy. We should study books that we may understand, also, for if we do not, our study will grow tiresome and we shall fail to get any good from it.

Another important topic which we should consider is, when to read. I am in favor of the morning. I would suggest the thought of the Prophet Joseph Smith, "Go to bed early, and get up early; then your mind is fresh and vigorous."

Many of us are in the habit of sitting up until midnight for the purpose of studying. This is not good. If we go to bed at ten o'clock and get up at six in the morning—eight hours of sleep is long enough—our study will be more profitable to us.

We should exercise freely, also. A healthy mind needs a healthy body. A walk at times is just as profitable as if that time had been used for study. We should, also, change our subject matter from time to time, for a change is a rest to the mind.

Having suggested a few ideas on how to study, what to study, and when to study, we must, if the discussion is to be profitable, apply them in our everyday life. Let us talk about what we have studied. It does not take from our store of knowledge to impart it to others. On the contrary, it strengthens us mentally, develops and broadens the intellect.

Belfast, Ireland. LEONARD S. MILES.

## MINUTES OF LONDON CONFERENCE.

On Sunday, March 26th, 1911, President Rudger Clawson and Elder H. B. Clawson from Liverpool, President W. P. Monson and forty traveling elders of the conference met at "Deseret," High Road, South Tottenham, London, in semi-annual conference. Three well attended sessions were held, the first commencing at 10:30 a.m.

President Monson welcomed the saints and friends, after which Elder John M. Richards read the statistical and labor reports.

Elder R. T. Petty was the first speaker, and bore his testimony to the truthfulness of this great latter-day work, and that great blessings are in store for those who will comply with the requirements of the gospel.

Elder Warren Sirrine explained that it was necessary that the authority should be restored, and mankind endowed with it to officiate in the principles and ordinances of the gospel. The same organization has been established as formerly, and the gospel of the kingdom is being preached.

Elder James S. Nalder spoke upon the personality of God, showing that without a true conception of God and Christ it would be impossible to obtain eternal life, for "This is life eternal that they might know Thee, the only true God and Jesus Christ whom thou hast sent."

Elder Warren Shurtliff said that we had received a commission from God to preach the gospel to every nation, kindred, tongue, and people, and that only such principles are being taught as will tend to the elevation of mankind.

President Clawson pointed out the manner in which the Latter-day Saints conduct their meetings, and that without previous notice the elders are called upon to speak, and do so depending upon the Lord and not upon their own wisdom and learning. Christ did not prepare His sermons, neither did His apostles when they were commissioned to go forth and preach the gospel.

The session closed with prayer by Elder C. B. Petty.

At 2:30 p.m., conference re-assembled, and Elder H. B. Clawson spoke for a short time upon the necessity of spiritual as well as temporal food, and showed that faith is the first essential principle of the gospel.

After the rendition of a bass solo by Brother R. J. Pugh, Elder John G. Darley spoke upon the necessity and mode of baptism, giving scriptural examples which would lead to the conclusion that immersion is the correct mode.

President Clawson then discoursed upon the humble commencement of Christ's early ministry, how He was rejected by the people and considered a friend of the publicans and sinners, and a blasphemer. He fulfilled all the requirements made of Him by His Father, and in choosing His disciples He did not choose men of

great learning, but the humble fishermen of the sea, and made them fishers of men. Likewise, the Church in these last days had a very humble beginning, but has grown steadily from that time.

After the benediction by Elder J. H. Carter, the meeting was adjourned until 7 o'clock. When it reconvened the general and local authorities of the Church were presented and sustained by the saints.

President Monson, soon to return home, bore his testimony to the truth of the gospel of Christ, that it is the power of God unto salvation unto all who believe, and the power of God unto condemnation unto all who do not believe. He also showed how absurd it is to deny latter-day revelation, and how readily the finger of scorn is pointed at those who proclaim this great truth.

President Clawson said that the gospel did not have its beginning upon the earth but in heaven, before the foundation of the earth was laid. It extends to all people, the dead as well as the living. Baptism is an essential requisite to gain entrance into the kingdom of God, and as the dead cannot be baptized the principle of baptism for the dead has been revealed from heaven and is being performed in the temples of God. The eternity of the marriage covenant was also explained by President Clawson.

A tenor solo was rendered by Brother E. F. Tout.

After singing, conference closed by Elder J. W. Saville pronouncing the benediction.

During the sessions, musical selections were rendered by a company consisting of Sister Grace Tout and Brothers E. F. Tout, E. L. McMurrin, J. M. Eccles and R. J. Pugh.

The Relief Society of the North London branch served refreshments between the afternoon and evening sessions.

On Monday, President Clawson met with the elders in priesthood meeting, where reports were heard, questions answered and instructions given.

JOHN M. RICHARDS, Clerk of Conference.

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"TRUE freedom demands stern self-discipline, and in nothing so much as in finding and keeping our right places and doing our right work. It was once said of an ambitious man who had left a good trade to study divinity that he had spoiled an excellent shoemaker to make a very poor preacher; and this kind of work is constantly going on in various directions. Youths who might have made their mark as masons, carpenters or machinists sink into utter insignificance as pettifogging lawyers, incompetent physicians or inferior tradesmen. The man who had it in him to become a scientific farmer turns himself into a third-rate bookkeeper, and the other, who might easily have worked his way up to the head of a large manufactory, struggles with poverty in an attic, writing what no one cares to read."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 30, 1911.

## "A CITY SHALL BE BORN IN A DAY."

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." (Matt. 24: 32.)

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9: 14, 15.)

The Latter-day Saints are perhaps as anxiously reading the signs of the re-building of Jerusalem and its occupancy by Judah, as any people on earth, not even excepting the Jews themselves. We see in it the budding of the fig tree of promise—the end of the world of sin, and the commencement of the reign of righteousness. So significant has this sign of His second coming been to the saints from the very beginning of the latter-day dispensation, that Elder Orson Hyde, one of the early apostles of the Church of Jesus Christ of Latter-day Saints, undertook a special mission to Jerusalem for the express purpose of dedicating the land of Palestine for the reception of the dispersed nation, or race. He stood on the Mount of Olives and prayed God to remove the curse from the land and plant in the hearts of the Jews the desire to return and receive their inheritance. Speaking of this visit of Apostle Hyde, Elder John Henry Evans says:

"It may be of interest to know that when Elder Hyde performed this apostolic act of dedicating the land of Palestine, there were no indications of what has since become an immense tide of Jewish immigration to their ancient home. In 1841 there were only a few huts on the site formerly occupied by the City of the Great King, whereas it has now a population of between sixty and seventy thousand; besides throughout Palestine the Jews 'are buying farms and establishing themselves in a surprisingly rapid manner.' The spirit of gathering has been poured out upon this ill-starred race, and they are burning to re-unite under the banner of their ancient name. It is a curious fact, however, that they do

not, as a rule, admit that they gather in fulfillment of prophecy, nor to prepare for any coming event; but nevertheless they have been actuated by a common impulse to rebuild their historic cities and possess once more a government of their own. And in this hope they are aided materially by some of the wealthiest men in the world."

In the light of these circumstances, it is extremely interesting to note the continued development of Palestine and the increasing concern exhibited by the Jewish race all over the world. The Zionist Movement has become a recognized force towards the retaking of the ancient citadel of kings and patriarchs. In line with is subject, we have pleasure in submitting some excerpts from the correspondence of Mr. Frank G. Carpenter, famous for his narratives of peoples and places. This article was printed in several American papers last year:

"The Jews are rapidly coming into their own. This holy city now contains more than 60,000 of them, and they form over two thirds of its whole population. By the new constitution of Turkey they have acquired the right to own land in Palestine, and they can come and go as they please. This has not been the case until now. Jewish immigration has been prohibited, and such Jews as bought real estate have had to purchase and hold it under other names. This was so not only here, but all over the country. But, notwithstanding they acquired land, and I am told that some of the best farming properties of the plains of Sharon are in their hands, and that they own the most valuable business sites of Jerusalem. The new constitution gives them other advantages, and it is probable that they will rapidly increase in number and wealth.

"The Jews of Palestine are not like those of America. They have a costume of their own, and come from so many different localities that it is not always possible to tell who they are. Among them are Persians, Spaniards, Russians, Bohemians, Poles and Germans. There are many Algerians and Moors, and I have seen some from Abyssinia and Egypt.

"They speak forty different languages, and there are many whom the others can not understand. In the main there are just three different classes. First is the Ashkenazium, made up of Jews from Russia, Poland, Austria and Germany. These people are much like the lower class Jews of America, and their common language is Yiddish. The second class is of the Sephardim. They are Spanish Jews, descendants of those who came here centuries ago. These Jews speak a mixture of Spanish and Jewish. The third class is the eastern Jews, made up of Israelites from Syria, Persia, Arabia and central Asia. They speak Arabic and look much like Moslems.

"As far as I can learn, the American Israelite does not stand high among his fellows of Jerusalem. The most of the Jews here

pride themselves on their piety. They think themselves above the Jew who has suffered long contamination by mixing with foreigners, and they especially despise the American. Meeting one on the street they may slap him on the stomach and sneeringly ask how much pork he ate when he was in the United States. In this I refer to the fanatics, who are composed more especially of the Spaniards and the members of the Ashkenazim. These people have inner circles of religious aristocrats, some of whom are supposed to have magic powers of healing. Among them are many men of education and culture, men who know the Bible from beginning to end, and who speak several languages.

"These Jerusalem Jews have fine faces. Many of them have high foreheads, strong noses and mouths and beautiful eyes. Some are fair and others have olive complexions. Their hair is of all colors, from jet black to blonde and fiery red, and there are many old men with beards of silver.

"Indeed, the most of the Jews of the Holy City are old men and old women, many of whom have come here to die. Jerusalem is to the Jews what Benares is to the Hindoo. They hold a superstition that this city is on the direct road to heaven, and that they must come here in order to attain the latter place. I am told that many of the Jews of this city believe that if they should die in other lands they will be dragged under the earth through the globe to the Mount of Olives, where the resurrection is to take place. There is a Jewish cemetery on the side of that mountain which contains thousands of tombs, and it is there that the Jews are laid away. It is said that soil from that spot is sent all over the world in order that it may be put in Jewish coffins. Not a few of the old men who live here have left their businesses to come. Some have given their foreign estates to their sons and relatives, and receive allowances from them. Not long ago one such came to the American consul and said he would like to leave some money to found a synagogue in Jerusalem. He looked dirty and ragged, and the consul asked what he had to leave. He replied that he owned under other names six good houses in Jerusalem, and that the money from these had been saved out of an allowance of a thousand dollars a year which his sons in New York had been sending him.

"The Jews of Jerusalem are far more particular as to the observance of their religion than are the Jews of America. There are more than one hundred synagogues in this city, and in all of these worship is held. I have attended many of the services and find the churches usually full. The men read Hebrew aloud. They come in their best clothing, and some of the old men are gorgeous in rich gowns of velvet and silk.

"The Sabbath here begins Friday night, and it does not end till 6 o'clock Saturday. The beginning is just as soon as the stars can be seen Friday, after which no work of any kind must be done.

Neither fire or lamp may be lighted, and the most of people light their lamps before the dark comes and hire Gentiles to come in at bedtime to blow them out. The meals for the Sabbath are all cooked beforehand, and if there are any hot dishes they must be cooked by the Gentiles.

"It is on the edge of this Jewish quarter, just below the Mosque of Omar, where Solomon's Temple once stood, that the Jews come weekly to sorrow over the loss of Jerusalem and pray God to give the land back to them. The custom has been observed since the middle ages, and it is still celebrated every Friday afternoon and Saturday morning. It takes place in a narrow alley surrounded by miserable houses. One side of this alley is walled with great blocks of limestone, which form a part of the temple area. Against this wall about fifty men and women were leaning when I visited the place last week. They had their heads bowed, and many of them shook with emotion as they prayed, sobbed and wailed. The most of them were old, and the long curly locks which fell down in front of their ears were of silver. Others were just in their prime. There were also young men and young girls. Not a few of the male mourners wore European clothes, and I saw one woman wailing in a hat and gown of Parisian construction. Most of the women, however, were dressed in Jewish costume with shawls wrapped around their heads.

"Each of the mourners had a book in his hand and read the Lamentations of Jeremiah, swaying back and forth as he did so. Now and then the whole party broke out into a chant, a grey-haired rabbi acting as leader and the rest coming in on the refrain. The substance of one of the chants was as follows:

> 'O Lord, we pray Thee have mercy on Zion,
> Gather the children of Jerusalem together!
> May the kingdom soon return to Zion!
> Comfort those who mourn over Jerusalem,
> And let the branch of Jesse spring up in Zion!'

"The Jews of other lands are liberal in their gifts to the Jews of Palestine. They have established schools and hospitals in and about Jerusalem, and have agricultural colonies scattered over the country. These colonies already comprise 5,000 members, and they own something like 100,000 acres of land. Some are in Galilee, some in Judea and a very large one is not far from the seaport of Jaffa.

"The latter is known as the Rishon le Zion. It supports a village of 500 people, who cultivate 2,500 acres of rich vineyards and orchards. This colony annually makes millions of gallons of wine and it has a large export of Jaffa oranges. It was founded by the Rothschilds and afterward managed by the Hirsch colonization fund. It is now said to be run at a profit. The other colonies are similar to it, and some of them nearly as large. Each has a school, a drug store, a hospital and a synagogue.

"The Sir Moses Montefior colonies and schools here at Jerusalem are doing good work, and the French-Jewish society, which has 1,000,000 members, is now maintaining 140 schools, including manual training schools for girls and boys. If the students do well they are given a capital to start out with and are established in little shops of their own. In some of these schools the children are so poor that they are furnished one meal a day, and one suit of clothes every year.

"In addition to the above there are many other sources from which money comes here. There is one fund collected from the synagogues of the United States, which is regularly sent from New York to the Holy Land. It is contributed to by Jews all over our country. I understand that there is some question as to whether this fund is as well managed as it should be, and it is said that our consul has been asked to investigate its distribution. There are so many Jews here that the greatest care should be taken that the money should reach the right parties."

In commenting upon this evident earnestness of the Jews to make Palestine the rich and fertile country it was in the days of the national existence, the *Deseret News* of February , 1910. says hopefully:

"One of the remarkable signs of the times is the gathering of the Jews to Palestine. The proclamation of a constitution in Turkey, by which Palestine has profited, in common with other parts of the empire, has been the signal to many to go to the land of their fathers, and immigration has been going on on a large scale during the last few years.

"Four-fifths of the population of Jerusalem is now said to be of Jews. Large tracts of land around Lake Tiberias have been bought up and converted into farms. The Plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is being sold to Jewish syndicates.

"Almost the whole of the extensive plain of Esdraelon has been bought up by Jews. Their colonies spread from Dan to Beersheba, and even to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

"The Jordan Valley, once the property of ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists. The Zionists whose agents are distributed all over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

"At Jaffa, Tiberias, Safed and Haifa (Mount Carmel), Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem, Nazareth and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.

"Hundreds of thousands of dollars are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Synagogues and schools are rising up everywhere.

"Such are the reports from Palestine. The movement toward the Holy Land is irresistible. It is led by the same hand that opened the waters of the Red Sea. It is the fulfillment of the sure word of prophecy."

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." (Isaiah 66: 8-10.)

Haste the day!

S. N. L.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home March 23rd, 1911, per s.s. *Southwark*: From Great Britain—Garnet Woodward. From Switzerland and Germany—Joseph A. Brockbank. From Scandinavia—Peter Andreasen, Erastus Johnson. With the company were twenty-nine emigrants in charge of Elders Erastus Johnson, Garnet Woodward and Joseph A. Brockbank.

**Baptisms.**—A baptism was held in Burnley (Liverpool conference), Saturday March 25th, 1911, at which seven souls were baptized. Elder John T. Greene officiated.

At a baptismal service held in Glasgow (Scottish conference), four members were added to the Church by baptism, Elder William A. Budge officiating. The service was well attended by saints and friends.

At a baptismal service held at "Deseret" High Road, South Tottenham (London conference), March 20th, 1911, one person was baptized Elder John M. Richards officiating.

On Sunday, March 26th, 1911, between the afternoon and evening sessions of the semi-annual conference, at "Deseret," High Road, South Tottenham, London, a baptismal service was held, when five souls were admitted into the fold of Christ by baptism, Elder Warren Sirrine baptizing four and Elder Ezra Sorenson one.

**District Meeting.**—A district meeting was held at West Hartlepool (Newcastle conference), on Sunday, March 19th, 1911, with President Joseph W. Clark, Elders George B. Chambers, Ben A.

Critchlow, George Briggs and S. R. Dunkley in attendance. A Sabbath School was held in the forenoon. After the customary opening exercises at the afternoon session, President Joseph W. Clark placed the names of the general and local authorities before the saints, and all were sustained. Elder George B. Chambers took for a subject the ninth Article of Faith, and showed that revelation, such as was necessary in the early days for the guidance of God's people, is also necessary to-day. President Joseph W. Clark said that the Latter-day Saints held a position similar to that of the Savior, when He asked the people which of His good works they stoned Him for. Also explained how the binding of Satan will come about by man's individual efforts do the will of the Father. At the evening session a much larger number, many of them being investigators, were in attendance, and Elder Ben A. Critchlow held their attention for an hour. He showed clearly that the existing conditions for many centuries past had made it necessary for the Latter-day Saint missionaries to go forth in fulfillment of the Savior's prophecy as given in Matt. 24: 14. The keys given to Peter were those of priesthood and authority. During the services, Sister Amy Wright rendered in her usual pleasing manner the solos, "Ora Pro Nobis," and "A Dream of Paradise."

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**Successful Socials.**—The Relief Society of the Sunderland branch of the Newcastle conference held a very interesting and successful "tea" and social in Park Hall, March 23rd, 1911, in commemoration of the anniversary of the Relief Society. The proceeds will be used to benefit the poor of the branch. The sisters can well be commended for their good work here.

Another social was held at 47 Scotch Street, Carlisle (Newcastle conference), March 20th, 1911. About forty people were in attendance, and were greatly entertained by songs, recitations, readings; also the trial scene of "The Merchant of Venice," was successfully played. Ten shillings was the sum realized.

A very successful social was held in the New Hall at 106 Ann Street, Belfast (Irish conference), Friday night, March 17th, 1911. The party was given by the sisters of the Relief Society of the branch. An admission fee of one shilling was charged, and the proceeds are to go towards paying the expenses involved in moving into and fixing up our new hall. An excellent program, consisting of sketches, songs, recitations and music was rendered. Many of our friends assisted in this feature of the entertainment. The sisters, assisted by friends who attend our services, furnished refreshments of a substantial nature. Everybody seemed to enjoy the evening very much. About £2 15s. was realized. We thank both saints and friends for their hearty support.

The Halifax branch Relief Society held a concert on March 15th, 1911, in commemoration of the organization of the Relief Society. A program of songs and readings was rendered. We spent a very

pleasant evening, the presiding elders of the branch being present. Elder Edward C. Rich spoke of the good results derived from Relief Society work. About sixty persons were present.

The members of the Dublin branch (Irish conference), with their friends, on March 17th, 1911, enjoyed a most pleasant social, given by the Relief Society of that branch. The program, consisting of songs, recitations, duets and a farce, was very well carried out, and was highly appreciated by the audience. The members of this branch can well be proud of their talented children, who aided much in making the program and social a success.

Monday evening, March 20th, 1911, following our conference, the saints and friends of the Hull branch enjoyed a delightfully informal tea and social. About sixty people sat down to tea, and mirth and good humor prevailed throughout. An impromptu program was given during the evening, and added to the sociability of the occasion. Possibly thirty of those assembled were non-members, and the social was pronounced the success of the year.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XVIII.—Revelation.

Text: We believe all that God has revealed, all that He does now reveal; and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.—*Articles of Faith, 9.*

I. What is Revelation?

1. The making known of divine truth by communication from the heavens.
2. Compare with inspiration. Note that revelation and inspiration differ rather in degree than in kind.
3. Revelation is God's means of communicating with man. (Amos 3: 7; see also I. Nephi 22: 2.) (a) Not all can attain the position of revelators (Psalms 25: 14). (b) Revelators are privileged counselors (John 15: 14, 15).

II. Revelation in Ancient Times.

1. Prior to "the meridian of time." Consider following instances: Adam (Genesis 2: 15-20; P. of G. P., Moses 3: 16; 5: 4, 5; see also Doc. and Cov., Lectures on Faith 2: 19-25.) Enoch (Genesis 5: 18-24; Jude 14; P. of G. P., Moses 6 and 7); Noah, Abraham, Isaac, Jacob, Moses and others (See Lesson 12, "Authority in the Ministry.")
2. During the personal ministry of Jesus Christ. (a) Christ Himself was a revelator (John 5: 30; 12: 49, 50; 14: 10, 31. (b) The apostles likewise (Matt. 16: 15-17; Mark 8: 29; see also I. John 2: 23; 4: 15; I. Cor. 2: 10-12; Rev. 1: 1.)

III. Revelation as an Essential Characteristic of the Church of Christ.

1. Revelation foretold as an endowment of the Church in the present dispensation. (a) Bible prophecies (Rev. 14: 6: 18: 4; compare Proverbs 29: 18.) (b) Book of Mormon predictions (Ether 4: 7, 11; II. Nephi 3: 7; 26: 13, 14; 27: 6, 7; see also III. Nephi 25: 5, 6; compare with Mal. 4: 5. 6, and P. of G. P., Writings of Joseph Smith 2: 36-39, and for the fulfillment see Doc. and Doc. 110: 13.)

IV. Present Day Revelation.

See Doc. and Cov. 20: 11, 12; 1: 11; 11: 25; 35: 8; 42: 61; 50: 35; 59: 4; 70: 3, and the entire volume as evidence of the continuation of revelation in the Church to-day.

V. Revelation Yet Future.

References last cited apply here; see especially Doc. and Cov. 20: 35; 35: 8. Note the Lord's denunciation of those who deny the spirit of revelation and the giving of additional scripture (B. of M., II. Nephi 28: 29, 30; 29: 6-12; and especially Doc. and Cov. 11: 25.)

General reference: "The Articles of Faith," Lecture XVI.

## DIED.

Oldfield.—At Bradford (Leeds conference), February 6th. 1911, William John Oldfield; born October 11th, 1851, baptized and confirmed by Elder Henry Coulam, October 31st, 1896.

Williamson.—At 176 Snugville Street, Belfast, February 8th. 1911, Rebecca Williamson. The deceased was 17 years of age, and a good Latter-day Saint.

Alcock.—February 10th, 1911, Sister Susannah Alcock; born November 17th. 1868. Deceased was baptized March 30th. 1910, by Elder Silas L. Rogers, and was a faithful Latter-day Saint.

Hunt.—February 18th. 1911, Brother Dennis Edward Hunt, born September 1st, 1875. Deceased was baptized December 28th, 1909.

Fayers.—At Shillingford, March 8th, 1911, Brother James O. Fayer; born November 10th, 1870; baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints October 15th. 1902. Interred at Shillingford, March 11th, 1911.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"In ways we know not of, failures are worked into the texture of the eternal plans, which cannot fail, and never falter."*

No. 14, Vol. LXXIII. Thursday, April 6, 1911. Price One Penny.

## OLIVER COWDERY.

BY JUNIUS F. WELLS.

UPWARDS of a year ago, I was informed by Miss Clarissa A. Bingham, of South Royalton, Vermont, whose mother was a Cowdery, that a genealogical history of the Cowdery family, descendants of William Cowdery, of Lynn, Massachusetts, 1630, was being prepared by Mrs. Mary Bryant Alverson Mehling, and I was brought into correspondence with the latter, and afterwards with Mr. A. E. Cowdrey, the publisher, and the Frank Allaben Genealogical Company, from whose press the work is now about to be issued.

I found that they had an account of the life of Oliver Cowdery —mostly newspaper clippings—which contained many inaccuracies, and utterly failed to do his memory justice.

After considerable correspondence and personal interviews with Mr. Cowdery and Mr. Allaben, I was authorized to prepare a biographical sketch for the book, to be used in place of the matter they had in hand. The following article is the result, after undergoing considerable amendment to meet the views of the publisher, and to harmonize it with other matter contained in the history. It establishes upon unquestioned authorities the main facts of Oliver Cowdery's connection with Joseph Smith the Prophet, in the translation of the Book of Mormon, in the organization and establishment of the Church, and the circumstances of his leaving the Church and of his return to it. And it puts upon record, concisely and truthfully, so far as it goes, the principal events of his life, by which his name and fame are secured to all futurity,

without disparagement. I have felt a great desire to have this done, and am grateful for the opportunity now presented.

* * * * * *

Oliver Cowdery deserves to be remembered and honored by the Latter-day Saints. There is no doubt he faltered and fell—depriving himself, whether he realized it at the time or not, of the authority, gifts and power which the Lord had conferred upon him. He, however, did not join the enemies of the people, nor affiliate with the apostate branches, that sought to establish themselves as the Church; and he never denied "The Testimony of Three Witnesses." For this he had the promise of the Lord: "The gates of hell shall not prevail against you: for my grace is sufficient for you, and you shall be lifted up at the last day." Who can doubt it? He was the first person baptized in this dispensation, and he died in the faith.

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In presenting a brief history of the life of Oliver Cowdery, and his prominent part in the founding and development of the "Mormon" Church, it seems best to state at once that the doctrine of polygamy, which characterized the "Mormons" after they went to Utah, was not promulgated until years after he had left them, nor openly practiced until after his death. He removed from Wells, Vermont, at a very early age. He obtained a fair education for the times, and migrated to Western New York, where the schools were of the most primitive order, and engaged in the profession of school teaching. He was so employed in Palmyra, in the winter of 1828-29, and while thus engaged followed the common practice of "boarding around," which led him into the home of Joseph Smith, Sr. Here he first heard of the reputed finding of the gold plates by Joseph Smith, Jr., which the latter claimed had been shewn him by an angel, a topic at that time on everybody's tongue, for miles around. Oliver Cowdery* became interested, and announced his intention of visiting young Joseph Smith and investigating the matter for himself. This was the turning point in his career.

It is certainly historical that Oliver Cowdery wrote the manuscript of the Book of Mormon at the dictation of Joseph Smith, and made the printer's copy of the first edition. How his association with Joseph Smith began and continued during the period of the translation, is told by himself in one of a series of

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*Oliver Cowdery, 7 (William, Jr., 6 William, 5 Nathaniel, 4 Samuel, 3 Nathaniel, 2 William, 1), b. Oct. 3, 1806, at Wells, Rutland Co., Vt.: m. Dec. 18, 1832, in Jackson Co., Mo., to Elizabeth Ann Whitmer, b. Jan. 22, 1815, at Fayette, Seneca Co., N. Y.; dau. of Peter and Mary Whitmer. Residence (1887 South West City, Mo. He d. Mch. 3, 1850; was a teacher by profession; also practiced law.

Children of Oliver and Elizabeth

letters published in the *Messenger and Advocate*, at Kirtland, Ohio, in 1834, from which we quote in part as follows:

"Near the time of the setting of the sun, Sabbath evening, April 5, 1829, my natural eyes, for the first time, beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the sixth, I assisted him in arranging some business of a temporal nature, and on Tuesday, the seventh, commenced to write the Book of Mormon. * * * These were days never to be forgotten: to sit under the sound of a voice, dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued uninterrupted, to write from his mouth as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called the Book of Mormon."

During the progress of this translation, that is from the beginning of April until some time in June, it was discovered, in the work itself, that there were to be three witnesses to whom the gold plates should be shown, and who were to testify concerning their origin and translation by inspiration, or, as it was expressed, "by the gift and power of God." Joseph Smith stated that he had been forbidden to show the plates to anyone except as thus provided. Greatly desiring to be one of these witnesses, Oliver Cowdery, together with David Whitmer and Martin Harris, who had also become associated with Joseph Smith, retired to the woods near by the home of Whitmer, in the town of Manchester, New York, for the purpose of uniting their prayers in supplication that they might be so favored. The following is told in the language of David Whitmer:

"We suddenly beheld a dazzlingly bright light, which seemed to envelop the woods for a considerable distance around. Simultaneously with the light came a strange, entrancing influence, which permeated us so powerfully, that we felt chained to the spot, while we experienced a sensation of joy absolutely indescribable. At the same time there appeared in front of us a personage clothed in white, and near us a table containing a number of gold plates, some brass plates, the Urim and Thummim, the sword of Laban and other articles. We were requested to examine these things, and told that we must be witnesses of them to the world."

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i. Marie Louise, b. Aug. 11, 1835, at Kirtland, Ohio; m. Sept. 7, 1856, at Richmond, Mo., to Dr. Chas. Johnson, b. June 24, 1826. Residence (1887) South West City, Mo. We are indebted to Mrs. Johnson for the dates in this record of Oliver's family.

ii. Elizabeth Ann, d. May 9, 1837, at Kirtland, Ohio, aged 5 mos. 25 days.

iii. Josephine Rebecca, d. Oct. 21, 1844, at Tiffin, Ohio, aged 6 years 7 mos.

iv. Oliver Peter, d. Aug. 13, 1840, at Tiffin, aged 5 days.

v. Adline Fuller, d. Oct. 13, 1844, at Tiffin, Ohio, aged 15 days.

vi. Julia Olive, d. July 3, 1846, at Tiffin, Ohio, aged 1 mo. 6 days.

Soon after this they gave to the world the following proclamation, which was added to the last page of the Book of Mormon, and was published in the first edition. It has appeared on the first page after the title page of all subsequent editions of the book, which has been published in more than fifteen languages, with hundreds of thousands of copies distributed throughout the world:

"*The Testimony of Three Witnesses:* Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the Voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

Oliver Cowdery
David Whitmer
Martin Harris

There were two copies of the manuscript of the Book of Mormon, both written by Oliver Cowdery, one as dictated to him by Joseph Smith, and the other a copy made for the printer's use. After the book was published, the latter copy, showing the printer's marking, remained in the possession of Oliver Cowdery until shortly before his death, when he gave it into the custody of David Whitmer.

Lehi translates the records

[illegible] it came to pass that [illegible] the servant of the Lord departed [illegible] in the wilderness in unto our tents. And it came to pass that after we came down into the valley into our father behold he was filled with joy and our mother Sariah was exceeding glad for she truly had mourned because of us for she had supposed that we had perished in the wilderness and she also had complained against my father [illegible] that he was a visionary man saying behold he hath led us forth from the land of our inheritance and our gold and our silver and our precious things are no more and we perish in the wilderness and after this manner did complain my mother against my father and it came to pass that my father spake unto her saying I know that I am a visionary man for if I had not seen [illegible] a vision I should not have [illegible] obtained the land of promise and behold I do rejoice exceedingly because I know that the Lord will deliver [illegible] out of the hands of Laban and cause that we shall return [illegible] unto us in the wilderness [illegible] my father Lehi comforted my mother Sariah and [illegible] while we journeyed in the wilderness [illegible] land of promise [illegible] and we did pitch our tents by a river of water [illegible] and my father Lehi also found a stone of curious workmanship and he did [illegible] spake unto me saying [illegible] commandments of the Lord [illegible] and also know of the records which are engraven upon the plates of brass [illegible] and also that [illegible] engraven upon the plates of brass [illegible] exercise their power whereby they [illegible] the Lord hath expounded [illegible] in this manner of language did he speak unto [illegible] that they did rejoice exceedingly [illegible] and I, Nephi, [illegible] unto the Lord and I was [illegible]

The original copy remained in charge of Joseph Smith, who deposited it, together with other valuable papers, coins and relics, in the corner-stone of the Nauvoo House, October 2, 1841. This building was designed for a house of entertainment, where strangers might be received. It was never completed, except the first story, but part of it was roofed over, and it was occupied for many years. About 1883 it was torn down, and the contents of the corner-stone disclosed. It was found that the papers were badly damaged by exposure to the water and air, but portions of the original manuscript were intact and quite legible. About twenty pages were secured by Mrs. Sarah M. Kimball, who had been present at the laying of the corner-stone. These were taken to Salt Lake City, and given to Joseph F. Smith, the president of the "Mormon" Church, who kindly permitted a photograph to be made from one of the pages (manuscript page 8) to be used expressly in this work. Our engraving is of this page, showing the page heading reading as follows:

"LEHI SEARCHETH THE RECORDS.

"And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father. And it came to pass that after we had come down into the wilderness unto our father, behold he was filled with joy, also my mother Sariah, was exceeding glad, for she truly had mourned because of us: for she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying, Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness. And after this manner of language had my mother complained against my father. And it had come to pass that my father spake unto her, saying, I know that I am a visionary man; for if I had not seen the things of God in a vision, I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren. But behold, I have obtained a land of promise, in the which things I do rejoice: yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness. And after this manner of language did my father Lehi comfort my mother Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews. And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted; and she spake, saying, now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of

language did she speak. And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel. (I. Nephi 4:38; 5:1-9.)."

The first edition of the Book of Mormon was published at Palmyra, in 1829, and on the sixth day of the following April, 1830, the "Mormon" Church was organized at Fayette, Seneca county, New York. There were but six members present, though about thirty converts had been baptized previous to this date. Among those present, and the first person who had been baptized in the new faith, May 15, 1829, was Oliver Cowdery, He was an energetic disciple, and very successful in proselyting. "On Sunday, April 11, 1830," the history of the "Mormon" Church says, "Oliver Cowdery preached the first public discourse that was preached by any of our number." He, together with Parley P. Pratt and others, led the first mission to the Lamanites, as the "Mormons" called the Indians, in the fall of 1830, and spring of 1831. They went first to the Catteraugus tribe, near Buffalo; thence to the Wyandottes, near Sandusky, Ohio; and thence to Western Missouri, where they visited the Shawnees, and spent a considerable time among the Delawares. Oliver Cowdery delivered a notable discourse, pointing to the origin of the Indians as told in the Book of Mormon, to the latter tribe, which was appreciatively replied to by its chief.*

He was always connected with the printing and publishing department, more especially, while with the "Mormons," and was entrusted with the manuscript of the Book of Commandments and with money to be used for its publication; taking it, in company with John Whitmer, to Jackson county, Missouri, in November, 1831, where the Church printing office was established. He was appointed to assist in preparing this for the press, expecting to publish an edition of three thousand copies in the following May. He was, about this time, appointed at the head of seven to preside over that part of the Church in Missouri: and spent about two years in Jackson county, remaining until the uprising that ultimately drove the "Mormons" from the county. His was the first name among those commanded to leave the county. In their extremity, his associates sent him as a special messenger back to Kirtland, Ohio, to confer with Joseph Smith and the other leaders regarding the conditions in Jackson county. He did not return, as the printing office had been destroyed, but was appointed to obtain a new outfit, and was given charge of the publication called *The Evening and Morning Star*, but changed in October, 1834, to *The Messenger and Advocate*, of which he was the editor.

* *History of the Church*, Vol. I, page 183.

*(To be continued.)*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 6, 1911.

## A FEW INCONSISTENCIES.

THE Father of Lies has been weak in one point, at least, ever since our earliest history of him. He is ever illogical and inconsistent. As with him, so with all who engage in his service. Almost every assertion they make carries its own refutation. One purpose of this article is to call the attention of our readers to a few glaring inconsistencies.

The statement is constantly being made that a woman once fallen into the clutches of a "Mormon" elder can never hope to escape. Yet, a case is cited in an English periodical called "*Answers*," for February, 1911, of a woman who married a "Mormon" and then became dissatisfied. Thereupon she went to the priest who had solemnized the ceremony and upon payment to him of $9.00 he dissolved the marriage and she was free from the hateful alliance. In the first place the assertion is made, and always on the best of "authority," of course, that there is no such thing as ever getting free; and in the second instance, also on good "authority," getting free is the simplest matter in the world.

Frequently we get communications from people, and we also hear them say in public, that they could have smashed "Mormonism" totally if they had wanted to, but although they have been at work most diligently they always seem to have failed to "want to." A London reporter just recently wrote us that he could have smashed our Church if he had wanted to, only he found that the information with which he was going to do it was not reliable. Nearly everyone who fails to accomplish what he starts out to do will say that he could have done it if he had wanted to. Our readers will remember the fable of the fox that jumped in vain to reach some coveted grapes, and when he couldn't secure them consoled himself with the assertion that they were sour.

In a recent newspaper controversy had by President Richard W. Young, Jr., in Preston, with the Rev. D. H. C. Bartlett, President Young quoted a statement made by Bishop Spalding of the Episcopal Diocese which includes Salt Lake City, a statement made by the Bishop during a conference in London and reported in the *Manchester Chronicle* on June 28th, 1908, which contained words of praise for the Latter-day Saints in Utah. Mr. Bartlett took exception to this, saying that he didn't place any reliance upon excerpts

isolated from the context to which they belong, because through this means wrong impressions are often conveyed. Yet, in a book which Mr. Bartlett has published against this people, he links together as if in natural sequence, ten or twelve verses from various places out of Section 132 of the Doctrine and Covenants, which section contains sixty-six verses. It shows pretty well that he knew whereof he spoke when he said that excerpts isolated from the context to which they belong, may easily be made to convey a wrong impression. The isolation from their context of these verses in this section certainly conveys a most incorrect impression. It all goes to establish the inconsistency of the man.

An editor of a county paper in Pikeville, Kentucky, U. S. A., sent out a letter to various editors thereabouts on August 8th, 1910, as follows:

"Dear Brother Editor: 'Mormonism' is a menace to both Church and State. It seemingly can command both men and money without limit to push its claims. The issues presented are of the greatest interest to the public. We realize that the county paper must be enlisted to do battle with the 'elders' of the 'Mormon' Prophet. We will furnish you one page of a six column folio, single column matter, for $1.25 per page. If it has any two-column cuts, cost will be $1.75 per page. To be able to make this offer we must hear favorably from at least fifty editors. Will you be one of fifty?"

In commenting upon this letter, the *Saints' Herald*, issued at Lamoni, Iowa, has this to say: "From the beginning, the anti-'Mormon' league and men of the type of those who promoted it, have cared more for the money to be made than for the principle involved. At the very first meeting of the league it was announced that anyone could join who would contribute to the finances of the undertaking. These gentlemen do not actually wish to destroy 'Mormonism,' because if they did their income would be cut off, and they would be obliged to go to work. The men who have denounced Joseph Smith as a 'money digger,' have ever been the ones who have sought to make money without digging—candor suggests that they are indolent, charity suggests the 'hook worm' theory."

A favorite inconsistency among our defamers is the habit of quoting each other as "authority." For instance, one ignorant person will voice a fantastic falsehood; then several others will take it up and use it, prefacing their arraignments something like this: "A certain man (or woman), I don't care to give the name, but I assure my hearers (or readers) that he (or she) is an authority on 'Mormonism.'" In this way they pass it on from one to another, and thus keep the fires of hate burning.

In March, 1908, Miss Winifred Graham related for the *Strand Magazine* her method of preparing the novel which she titled, "Ezra, the Mormon." Among other things she said, as published

by the magazine, "By one mail fourteen secret books from Utah reached me, and so much secrecy was connected with their coming and the manner in which they were obtained, that even now I half fear to speak of them in print. These books gave into my hand the initiation rites and polygamous marriage ceremony of the 'Mormons,' who still defy the government and carry on strange customs which may only be practiced under the rose."

Miss Graham has recently republished a lot of stuff like the foregoing and still refers to her "secret books." It is three years since this interview was given by the *Strand Magazine*, and during all that time she has evidently refrained from giving her "secret books" into the hands of the government officials, either of England or America, where they could do some good towards hindering what she seems to think is such a menace to the womanhood of both countries. As a matter of fact, no such books ever were printed and there are no such rites as she speaks of. Her assumption of probity and shrewdness is simply tommyrot. A vivid imagination is a priceless asset to the novel maker, but a most unreliable element in the realm of fact.

One of Miss Graham's contributions to a Liverpool paper last week contains this item: "The first duty of 'Mormon' women is submission, and the second is silence." Yet in the State of Utah women have the vote: equal suffrage with the men in every respect. In the face of this condition it becomes clearer than ever that the "fiction factory" is not a safe purveyor of fact.

The *Liverpool Evening Express* of the 31st ult., published a pathetic story of a man who gave his name as George Wilde, and who claimed that the "Mormons" had induced his young wife to leave London and go out to Utah. Now, none of the newspaper men concerned had ever seen this man before. A reporter ran across him accidentally and printed that lurid story upon his bare word. In order to show our good faith when we promised this man to investigate, we sent a copy of his story to President Monson at London, asking him to give the matter his attention. On Saturday evening we received the following telegram: "None such name on records. No elders have labored near Maida Vale during my missionary period." All of this alleged persuading of the woman, according to Mr. Wilde's story, has taken place since the first of February, this year. President Monson has been in the mission field two years. We shall gather all the facts obtainable about this case and offer them to the above mentioned paper for publication. [Elder Monson's investigations reveal the fact that the address given by Wilde as his home does not exist.]

The list of absurdities and inconsistencies of which our opponents are guilty could be extended indefinitely. This article can only serve as a limited index to the infamy practiced in misrepresentation—ignorantly by some, but maliciously by more.

S. N. L.

## MINUTES OF NORWICH CONFERENCE.

PRESIDENT RUDGER CLAWSON, Elder H. B. Clawson from Liverpool, President F. B. Hammond and sixteen traveling elders met with the saints at St. Stephen's Chambers, Sunday, April 2nd, 1911, in semi-annual conference. Three well attended sessions were held. The morning services commenced at 10:30. President F. B. Hammond extended a hearty welcome to all saints and friends.

Elder John Watts, president of the Ipswich branch was the first speaker. He bore testimony that the "Mormons" are a virtuous, law-abiding and God-fearing people. No people have greater love for one another than the "Mormons."

Elder Robert Shepherd followed and stated that the false reports respecting Utah and its people are an insult to the United States Government. As he was proud to be a citizen of so great a government as the Republic of the United States, just as proud was he to be a citizen of the Church of Christ.

President Clawson referred to the song rendered in the commencement of the meeting. "High on the Mountain Top." Showed that the banner has been unfurled upon the mountains, and from all nations people have been heard to say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways." A house has there been reared that we may save our dead.

The afternoon session commenced at 2:30. The sacrament was administered by Elders F. D. Ashdown and Seth C. Kelsey, after which the general authorities were presented by the clerk and unanimously sustained.

Elder H. B. Clawson showed that the professing Christians of to-day have not retained the gospel as taught by Christ while upon the earth, as the gospel formerly was founded upon apostles and prophets, Jesus Christ being the chief corner-stone.

Elder J. L. Broadbent pictured the heroism of the ancient saints, and quoted a poem written by Theo. E. Curtis.

The choir very beautifully rendered the anthem, "Sing and Rejoice."

President Clawson endorsed the remarks of the preceding speakers, and discoursed upon the life and mission of Jesus Christ, and that His blood was shed for all people. Showed the apostasy from the teachings of Christ, and read the vision of Joseph Smith in proof of the restoration.

The evening session commenced at 6:30. After the reading of the labor report by the clerk, Elder George Williams bore a very strong testimony and dwelt upon the first principle of the gospel, "Faith."

Elder J. H. Buck showed that God is unchangeable. Just so the gospel as taught to-day by the Latter-day Saints stands unchanged from that taught anciently. Exhorted all to live up to

the possibilities of the gospel, that in the end we may all become "joint heirs with Jesus Christ."

President Clawson said, in part, that we judge a tree by the fruit it produces. So with all churches and people; they are judged by their fruits. An impure fountain cannot produce pure water. He also showed that sacrifices bring forth the blessings of heaven. Christ's life was one source of sacrifice, and as a semblance to-day the elders sacrifice their all without one penny remuneration to spread the glad tidings of great joy.

President F. B. Hammond pronounced the benediction. Conference was adjourned for six months.

Much credit is due the choir for their beautiful singing, which has been much improved under the able leadership of Elder David Evans.

Saturday afternoon, President Clawson met in Priesthood meeting with the elders, where reports were heard, questions answered and many timely instructions given.

VANCE D. WALKER, Clerk of Conference.

## FROM THE MISSION FIELD.

**Baptisms.**—On Sunday, April 2nd, 1911, a baptismal service was held in the Walsall branch (Birmingham conference), when six persons were baptized. Those officiating were Elders D. Murray Davis and Lorenzo Sargent.

**Sunday School Anniversary.**—The Sunday School of the Bradford branch (Leeds conference) held its ninth anniversary Sunday, March 25th, 1911, at Westgate New Hall. At both the morning and afternoon services the various departments contributed numbers displaying the character of the work of the school. The exercises were successful, and many of the parents were present to listen to them. It is to be regretted that the Sunday School will in the near future lose some of its most efficient officers, amongst them Brother Frederick Clarkson, who has been second assistant for about eight years; Bessie Hollings, who been associated with the secretaryship for nine years, and also Elder Alexander Anderson, who has been the superintendent during the greater part of his mission.

**Branch Conference.**—A successful branch conference was held in Huddersfield (Leeds conference), 5 Buxton Road, Sunday, April 2nd, 1911. Two meetings were held at 2:30 and 6:30 p.m. President Ernest S. Horsley, Sister Eliza B. Horsley, and Elder George B. Sheffield were in attendance. Conference was called to order by Elder William Hudson. A testimony meeting was held, and the saints bore their faithful testimonies of the goodness of God

and the truthfulness of the gospel. President Horsley bore a strong testimony and encouraged the saints to do their duty. Sister Horsley and Elder George B. Sheffield bore their testimonies to the gospel. The evening meeting was called to order by President Horsley at 6:30 p.m. A hearty welcome was given all present. The branch was reported by Elder William Hudson. The solo, "School Thy Feelings," was sung by Sister Mabel Holdsworth. Sister Horsley then spoke upon the life of Christ and His death on the cross. President Horsley spoke upon the Articles of Faith, and the true character of God.

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**Elders Engage in Debate.**—The elders laboring in Heywood (Manchester conference) engaged in a debate on March 10th, 1911, Elder James E. Whittle representing our side and Mr. E. T. Rowe opposed. Mr. Rowe took the stand that the Latter-day Saints are not preaching the gospel of Christ, while Elder Whittle took the affirmative. A Mr. Peart, of Rochdale, acted as moderator, and he conducted the proceedings fairly and tactfully. The elders are well satisfied with the outcome of the discussion, and through it they have become better and more favorably known. They had a visit one evening last week from Mr. Bartlett, that is to say, the town of Heywood had a visit. He delivered his usual tirade, a report of which appeared in the papers. The brethren are getting so that they take about as much notice of him as they do of a rainy day; he looms upon the horizon for a moment and is gone—and forgotten. So far as lining his pockets is concerned we are willing to admit that he may possibly be making a success. He and Mr. Freece seem to have struck "pay dirt."

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**Good Feelings in Dublin.**—On March 31st, 1911, Elders W. H. Bolton and J. F. McDonald, with two brethren of the Dublin branch, Ireland, attended the Clontarf Bible and Literary Class, where an essay was given on some of the "Lesser known sects," such as the Ervingites, "Mormons," Swedenborgians, etc. After speaking humorously about the Coonyites, Holy Rollers, Shakers, Ervingites, and with general reflections on one hundred and twenty other sects, the essayist concluded by giving the old and unfounded stories about the origin and history of "Mormonism," and dealing with the characters of the Prophet Joseph Smith and Brigham Young, and claiming to have obtained his information from the *Encyclopedia Britannica.* Such ancient accusations connected with the breaking of the Kirtland Bank, the "Mormon" War, Spaulding Manuscript Story, and polygamy with its present existence, etc., were dealt with from a standpoint so common in newspaper style. In fairness the gentleman stated that if he made any erroneous statements in the discourse he would be glad to be corrected. Hence each elder at the invitation of the Rev. J. Connell addressed the class and refuted the misrepresentations in

the essay, and explained the coming forth of the Book of Mormon, the universal apostasy, the restoration of the Priesthood and authority by John the Baptist, and Peter, James and John. Many pointed questions were asked and answered. At the conclusion, the Rev. Connell commended the elders and suggested a vote of thanks to them, which was followed by "hear, hear," and applause. After the meeting they were given a hearty handshake by the members of the class. The elders are glad to report that prejudice in and around Dublin is on the decrease, and from time to time opportunities which never occurred heretofore are presenting themselves for good, effective work, and which no doubt will bring many persons inside the pale of the Church of Jesus Christ.

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**District Meetings.**—On Sunday, March 26th, 1911, a very successful district meeting was held at South Shields (Newcastle conference), with President Joseph W. Clark and seven elders in attendance. At the afternoon session, President Clark presented the names of the general and local Church officers, and in each case a unanimous approval of them was manifest. Using the ordinance of baptism as an illustration, Elder H. W. Heap showed from history that an apostasy from the Primitive Church had actually taken place, hence the necessity of a restoration, such as was accomplished by Joseph Smith. President Clark spoke briefly on our pre-mortal life, and made reference to the great power held by Satan. At the evening meeting more than half of the one hundred and forty present were strangers. Elder Ben A. Critchlow took as a subject I. Cor. 13: 9. applying it to the Godhead. Said that we must take some things for granted. The Latter-day Saints comprehend God, therefore, He is no myth. Our first Article of Faith states clearly and simply our belief in the "Trinity." Scripture shows conclusively the absolute identity of each personage. Elder George B. Chambers pointed out the fact that the gospel consists of certain rules which must be obeyed, if we really live it. During the services, Sisters Flora Ridge and Amy Wright rendered pleasing solos, and the trio, "A Home Beloved Where'er I Wander," was given in an able manner by Elders Ben A. Critchlow, H. C. Anderson and A. G. Brain.

On Sunday, March 26th, 1911, a district meeting, was held in the Temperance Hall, High Street, Hanley (Birmingham conference), at 2:30 and 6:30 p.m. President Leonard Mackay, Elders J. M. Young, J. E. Wiggill and R. E. Barber were present, and made appropriate addresses. After the sacrament at the afternoon session Elder J. E. Wiggill spoke on the apostasy of the Primitive Church, and testified of the restoration. Elder R. E. Barber explained what constituted the kingdom of God, and Elder J. M. Young cited Rev. 22: 18-19, with a thorough explanation of same. President Leonard Mackay being the first speaker in the evening, showed clearly wherein we differ with so-called "Christendom"

as to doctrine. Brother Joseph Littler rendered a vocal solo, followed by an able address from Elder J. M. Young, he stating that love, harmony, humility and prayer were the sources by which we progress. The evening session was marked by the attendance of a great number of prominent business men of the city.

**Successful Socials.**—The saints and elders of the Southport branch (Liverpool conference), held the first "hall social" last Wednesday evening, March 29th, 1911, in honor of Brother Omar Weddell, who is going to Canada shortly. He was presented a combination Book of Mormon, Doctrine and Covenants and Pearl of Great Price. The gathering is called a "hall social," because previously the membership of the branch has not been sufficient to justify the use of a hall. On Wednesday evening, however, the place was crowded.

The Mutual Improvement Association of the Halifax branch (Leeds conference), held their annual concert on Saturday, March 25th, 1911, in their meeting hall, 183 Gibbet Street. An excellent program, consisting of songs, recitations, musical selections and humorous items was listened to by a large and appreciative audience. The evening's entertainment, with the exception of two items, was given entirely by non-members of the branch. All the numbers were well rendered, and a most enjoyable evening was spent.

On March 22nd, 1911, the Relief Society sisters of the Norwich conference gave a very well attended social in St. Stephen's Chambers, in honor of Sister Clara Burleigh and family, who are leaving for Zion. An excellent program was rendered, after which light refreshments were served, and several lively games were enjoyed. Sister Burleigh has very faithfully labored as first counselor in the Relief Society since it was first organized in Norwich. Their many friends wish them Godspeed on their journey and unlimited success in the land of the saints.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XIX.—Israel.—The Dispersion.

Text: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.—*Articles of Faith, 10.*

Note: In order that we may the more profitably study the gathering of Israel, this lesson on Israel's dispersion is first introduced.

I. "Israel," Both a Name and a Title.

1. Its origin (Genesis 32: 28: 35: 9, 10.)
2. Its later application:—came to be applied to all the descendants of Abraham through Isaac and Jacob, with each of

whom the Lord had made covenant (Genesis 12: 1-3; 17: 1-8; 26: 3, 4; 28: 13-15; I. Samuel 25: 1; Isaiah 48: 1; Romans 9: 4; 11: 1.)

II. The Nation Divided About 975 B.C., at the Death of Solomon.

1. The kingdom of Judah comprised the tribe of Judah and part of the tribe of Benjamin.
2. The kingdom of Israel comprised the other ten tribes.

III. The Dispersion Foretold.

1. Bible prophecies (Lev. 26: 27, 28, 32, 33; Deut. 4: 27; 28: 25, 37, 64; I. Kings 14: 15; Amos 7: 17; 9: 9; Zechariah 10: 9.)
2. Book of Mormon predictions (I. Nephi 10: 12, 13; 22: 3; 13: 14, 39; 14: 14; II. Nephi 1: 11; III. Nephi 10: 7; 16: 4; 20: 27.)

IV. The Fulfillment of these Predictions Recorded.

1. Bible declarations (II. Kings 17: 5, 6; 18: 9-11; compare with I. Kings 14: 15; Zechariah 7: 14; Jer. 8: 3; Hos. 7: 8; II. Chron. 26: 17.)
2. Book of Mormon declarations (I. Nephi 22: 4; II. Nephi 6: 8; Ether 13: 11.)
3. History other than scriptural records the fulfillment of the dread predictions of the dispersion.

V. The Ten Tribes.

1. Commonly called the Lost Tribes.
2. Kingdom of Israel, as distinct from the kingdom of Judah, was terminated as far as history is concerned, by the Assyrian captivity, 721 B.C.
3. Their journey was northward (Jer. 3: 12; 16: 15; 23: 8; 31: 8; compare Doc. and Cov. 133: 26, 27.)
4. They were to be visited by Jesus Christ after His resurrection (B. of M., III. Nephi 15: 15; 16: 1.)

General reference: "The Articles of Faith," Lecture XVII.

## DIED.

Davies.—At Briton Ferry, Wales, on March 4th, 1911, Margaret Ann Davies, aged 33 years. Deceased was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder David John Evans, May 24th, 1909.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"He who makes a baseless insinuation against a neighbor's integrity of honor is guilty of an injustice which is atrocious and monstrous in comparison with the petty depredation of the despicable thief who breaks into his house and surreptitiously carries away his goods."*

No. 15, Vol. LXXIII. Thursday, April 13, 1911. Price One Penny.

## OLIVER COWDERY.

BY JUNIUS F. WELLS.

(*Continued from page 215.*)

From this time, until the spring of 1838, Oliver Cowdery was intimately associated with Joseph Smith in developing the organization of the "Mormon" Church. He and the other two witnesses, Whitmer and Harris, selected and ordained the twelve apostles, when they were called, in February, 1835, at Kirtland, Ohio. From this quorum came the governing authority, which has continued up to the present time—the first presidency of three, and the twelve apostles.

After the "Mormons" had been driven out of Jackson county, Missouri, northward into Caldwell and Daviess counties, and during the period of continual uprising of the people against the "Mormons," differences arose, and a number of the leading converts fell away. Among these were the Whitmers and Oliver Cowdery. The latter had married Elizabeth Ann Whitmer, a sister of David, the witness, in Kaw township, Jackson county, Missouri, on December 18, 1832. She was born at Fayette, New York, January 22, 1815.

Oliver Cowdery's separation from the "Mormons" came about through dissensions with the local leaders, over questions of policy relating to their material or temporal affairs and authority; and also through prevalent jealousies and strife that had taken opportunity to work their utmost evil from the confusion incident to the breaking up and driving of the people from county to county

and ultimately from the state. The continued discord resulted finally in charges preferred by Seymour Brunson, April 11, 1838, which are here given in full, together with his reply:

"*To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints*:

"I prefer the following charges against President Oliver Cowdery:

"First—For persecuting the brethren by urging on vexatious law-suits against them, and thus distressing the innocent.

"Second—For seeking to destroy the character of President Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery.

"Third—For treating the Church with contempt by not attending the meetings.

"Fourth—For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelation whatever, in his temporal affairs.

"Fifth—For selling his lands in Jackson county, contrary to the revelations.

"Sixth—For writing and sending an insulting letter to President Thomas B. Marsh, while the latter was on the High Council attending to the duties of his office as president of the council, and by insulting the High Council with the contents of said letter.

"Seventh—For leaving his calling to which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law.

"Eighth—For disgracing the Church by being connected in the bogus business, as common report says.

"Ninth—For dishonestly retaining notes after they had been paid; and finally, for leaving and forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

"OLIVER COWDERY'S REPLY.

"FAR WEST, MISSOURI, April, 12, 1838.

"DEAR SIR:—I received your note of the 9th inst., on the day of its date, containing a copy of nine charges preferred before yourself and council against me, by elder Seymour Brunson.

"I could have wished that those charges might have been deferred until after my interview with President Smith; but as they are not, I must waive the anticipated pleasure, with which I had flattered myself of an understanding, on those points, which are grounds of different opinions on some Church regulations, and others which personally interest myself.

"The fifth charge, reads as follows: 'For selling his lands in Jackson county, contrary to the revelations.' So much of this charge, 'for selling his lands in Jackson county,' I acknowledge to be true, and believe that a large majority of this Church have

already spent their judgment on that act, and pronounced it sufficient to warrant a disfellowship; and also that you have concurred in its correctness, consequently have no good reason for supposing you would give any decision contrary.

"Now, sir, the lands in our country are allodial in the strictest construction of that term, and have not the least shadow of feudal tenures attached to them, consequently they may be disposed of by deeds of conveyance, without the consent or even approbation of a superior.

"The fourth charge is in the following words, 'For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority nor revelation whatever in his temporal affairs.'

"With regard to this, I think I am warranted in saying the judgment is also passed, as on the matter of the fifth charge, consequently I have no disposition to contend with the Council; this charge covers simply the doctrine of the fifth, and if I were to be controlled by other than my own judgment, in a compulsory manner, in my temporal interests, of course could not buy or sell without the consent of some real or supposed authority. Whether that clause contains the precise words, I am not certain—I think, however, they were these: 'I will not be influenced, governed or controlled in my temporal interests by any ecclesiastical authority or pretended revelation whatever, contrary to my own judgment.' Such being still my opinion, shall only remark that the three great principles of English liberty, as laid down in the books, are 'the right of personal security, the right of personal liberty, and the right of private property.' My venerable ancestor was among the little band who landed on the rocks of Plymouth in 1620—with him he brought those maxims, and a body of those laws which were the result and experience of many centuries, on the basis of which now stands our great and happy government; and they are so interwoven in my nature, have so long been inculcated into my mind, by a liberal and intelligent ancestry, that I am wholly unwilling to exchange them for anything less liberal, less benevolent, or less free.

"The very principle of which I conceive to be couched in an attempt to set up a kind of petty government, controlled and dictated by ecclesiastical influence, in the midst of this national and state government. You will, no doubt, say this is not correct; but the bare notice of these charges over which you assume the right to decide is, in my opinion, a direct attempt to make the secular power subservient to Church direction—to the correctness of which I cannot in conscience subscribe—I believe that principle never did fail to produce anarchy and confusion.

"This attempt to control me, in my temporal interests, I conceive to be a disposition to take from me a portion of my Constitutional privileges and inherent right. I only respectfully ask

leave, therefore, to withdraw from a society assuming they have such right.

"So far as relates to the other seven charges, I shall lay them carefully away, and take such a course in regard to them as I may feel bound by my honor, to answer to my rising posterity.

"I beg you, sir, to take no view of the foregoing remarks other than my belief in the outward government of this Church. I do not charge you, or any other person who differs with me on these points, of not being sincere: but such difference does exist, which I sincerely regret.

"With considerations of the highest respect, I am your obedient servant,

"OLIVER COWDERY.

"*Rev. Edward Partridge, Bishop of the Church of Latter-day Saints.*"

"The Bishop and High Council, assembled at the Bishop's office, April 12, 1838. After the organization of the Council, the above charges of the 11th instant were read, also the letter from Oliver Cowdery, as will be found recorded in the Church records of the city of Far West, Book A. The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints.*

At this period Oliver Cowdery's connection with the "Mormon" people ceased, though he never retracted his testimony concerning their rise and progress. He remained away from them for eleven years, or until about a year before his death. He lived a part of this time in Ohio, Michigan and Wisconsin, practicing law. At one time he was chosen prosecuting attorney, and, on a certain occasion, while prosecuting a criminal, the opposing attorney taunted him with his former connection with the "Mormons," and as being a witness to the Book of Mormon, hoping thus to break down his influence with the jury. He replied that he was the same man who had given his testimony to the Book of Mormon; that it had been before the world for years, and that he stood by it, that he could not deny it. His courage in upholding this position, contrary to his opponent's expectation, appealed favorably, rather than otherwise, to the jury, and he won his case.

The death of Joseph Smith, at Carthage, Illinois, June 27, 1844, had been followed by the expulsion of the "Mormons" from the state of Illinois, in 1846, and their migrating to the Missouri river and the Rocky Mountains in 1847 and 1848. On February 27, 1848, Oliver Cowdery addressed a letter to the leaders of the "Mormon"

* *History of the Church*, Vol. III, pages 16, 17, 18.

Church, from Elkhorn, Walworth county, Wisconsin, indicating his intention of rejoining them. This he postponed until the fall, however, when he proceeded from his home in Wisconsin to Kanesville (Council Bluffs), on the Missouri river. The main body of the "Mormons" had gone on their wonderful pilgrimage to the Rocky Mountains. A large congregation, however, remained there, awaiting an opportunity to proceed. They were under the Presidency of Orson Hyde, one of the original twelve apostles, who had been ordained by Oliver Cowdery and his associate witnesses of the Book of Mormon. To this congregation Oliver Cowdery came in October, 1848. The story of his return has been told by many persons who were present. It is given in a letter written by George A. Smith, on October 31, 1848, to Orson Pratt, and published in the *Millennial Star*, Vol. 11, in 1849:

"We had meetings on Saturday and Sunday, which were designed as a kind of finish to our conference. Although the weather was very unfavorable, we had nearly two thousand people on the Sabbath (October 29, 1848). Brother Hyde gave a great deal of instruction. * * * Oliver Cowdery, who had just arrived from Wisconsin with his family, upon being invited, addressed the meeting. He bore testimony, in the most positive terms, to the truth of the Book of Mormon, the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days, and told the people if they wanted to follow the right path, to keep to the main channel of the stream; 'where the body of the Church goes, there is the authority, and all those 'lo heres' and 'lo theres,' have no authority, but these people have the true and holy priesthood; for the angel said unto Joseph Smith, Jr., in my hearing, that this priesthood shall remain on earth unto the end.' His testimony produced quite a sensation among the gentlemen present who did not belong to the Church, and it was gratefully received by all the Saints. Last evening myself and Brother Hyde spent with Brother Cowdery. He told us he had come to listen to our counsel, and would do as we told him. He had been cut off from the Church by a Council; had withdrawn himself from it; stayed away eleven years: and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized, and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death. He was determined to rise with the Church, and if it went down, he was willing to go down with it. I saw him today; told him I was going to write to you. He sends his respects to you; he says, 'Tell Brother Orson I am advised by the brethren to remain here this winter, and assist Brother Hyde in the printing office, and as soon as I get settled I will write him a letter."

*(To be continued.)*

## SELF CONQUEST.

We Latter-day Saints know the origin of man, though we do not know the origin of the germ of life—that we are told always existed. As we were begotten of God, we took the form of spirits, and dwelt with the Father. When we had progressed to a certain point, it became necessary for us to come in contact with evil, that we might further progress, so God made a way for us by creating Adam and Eve. Through them bodies were prepared to receive the spirits as they were ready to come to the earth.

So we are here, and we are here for a purpose. The chief purpose is that we may fit ourselves to receive an exaltation in the kingdom of our Father. We are placed here surrounded by evil, and exposed to the temptations of Satan, and through generations of evil doers many have been born with strong tendencies to wrongdoing in their nature. There is a constant battle between the two contending forces, good and evil.

God has given certain laws which, if we keep, will bring us back into His presence; but we have our free agency as to whether we obey them or not. It was never intended that we become subordinate to evil. It is for our good if we overcome it. Our conditions and circumstances offer splendid opportunities for us to bring out the latent powers within us. We are responsible for our actions, and if we allow evil to overcome us and drag us down, we are under condemnation, and sometime must pay the penalty for breaking the law.

Baptism has been instituted, and by availing ourselves of this ordinance after having repented, we may have our sins remitted, and so be free from the law of sin and death. In Romans 6: 4, Paul says: "Therefore we are buried with him in baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This is the beginning of a new life. From that time we must practice self-conquest, and live in earnest. We must no longer neglect trifles, but look upon them as necessary discipline for us. We must not look upon life as a weary grind, but as a sacred charge. We must not consider our lot hard; but if it is so, we are honored with splendid opportunity, for "God's best characters," says one writer, "are wrought under the hammer."

We must realize who we are, and what power lies dormant within us waiting to be called into action. Though practically we are children, yet within us lies the power to become men and women, though at present it seems almost latent. Every time we conquer self we rise. Give way to the thought that you cannot master evil and immediately failure and defeat begin to form within, and the actions are wavering. Believe that victory is possible and the mind is encouraged and strengthened, and the

victory has commenced. "Man, know thyself," is counsel given by a wise Greek philosopher, and self-knowledge is necessary—a knowledge of our capabilities and possibilities.

We need not look upon ourselves as worms of the earth, who must grovel through life. We can lift up our heads, take our place in the world as men and women, realizing we have a mission to fulfil, for we are the sons and daughters of God. It is only by a knowledge of ourselves that we are able to make the best of the best that is in us. We must train ourselves. This may not be easy, but if we would make the most of life it must be done. We must break off bad habits, and never admit for a moment we cannot do it. We must conquer self, and each victory will help us to win the next, for every time we overcome, our will power is strengthened. This is a scientific fact, and that is why it is easier to overcome the next time. Overcome bad thoughts by thinking good ones. We must not pray (as I heard a gentleman the other day) "O Lord, make us good." We must seek the aid of the Spirit of God daily, but we must also do our part, or victory will never be ours. We must guard, train, and control our tempers, just as we would a disobedient child, and not allow it to have its own way. One writer has said, "When you feel anger rising stop and count twenty, and the angry word will not be spoken." Some are inclined to look on the dark side of life. Such should cultivate cheerfulness by encouraging cheerful thoughts, and banishing all others.

Love is the essential quality in this great battle of self-mastery. Hate is love's opposite. Cherish hate and it will make life miserable, and will be a constant disturber of the peace of others. Cherish love and it will increase until our hearts will be large enough to love all creatures. When we love all we shall be at peace with all, and nothing shall offend us. The beauties of life are built up from within by the creative force of love. We can never be poor while we cherish love.

And how beautiful is the gospel, for it teaches us the real value of things. Our exaltation in the kingdom of God depends entirely upon ourselves, based on Christ's blood, and our actions day by day lead us nearer to it, or farther away from it. This makes life a serious business, but if we live it as we ought, our joy even in this world is very great.

We fear nothing, for we know that if God is for us, He is more than all that can be against us. We must guard our thoughts, for by them we can mould and adorn our characters. "As a man thinketh in his heart, so he is." Character is the reflection of thought, and conduct is the outward expression of character. If we desire to live where God dwells, we must prepare ourselves, and this is our opportunity. Let us make the most of it day by day.

128 Sale Road, Bradford. MARY E. SANDERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 13, 1911.

## THE TESTIMONY OF AN EMIGRANT.

THE Latter-day Saints are very much in the public eye at the present time throughout Great Britain. Their unpopularity is emphasized by the fact that almost any kind of a story relating to them, if unfavorable, is acceptable to the press and readily finds its way into print, usually appearing under bold headlines. Reliable information concerning them is rarely sought after, and apparently is not wanted. The elders of the "Mormon" Church are roundly denounced, their motives are impugned, their methods criticized, their teachings distorted, and their conduct is misrepresented both in and out of the press, until many are persuaded that the government should take drastic measures against them. As a matter of fact, their proselyting work is carried on in a straightforward, honorable, gentlemanly and Christianlike manner. They are temperate, virtuous, and law-abiding. They bring to the people of this land a gospel message and offer it to them "without money and without price." They are actuated by the love of God, and desire only the salvation of souls.

One peculiar feature of the present crusade is that notwithstanding many of the false reports have been refuted in the press, they are republished, again and again, and made to appear as if new and unanswered. A strong effort is being made to show that the elders are giving special and exclusive attention to the conversion of girls and women, which is not the case. It is also represented that in numerous instances women are baptized into the Church without the consent of their husbands, and girls under age without the consent of their parents. This is equally false. The purpose of these and other misrepresentations is to create a sentiment against the Latter-day Saints and their religious views, which, so long as they are peaceable and law-abiding, is wholly unjustifiable.

Much misinformation is extant respecting conditions in Utah. In fact, a number of people have displayed their ignorance by referring to Utah as a city, while as a matter of fact it is a sovereign state of the United States, and embraces within its boundary lines many cities, the most notable and important of which is Salt Lake City.

An intelligent and enlightened man, reporter of a leading newspaper, asked the writer if it were true that converts of the

"Mormon" Church who had emigrated to Salt Lake, and afterwards become dissatisfied, were held as prisoners, and could by no means effect an escape. It was a childish question, and displayed the inexcusable ignorance of the reporter. Just a little acquaintance with the character of the sovereign states of America would have convinced him of the utter impossibility of restricting the freedom of the people in the manner suggested. So far as converts who go to Utah are concerned, it is perhaps sufficient to say that they rarely become dissatisfied. They almost invariably speak well of Utah and her people.

A recent emigrant who had gone to America and settled in Provo, Utah, addressed a letter to the editor of the *London Times*, under date of March 9th, 1911, in which he describes the conditions that obtain in that important "Mormon" city. As it is a matter of general interest to the readers of the *Star*, the letter is here reproduced.

RUDGER CLAWSON.

Provo, Utah, March 9th, 1910.

Editor, *London Times*,

Dear Sir:

Seeing, as I have been a daily buyer, while in the old country, of your paper, and knowing its fair methods of treating various subjects, I now appeal to you on the subject which seems to be creating quite a stir in England, "Mormonism," and the best way in my opinion of doing so is to give you my experience during the three years I have lived among the Utah people. On arriving here I knew a few people who were English and had lived here for years, and they did everything in their power to help my family and myself to find a house to rent and get located. A day after they also helped in securing employment for me, thereby making me feel at home in a strange land.

The people generally seem to be a very industrious and hard-working set. Ninety-five per cent own their own homes (which I myself do at present, and a piece of land adjoining.) In the town I live, "Provo," there is not one public house, no houses of ill fame, and no children without boots. I very rarely hear a person swear, and never have heard the name of Deity uttered in the way of an oath.

This town has a population of ten thousand people. Four policemen keep order, and after 9 p.m. a child under the age of fifteen cannot be found on the street. A large bell is rung, and after that there is not a child to be seen. The streets and roads, also around the houses, are always clean, as days are set apart each month for a general clean-up of weeds, twigs, etc., thereby the city is one huge garden. The streets are a uniform width, and all are wider than Regent Street, London.

Owing to having no public houses, there are no drunken men, and I was surprised at first to see so few people smoking. One will walk sometimes a mile before seeing a person smoking, and then he is usually a Greek or some commercial traveler. What struck me most was the home; the way the people lived. The father seems to stay at home almost every evening. Before each meal nearly every family say "grace," and then there comes the usual evening prayers. The home is really a home in every sense of the word, and only five per cent pay rent.

The people are very religious. They attend their churches more than any people I know of. Everybody seems to be sociable towards each other. Class distinction doesn't enter much. The rich man will talk to the poor man. In fact the rich man can be approached here without any ceremony. I have found the "Mormon" people a good, honest, straightforward people. The employer I work for now is a "Mormon," and in all my eighteen years experience I have never worked for anybody better, and I have worked for Waring and Gillow, Pioneer Stores, Bold Street, Liverpool, branch from London, for three years, and also Messrs. MacSymons Stores, Deane Street, Liverpool, for nine years, and others. These people will give you information confirming my being employed by them.

Before I left England I was told all kinds of tales regarding the "Mormons," and how they would take my wife for one of theirs, etc. Bosh, that's the greatest fraud ever swallowed by the English people! Allow me to tell you that some smart Yankees make a first class living out of it. They get speeches off by heart and charge the English people sixpence to hear their lies, and they laugh up their sleeve after the meeting is over, while they count the money in the pay box.

I am an Englishman, and always will be, but no Yankee is smart enough to gull me.

Since coming here I have learned a great deal, and one thing is to only believe what you see yourself, and not what the other fellow tells you. I heard more about polygamy in England in one month than I heard in Utah in three years. What is wanted is a thorough Government investigation, and after that, when they find the "Mormons" are what I say, then put those fellows in jail for getting money under false pretences.

Competition here in a business way is just as great as in England. Every one of the "Mormon" children go to a Government school. There are all denominations here, and there is also freedom of speech.

Hoping you will see your way to give this a fair consideration, and should you desire any further information, or any of your readers, I am willing to give same.

660 E. 3rd North Street,
Provo, Utah.

Yours respectfully,
(Sig.) JOHN CUMMARD.

## MINUTES OF NEWCASTLE CONFERENCE.

THE semi-annual conference was held in the Co-operative Hall, Middlesbro', April 9th, 1911, with President Rudger Clawson of the British Mission, Elders S. P. Jones and W. F. Patrick of the Hull conference, and President Joseph W. Clark and nineteen traveling elders in attendance.

At 10:30 a.m., the Sabbath School session commenced. Prayer was offered by Brother John Cook. Elders John Adamson and J. R. Sayer administered the sacrament.

Sister Ada Derbyshire led in a concert recitation of the "Articles of Faith."

Superintendent William Ingleby gave a report of the Middlesbro' school for the past six months.

Elder Ben A. Critchlow told of the necessity of moulding the mind of the child while in a plastic condition. The Sabbath School offers advancement to both young and old. Things learned in childhood are indelibly stamped on the mind.

The school sang the hymn, "I have work enough to do," followed by a dialogue by four boys.

President Clawson said that there was a sermon in each song sung. "Let us continue in virtue, honesty and chastity, and the evil said of us will be of non-effect. The parents are in duty bound to teach their children the ways of righteousness. This work being carried on by the Latter-day Saints will stand or fall just as it may or may not be the work of God."

After singing, Brother William Derbyshire offered the benediction.

The afternoon session began at 2:30. Invocation by Elder George B. Chambers. The enlarged choir sang in a spirited manner the anthem, "Trust ye in the Lord." The sacrament was administered by Elders George Briggs and W. K. Lindsay.

President Clark presented the general and local Church officers, who were sustained.

Elder Lorin R. Dunkley reviewed the establishment of the Church at the time of Christ, and after making mention of the apostasy from the gospel, bore testimony of its re-establishment in this dispensation.

I. John 2: 15, was taken as a text by President Clawson. "If we would win heaven we must sacrifice. We cannot secure all the glories and pleasures of this world, and at the same time, eternal life. That is won only by following the Savior's teachings, though we may be rejected by the world for so doing. Missionary work is one of great sacrifice. 'If we live Godly in Christ Jesus, we shall suffer persecution.' The elders endure such only by the assistance of the Spirit of God."

President Clark offered the closing prayer.

Fully one hundred and twenty-five of the many present at the

evening meeting were strangers. Brother James Hodgman offered prayer.

President Clark gave a hearty welcome to all those present. Said that we were accustomed to look upon bondage as a thing of the past, but that each one of us was in bondage to whatever extent we let evil habits and practices rule.

Clerk George B. Chambers read the statistical report of the conference for the past six months.

Elder H. W. Heap proved from scriptural citations and reasoning that all shall be resurrected, and *that* resurrection will consist of the reuniting of the spirit and the body, which constitute the *soul* of man. There are numerous degrees of glory, and each one will receive that degree he has merited.

President Clawson rejoiced in the evening meeting. Commented on the song, "O Say, What is Truth," after reading it. "Every so-called truth must be tested on the rock of truth. If it will not stand the test it falls. 'This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' We must abide by the Savior's decision—He said it."

Elder J. R. Sayer pronounced the benediction.

Appropriate solos, duets, and trios were rendered during the afternoon and evening meetings by Sister Flora Ridge, and Elders Ben A. Critchlow, H. C. Anderson and A. G. Brain.

On Saturday afternoon, President Clawson met with the elders in a Priesthood meeting, where reports and valuable instructions were given.

GEORGE B. CHAMBERS, Clerk of Conference.

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## FROM THE MISSION FIELD.

**Relief Society Bazaar.**—On Monday, April 3rd, 1911, over one hundred people attended a Relief Society bazaar, held in St. Stephen's Chambers, Norwich. All goods were donated and very soon disposed of, a sum of £3 being realized. The life of the occasion was half hour concerts given by the Norwich branch dramatic club.

**Arrivals.**—The following named missionaries for the European mission arrived April 9th, 1911, per s.s. *Megantic*: Thomas G. Harrison, John W. Haslam, Max Muchow, Wyman Nielsen, Salt Lake City; Walter Rawlings, Jr., Fairview, Idaho; A. Tom Johnson, Rigby, Idaho; Lande L. Graham, Richfield, Utah; Golden Woolf, Cardston, Canada; Ether Fredericksen, Sanford, Colorado; Christian Dansel, Elsinore, Utah; Ludwig M. Larson, American Fork, Utah; Conrad E. Anhder, Hyrum, Utah; David V. Shurtliff, Norman Salisbury, Baker, Oregon.

**Appointments.**—The elders who arrived for the British mission, April 9th, 1911, have been appointed to labor in the following conferences: Thomas G. Harrison, Leeds: Walter Rawlings, Jr., John W. Haslam, Nottingham: A. Tom Johnson, Norwich; Lande L. Graham, Bristol.

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**Releases and Departures.**—Elder J. H. F. Volker of the Netherlands mission has been honorably released and sailed for home April 5th, 1911, per s.s. *Adriatic*. The following named missionaries have been honorably released and sailed for home April 11th, 1911, per s.s. *Zeeland*: From Great Britain—H. Ward Heap, Walter P. Monson, E. E. Williams, James A. Webster. From Sweden—Frank Ravsten, Alfred Erickson. From Switzerland and Germany—John L. Ballif. From Scandinavia—Peter M. Petersen. From Japan—William R. Fairborn. With the company were forty emigrants in charge of Elders W. P. Monson, John L. Ballif and H. Ward Heap.

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**Baptisms.**—A baptismal service was held in Nottingham (Nottingham conference), on March 11th, 1911, when five persons were baptised, President Thomas S. Wheatley officiating.

On April 1st, 1911, in the stream, Glan Water, at Darvel, Ayrshire (Scottish conference), one convert was baptized by Elder George G. Campbell.

On April 9th, 1911, four more honest souls were initiated into the fold of Christ by baptism, at Norwich (Norwich conference). Elder Vance D. Walker baptised three and Elder William G. Gidney one.

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**Branch Conference.**—April 2nd, 1911, a branch conference was held at Dundee (Scottish conference). There were present, President George W. Teasdale, Elders William A. Budge, John F. White, Arthur W. McGhie, William J. Swainston and Marriner S. Eccles. The first meeting commenced at 2:30 p.m. Elder John F. White was released as president of the branch, as he was called to labor in Aberdeen, and Elder Marriner S. Eccles was named as his successor. The names of the general and local authorities of the Church were presented and sustained. Elder White reported the branch as being in good condition. Elder Swainston reported the Sunday School. It is in good condition, but has not been well attended owing to the saints being scattered so widely. Elder Eccles addressed the meeting, expressing his pleasure in being called to labor in Dundee. Spoke of the atonement, and since Christ is the Author of our salvation, His plans are to be obeyed. At the 6:30 session the hall was filled with saints and friends. Elder Budge spoke upon the Bible and the Book of Mormon, as both being witnesses for Christ. "See the Mighty Angel Flying," was sung as a trio by Elders Teasdale, McGhie and Budge. Presi-

dent Teasdale spoke upon the necessity of divine authority. Elder White thanked the people for the assistance they had given him in spreading the truth in Dundee. A notable feature of the meetings was the excellent spirit which prevailed.

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**District Meetings.**—On Sunday, April 2nd, 1911, President Thomas S. Wheatley and five traveling elders, met with the Loughboro saints in district meeting. During the afternoon session, Elder Charles B. Gunnell showed that faith, repentance, baptism by immersion, and the laying on of hands for the reception of the Holy Ghost, were the fundamental principles of the gospel, and that every one should be familiar with them. Elder Milton H. Love discoursed upon the authenticity of the Book of Mormon, proving that Isaiah had predicted its coming forth, and Elder Nephi D. Beckstrand proved conclusively that faith alone would save no one. The evening session was well attended. Elder Clarence T. Ward was the first speaker. He refuted the false accusations which had recently appeared in the papers against our people, explained our belief regarding religious freedom, and also showed how the true Church might be detected by its organization. President Thomas F. Wheatley told how the biblical predictions of the universal apostasy had been fulfilled, while present Christianity had "transgressed the laws, changed the ordinance and broken the everlasting covenant." He also showed how the spell of darkness had been broken by the fulfillment of John the Revelator's prediction (Rev. 11: 6-7). Elder John B. Kerr explained what salvation is, and how we may obtain it. Sister Lillian Alver and Elder C. B. Gunnell rendered beautiful music during the services, and all had an enjoyable time.

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**Successful Socials.**—There was a social held at Hucknall (Nottingham conference), March 25th, 1911, and a very enjoyable time was had. A program was rendered by saints and friends, after which light refreshments were served. The proceeds collected, which amounted to £1 12s. 6d., will be used in purchasing an organ for that branch.

At Westgate Hall, Bradford (Leeds conference), on Saturday evening, April 1st, 1911, about one hundred and twenty-five people gathered at a social in honor of a number of saints who are to leave shortly for different parts of America. An acceptable program was given. Among those leaving our midst are Elder William E. Baird and wife, who have spent four months visiting friends and relations.

On April, 6th, 1911, a very successful farewell social was held in the Park Hall, Sunderland branch (Newcastle conference), in honor of Brother Ralph Young, who is leaving for Utah, and Elder H. W. Heap, who has been honorably released to return home. Seven traveling elders and about one hundred saints and friends

were in attendance. A very interesting program was rendered, and all present enjoyed themselves.

The Relief Society of the Barnsley branch (Sheffield conference) were tendered an afternoon tea by Sister Hannah Robinson on April 5th, 1911. Many members and quite a number of friends were present. All expressed themselves as having had a most enjoyable time. The proceeds will be used for the benefit of the poor in the branch.

A very pleasant social was given Thursday evening, April 6th, 1911, by the saints and elders of the Bristol branch of the Bristol conference, in honor of Elder Henry C. Perrett, who has been honorably released to return to his far away home in the mountains. An interesting program, consisting of songs and recitations was carried out, also refreshments were served. Elder Perrett was presented with a pretty scarf pin as a token of esteem.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XX.—The Gathering of Israel.

Text: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.—*Articles of Faith*. 10.

### I. The Gathering Predicted.

Observe that many scriptural predictions of the scattering of Israel are associated with promise of eventual gathering and re-establishment.

1. Bible prophecies concerning the gathering (Deut. 30:1-5; Neh. 1:9; Isaiah 11:11, 12; Jer. 23:3; 31:10; 32:37, 38: see especially 16:14-16; and Matt. 24:31.)

   The references cited are but a few of the many passages wherein the gathering is promised. For further study of the subject, see the following: Isaiah 2:2; 5:26, 27; 10: 20, 22; 49:12; 51:7; 66:20; Jer. 23:8; 25:34; Ezekiel 34:11-31.

2. Book of Mormon predictions concerning the gathering (I. Nephi 10:14; compare Jacob 5; I. Nephi 19:16; 22:11, 12. 25; II. Nephi 6:8-11; 25:15-17; Jacob 6:2; III. Nephi 5: 21-26; 21:26-29; 29:1-8; Mormon 5:14.)

### II. Modern Revelation Concerning the Gathering.

1. A characteristic of the work of the Church in this dispensation.
2. Gathering now in progress. (See Doc. and Cov. 29:7, 8; 31:8: 33:6; 38:31; 45:25; 77:14; 84:2; read especially 133:4-7.
3. Special authority given to prosecute the work of gathering. (Doc. and Cov. 110:11.)

III. Extent of the Gathering.

1. Return of the Jews to Jerusalem.
2. Restoration of the Ten Tribes.
3. Gathering of Israel from the nations of the earth to the land of Zion on the American continent.

General reference: "The Articles of Faith." Lecture XVIII.

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## "UNTO THE LEAST OF THESE."

Do you sigh for a glorious mission,
Or mourn for an eloquent tongue?
Do you yearn for the power of penning
Some epic as yet unsung?
But surely you have not forgotten
The praise you might have won,
The kind words you left unspoken,
The good that you might have done!

Too many we find that struggle
To reach the goal ahead,
And stride o'er the poor in the doorway
Dying for lack of bread;
Too many who fix their vision
On mighty deeds afar,
While in their very homestead
Hearts bleeding and breaking are.

Oh youth, with the strong young fingers,
Use them to lift the load
Which burdens those bent old shoulders
Beside you on the road.
For the day is surely dawning
When those toil-worn hands will lie
All cold and still and pulseless;
—And you stand weeping by.

Bradford. Maud Dobson.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Half truths are often more calumnious than whole falsehoods. It is not even necessary that a word should be distinctly uttered; a dropped lip, an arched eyebrow, a shrugged shoulder, a significant look, an incredulous expression of countenance, nay, an emphatic silence, may do the work."*

No. 16, Vol. LXXIII. Thursday, April 20, 1911. Price One Penny.

## OLIVER COWDERY.

BY JUNIUS F. WELLS.

(*Concluded from page 229.*)

Soon after this, the matter of his return to the Church was taken up by the High Council, and was thoroughly discussed by its members. Some thought that he could not possibly be sufficiently repentant to entitle him to return; but Orson Hyde stood up for him—declared that the past with all its offenses should be forgotten and forgiven, and that he should be restored to full fellowship. This view prevailed, and he was so received, by rebaptism. Orson Hyde wrote of this circumstance to Wilford Woodruff, then at Cambridge, Massachusetts. Elder Woodruff's letter, sent to Orson Pratt, and published in the *Millennial Star*, Vol. 11, in 1849, contained the following:

"I received a letter from Elder Hyde saying that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him the next day. He was assisting Elder Hyde to put the press in operation for printing; expected to send forth the *Frontier Guardian* soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into the Church, under the hands of Joseph, and is capable of doing good in the kingdom of God. I was truly glad to hear he had returned to the fold."

Since the above was written, I have had opportunity to examine

the general report of the presiding authorities at Kanesville, covering incidents from October 14, 1848, to April 5, 1849, sent to President Brigham Young, and signed by Orson Hyde, George A. Smith and Ezra T. Benson, and Robert Campbell, Clerk. From it I have quoted the following to complete the historical account of Oliver Cowdery's return to the Church:

"About this time Brother Phineas Young and Oliver Cowdery arrived. At the request of President Hyde, Brother Oliver Cowdery made an address to the congregation. Bore his testimony to the coming forth of the Book of Mormon, and the truth of the work in the last days, in the same manner as he used to do, previous to his apostasy. He said that he was surprised to see such a sea of strange faces before him, and all brethren; that the priesthood was with this people, and the Twelve were the only men that could lead the Church after the death of Joseph; and that every man that wished to do right would follow the main channel of the stream. And requested the Saints to go on in the good way, and seemed to possess an excellent spirit. * * * Conference adjourned. A few days after Brother Oliver called on us. We had a lengthy and agreeable interview. He wished to know our feelings towards him. Said he was willing to take our counsel. Had not come for place or office, but only wished to be one among us, and live with the Saints. And if "Mormonism" goes up, I want my name to go up with it, and if it goes down, my name goes down with it, and I am willing it should. We advised him to be rebaptized. He said he had been cut off from the Church by a bishop and twelve councilors. Had been out of it a number of years, and considered it right he should return by the door. He made some explanations in relation to the letter which appeared in the *Ensign of Liberty*. We invited him to attend the High Priests' Quorum on the first Sunday in November (November 5th), the High Council and Bishop Knight being present. Brother Cowdery made some statements, wishing to be received back into the Church. Councilor William Snow, president of the High Priests' quorum wished some explanations in relation to certain items which appear in a letter over the signature of Oliver Cowdery, in relation to himself and David Whitmer; and named the following: "True it is our right gives us the head." * * * "We have the authority and do hold the keys." He (Oliver) stated that this was a private letter to his brother-in-law David Whitmer, and never was intended for the public eye, and was printed without his consent and knowledge; and that since that time has changed his views on the subject. President Snow enquired what had produced that change, as he presumed the letter contained his sentiments at the time it was written, as it was to a confidential friend. Brother Oliver replied: "When I wrote that letter I did not know of the revelation which says, that the keys and power conferred upon me, were taken from me

and placed upon the head of Hyrum Smith, and it was that revelation which changed my views on this subject.* I have not come to seek place, nor to interfere with the business and calling of those men who have borne the burthen, since the death of Joseph. I throw myself at your feet, and wish to be one of your number, and be a mere member of the Church, and my mere asking to be baptized is an end to all pretensions to authority." He was received by the unanimous vote of the quorum, and all present; and was subsequently baptized confirmed by President Orson Hyde.

In reply, the First Presidency wrote President Orson Hyde, July 20, 1849, the original letter being in the handwriting of Daniel H. Wells:

"We understand that Brother Cowdery has come into the Church, and that his feelings are right. We are glad of this, and trust he will evermore be one with us. We would like to have him accompany Brother Babbitt to Washington, and for him to receive assistance from the brethren through your influence to accomplish this object."

After finishing his work in setting up the press and starting the *Frontier Guardian*, Oliver Cowdery visited his wife's relatives, the Whitmers, and other friends. Upon the way, he stopped in Upper Missouri, and spent some time with Samuel W. Richards, to whom he repeated his testimony, in a signed statement, January 13, 1849. He was not well at that time, and his malady, thought to be incipient pneumonia, developed into consumption, from which he died at Richmond, Ray county, Missouri, on March 3, 1850.

Phineas H. Young, who married Oliver's sister, was present at his deathbed, and in a letter addressed to President Brigham Young, in the Great Salt Lake Valley, from Kanesville, April 25, 1850, he says: "Brother Oliver Cowdery is dead. His last testimony will never be forgotten by many. He said to his friends there was no salvation but in the Valley, and through the Priesthood there."

* That he [Hyrum] may act in concert also with my servant Joseph, * * * and be crowned with the same blessing, and glory, and honor, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery.—Doc. and Cov. 124:95.

## THE WAY OF THE LIGHT-BEARER.

To those who are engaged in misrepresenting and slandering the Latter-day Saints we commend the following taken from a recent issue of the *Twentieth Century Magazine*, by the editor, Mr. B. O. Flower:

"A nation may boast of the wealth and splendor of Babylon,

the intellectual prestige and glory of Greece, the military eminence and power of Rome; and yet, if her people be lacking in the higher vision—wanting in spiritual idealism that finds expression in love for others, respect for the right and sanctity of others' opinions, moral and mental integrity, reverence for truth and fidelity to duty, its doom is inevitable. Neither physical fitness nor mental brilliancy, if unattended by moral virility, can save a nation or a civilization.

"The saviors of the race, the wayshowers of progress, are therefore the great spiritual leaders who awaken to active life the moral side of being, spiritualizing the thought of the world and making men and women more earnest, sincere, loving, just and kind. And yet the history of the long, slow ascent of humanity reveals few darker or more essentially tragic pages than those that deal with the treatment accorded by contemporaneous society to the prophets of a higher truth, the apostles of a message that contains spiritual redemption. The spectacle of Socrates drinking the hemlock is no exception, save in the comparatively humane mode employed by conventional society to destroy her light-bearer. The great Greek forerunner of Stoicism, who, in rescuing Plato from throwing his life away on a military career, gave to posterity one of the greatest philosophers of the ages, strove to lift the minds of his disciples above the idle, the frivolous, the gross sensual and materialistic concepts that were eating like a canker into the heart of Grecian life. In place of encouraging servile and degrading worship of multitudinous deities, he impressed the idea of a God supreme and all-pervasive. His noble idealism and contempt for externalism aroused the enmity of the conventional order and he was denounced and condemned as a defamer of the gods, a corrupter of youth and a dangerous character.

"Turning to Israel, we find the same phenomenon. The great prophets of righteousness who stood immovably for justice and the rights of the people, who denounced wickedness in high places, were hunted and slain. Some, like Elijah, fled to the desert, where alone with the Infinite they received that inward light and strength that is the secret reservoir of power and life to the apostle of the vision.

"Coming down to the Founder of Christianity, precisely the same facts confront us. Not only did the conventional scholarship of the age ridicule and scorn the philosopher, claiming his message to be in open defiance of their sacred Scriptures and subversive of the social and religious order, but they charged that Jesus Christ was himself a disreputable character. History happily has not preserved the general conservative and conventional attacks upon the motives and morals of the Nazarene, that ever form the cheap weapons employed by the evil and reckless to discredit the apostle of a higher morality; but from the New Testament we have hints

and illuminated facts that show conclusively how conventional society and the religious order sought to destroy His influence and impugn His motives. That He was the victim of gross popular calumny and slander is clearly proven from incidental remarks of Jesus and utterances that are given by the various writers of the New Testament. Thus, on one occasion He admitted that men—or the world at large, the society of His day—charged Him with being a wine-bibber and a glutton, and friend of publicans and sinners.

"It is a fact well worthy of note that whenever the forces of corrupt materialism and spiritual degeneracy fear or dread the apostle with a new, high message, they instantly seek to destroy his power by charging that he is loose in his morals, the slave of sensuous appetites, and mentally irresponsible. These few words of the great Galilean show clearly how the forces of evil had attacked Him, seizing on the circumstance that He mingled with the social outcasts, the weak, sinning and fallen, and ignoring the obvious fact that His life was marked by purity, simplicity and sincerity and that His message was one of such austere and lofty morality that for its promulgator to have deviated from its precepts would have brought upon Him the contempt and aversion of all His sincere followers; and though the evident purpose of this association with the pariahs of society was to redeem and ennoble the fallen, they insisted on judging Him by themselves and imputing to him the base and degrading purposes such as rioted in their own minds. In the perspective of history, here as elsewhere, the slandered and maligned apostle of spiritual truth stands forth in his true strength and rectitude of purpose. But this fact must not blind us to the truth that in Jesus' own day Jewish society in general accepted without question the reports of its conventional leaders in regard to the disreputable character of the Nazarene and the unsafe and subversive influence of His teachings. Indeed, so pronounced was this prejudice in conventional safe and sane circles against the Galilean, so deep-rooted the distrust occasioned by sinister constructions being uniformly placed on His acts and by systematic distortion of His teachings, that persons wishing to retain social station and who also desired to see Jesus, felt compelled to seek him under cover of darkness. The case of Nicodemus is a case in point."

As it was with the Master, so it has been with His servants. The Latter-day Saints, like the saints of former days, have been subjected to all manner of slander and abuse. Their Prophet met the same fate that befel the prophets of former dispensations—martyrdom. But notwithstanding all these things, they have come off more than conquerors. No one gives credence now to the vile stories which were circulated concerning the early Christians. It will be the same with the Latter-day Saints, when the Lord shall have swept away the refuge of lies.—W. A. M.

## TRUTH BEING CHAMPIONED.

A FEW months ago a sermon "Avatars of God," by Elder B. H. Roberts, appeared in the *Deseret News*, in which he showed that the learned men of our country are bearing unconscious testimonies to the truths which the Prophet Joseph Smith set forth in plainness three-quarters of a century ago. Elder Roberts also said that it seemed to him that the Lord was doing almost a greater work in spreading the truths of His gospel in an indirect way, through those who are not of us, than He is through His chosen people. The First Presidency of the Church also state that many of the "Christian" sects of the world are adopting principles which have for years been a part of our belief. It seems that the Lord is using many of the learned ones of the earth for the purpose of publishing His eternal truths.

For years the doctrine—as man is, God once was, and as God is man may become—or, that man is a potential God, has met with opposition from all sects and creeds upon the earth, and has been counted as blasphemy by those who are not of us, but now many of the thinking men of the world, according to Elder Roberts, are accepting it as truth. For years, also, we have testified that the spirit after it leaves the body, goes neither directly to heaven nor to hell, and that in Paradise, or in the place of departed spirits, it will hear the gospel of Jesus Christ, and will have the power to accept or reject it. This has also been counted false doctrine by unbelievers, but just as the learned men of America have been inspired to bear testimony to the first great truths, the Lord has inspired others to defend the latter principle.

On December 23rd, 1909, the Rev. Hugh Davis Murphy, D.D., delivered a sermon in Belfast, the subject of which was, "The Life of the soul between death and resurrection." He chose for his text, I. Peter 3:18-19, of the revised version. He affirmed that according to the Bible the Savior really did go and preach to the spirits in prison while His body lay in the tomb, and, to show why He went to preach to the spirits in prison, Dr. Murphy quoted I. Peter 4:6: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh." He went on to say that if all mankind are to be judged by Christ Jesus, then it is only a matter of justice that the gospel should be preached to the dead as well as to the living.

He also said, "It is all very well for people, when they shut their eyes to what is revealed in the Bible of the future life, or when they explain away what is plainly revealed, to say we know nothing at all about it. For example, people say about our text, 'Oh! that is a very difficult passage of the Bible,' while others say, 'It is very obscure.' But if we had no theory of our own to support, and if we took the passage in its plain, natural meaning, we should find it neither difficult nor obscure.

Dr. Murphy also proclaimed another gospel truth. He said, "We shall carry into the world beyond the grave the character, the disposition we have formed in this life, but for those who have any love for God and goodness, character will not be stereotyped by death. For those who have goodness in their life there is mental growth, and spiritual growth, and do not you believe that there will be the same, and in a greater degree, in the life to come of which we speak?" "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." (I. Cor. 13·12.)

In concluding his sermon the reverend gentleman said, "At the close of these lectures, I beg to remind you of what I told you at the beginning, that the doctrine that some people go straight to heaven when they die, and others straight to hell, is an invention of the Church of Rome, and is not to be found either in the Holy Scriptures or in the writings of Christendom for centuries. It is undoubtedly a remnant of Popery."

To the Latter-day Saints this doctrine is old. We have been trying to place some of these very principles before the people of Ireland for the last seventy years, but on account of the prejudice which exists in the hearts of the people against our Church, we have been unable to get a hearing, save from a very few. Of course Dr. Murphy received some criticism, but undoubtedly the divine truths will sink deep into the hearts of some of his many hearers and readers, and will prepare them to receive greater light upon this important subject and to understand more readily the glorious principle which is so closely connected with it—salvation for the dead.

The grand work is progressing. The minds of men are being prepared, in this indirect way, to receive the greater light of the everlasting gospel. The leaven has been placed in the meal, and we can trace its influence among all nations.

How thankful we Latter-day Saints should be in the certain knowledge that we are members of the true and only Church of Jesus Christ upon the earth, and instead of being bewildered by the vagaries of man-made doctrines, we have the glorious light of revelation to guide us and that we are able to say without fear of having some of our doctrines toppled over by new knowledge, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Truly we should be able to sing with thankful hearts:

"We thank thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays."

16 Lawrence Street,
Belfast, Ireland.

H. R. MERRILL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 20, 1911.

## A FEW MORE OBSERVATIONS.

"MORMONISM" has for months past successfully held a prominent place in press and pulpit in this country. Sensational newspapers have found in it a fertile field for their kind of copy, and a few ministers in imminent danger of being relegated to the limbo of things forgotten, have fussed and fumed furiously. The net result to date is that "Mormonism" has been given an impetus in Great Britain in a very short time that by our own unaided efforts would have required years to attain. It furnishes another testimony of the old and tried axiom, "Every kick given 'Mormonism' is a kick uphill."

It's really amusing to sit back and watch the antics of the "Antis." Just at present, so far as the Liverpool situation is concerned, there seems to be some rivalry, out of which has grown a deal of "professional" jealousy, as to who shall wear the feather of "big chief." It has been supposed all along that S. G. Thomas was the head and front of the campaign against us in Bootle, but latterly another claimant has been heard from. In the *Liverpool Evening Express* of the 7th. inst., under the head of "Answers to Correspondents," appears the following significant notice: "'Freethinker' is asked to communicate with Mr. W. Williams of 9 Melrose Avenue, Kirkdale, a member of the Bootle branch of the Anti-Mormon crusade, through whom the doors of the Bootle Masonic Hall were closed to the Mormons." So it stands now. We are wondering how it will be in the great day of final accounting. I think the situation may be illustrated by part of a scene I witnessed in a play once upon a time. Two robbers were contending about the division of some stolen jewels. Just about that time they were apprehended by the officers of the law, and immediately they began desperately to disgorge the jewels and blame the theft onto one another.

There are some others more modest who chirp, "Me, too," when honors for that Bootle job are passed around, but we are inclined to ignore them all and lay the spoils of victory at the feet of the police for ultra-passivity at the inception of that flagrant breach of the peace.

George Wise, of Anti-Catholic, Anti-Spiritualist, Anti-"Mor-

mon," and Anti-almost-everything-else fame, has considered us important enough to once more draw his fire. After the appearance in two Liverpool papers recently of two interviews and a long letter in which we denied unqualifiedly every accusation of impropriety thus far advanced, he wrote what he evidently regarded as a stunning challenge. He asked us if we would deny a lot of things,—his questions. They were the same questions which had been answered categorically only a day or two before, so we simply wrote: "I notice in this evening's *Express* an article from Mr. George Wise, in which he asks me a number of questions. For answer, I am pleased to refer him to the interview with me, reported in the *Express* of March 29th, and my letter printed verbatim in the *Express* of the 3rd. inst., where he will find answers to all his questions." That made him hot. Ever since then he's been wasting time and printer's ink with reckless prodigality.

One evening recently a man came into our meeting here and showed a copy of the *Salt Lake Tribune* wherein was printed the names of a great number of men who are by that paper advertised as in breach of the Manifesto. He said, "I demand that if these men are not guilty of the offense charged, they sue the paper for libel, and if they don't do it, they stand convicted." There's presumption for you. An axiom of the law is that every man shall be regarded as innocent until proved guilty, but this fellow will reverse the thing and regard all these men guilty until they prove their innocence.

There are lots of good reasons why a libel suit is not readily rushed into, and some of them we offer herewith. These are general reasons; other reasons enter into each individual case. It requires money to prosecute suits at law, and poor men will find it difficult to get one started at all. Then, there are many people who are super-sensitive and shrink from the publicity that court proceedings entail. Especially is this so with women. Many women are reported right here in Liverpool to have endured insults from louts at the street corners rather than hand them into custody and have to appear in the police court to testify against them. In the matter of these people accused of infraction of the Manifesto, there would, of course, be at least two women to consider to each man named. A suit for libel if defended would necessarily bring into court women who are not only entirely free from even the slightest entanglement, but sensitive and timid of publicity. Their names would be bandied by attorneys, reporters and newspapers, and commented upon. They had rather suffer in silence than be subjected to the gaze and gossip of the class of people who would be attracted by the sensationalism of such cases. Furthermore, the Church has always counseled its adherents to keep out of lawsuits. Whether you win or lose they are expensive and they invariably stir up enmity. But, our opponents

argue, "Silence gives consent." Well, we answer that "Silence just as often means *contempt*." *Contempt* is the word that expresses the light in which the people of Utah regard whatever appears in the *Tribune* about the "Mormons."

A professional man of Liverpool said to the writer one day last week: "You are getting a lot of advertising these days, aren't you?" I acknowledged the fact, but added that we should value it higher if it weren't so vicious. "Oh, well," he said, "it seems to be the rule that the more adverse advertising is the more effective it is. People may come to scoff, but they'll remain to pray."

There's a vein of true philosophy in that observation, for it is a fact that a great many people prefer to believe evil rather than good, because it helps them to quiet their consciences. A book written by Rev. David Nelson, entitled "The Cause and Cure of Infidelity," and issued by the American Tract Society, contains the following trite deductions:

"'Men have loved darkness rather than light.' In this assertion *light* stands for truth; and the word *darkness* means falsehood. It does not seem to anyone that he prefers falsehood to truth. The most prejudiced man thinks himself impartial. It is so on any subject. The most vehement politician thinks himself unbiased in his judgment; the most deadly enemy, in speaking of the one he hates, will tell you that his views are not the offspring of passion, yet he certainly would believe evil of his neighbor more readily than good, even when this good is true. We might then very certainly expect that the man who wishes to live for ever, to whom *annihilation* has no pleasing look, and who even wishes strongly to believe the Bible, would be far from feeling, or believing, that on this subject he would cherish darkness rather than light. Nevertheless it is true. Although not in a situation as deplorable as the man who gnashes his teeth on religion, still it is true that one small cunningly devised falsehood will influence him further than one hundred plain and forcible arguments in favor of revelation. A man may stand on the side of a precipitous mountain, and long for the top, yet the impetus of an ounce will push him further down than many times that force will cast him up. One who desires the valley below, can go there without a struggle. The man who has sinned may desire the summit of truth, but he stands on the declivity of a sinful nature. Every transgression or sensual indulgence has added to the darkness of his soul without his knowing it."

That men prefer to believe a lie rather than the truth, even though the truth be many times clearer and more forcible, has been amply demonstrated during this anti-"Mormon" campaign. It is a pleasing prospect, however, that the Home Secretary's office is going about an investigation in a really statesmanlike manner. It will prove our vindication.

S. N. L.

## MINUTES OF IRISH CONFERENCE.

THE semi-annual conference convened at 106 Ann Street, Belfast (Irish conference), on Sunday, April 16th, 1911, at 10:30 a.m. There were present, President Rudger Clawson of the European mission, President Joseph W. Clark of the Newcastle conference, President William W. Osborn and twenty-five traveling elders of the Irish conference, and a good sized congregation of saints and friends.

After the opening exercises, President William W. Osborn extended a hearty welcome to all present.

Elder Walter H. Bolton reported the Dublin branch as being in a flourishing condition. He said that the saints are living their religion.

Elder John A. Beck spoke of persecution and gave instances of its being heaped upon the godly from the days of Abel to the present time.

Elder Wilford W. Freckleton spoke of the restoration of the gospel and bore a strong testimony to its truthfulness.

The Misses Harten, Agnes Montgomery, Thomas Walker and Elder James W. Fitches sang, "Memories of Galilee."

President Rudger Clawson delivered a powerful discourse upon Authority. He said, "Any church must stand or fall upon this question of authority." The Apostle Paul gave the manner in which a man should receive authority when he said, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." He read Aaron's call from the Old Testament, and also that of Joshua, and said that the Latter-day Saints have received that authority.

The afternoon meeting commenced at 2:30. After the preliminary exercises, the Sacrament was administered by Elders Horace F. Egan, Jr., and Albert E. Money.

Elder H. R. Merrill read the statistical and labor report of the last six months, following which President William W. Osborn presented the names of the general authorities. All were unanimously sustained. He said that since Elder H. R. Merrill was soon to return home, Elder Thatcher C. Jones had been chosen to succeed him as clerk of the conference.

President Joseph W. Clark, of the Newcastle conference, showed by some good illustrations that labor is necessary as well as faith in the gospel of Christ.

A male chorus sang, "Ye Simple Souls Who Stray."

President Clawson said that all scripture is given through the inspiration and power of God. He read the fourth verse of the twenty-ninth chapter of Isaiah, and showed that it was meaningless to the uninspired, but its meaning had been made clear by the coming forth of the Book of Mormon.

Benediction by Elder Samuel Campbell.

The evening session commenced at 7:30. President Osborn said he was glad to see such a good turn-out, for the hall was better filled than it had been.

Elder James W. Fitches said that the elders are often asked why it is that the Latter-day Saints segregate themselves from the rest of the world and asked members of other churches to repent and accept the gospel. He said that the answer is in the Scriptures. The children of God have always done so in all ages of the world.

Elder I. M. Osborn said that all truth is of God. He bore an earnest testimony to the truth of the gospel.

Elder H. R. Merrill spoke briefly upon the life and resurrection of Christ.

Pesident Rudger Clawson said that the Savior gave an excellent test when He said, "Ye shall know them by their fruits." He took that for his text and delivered a fine discourse. He compared the fruits and works of the elders with those of our traducers. He said that we are willing to be judged by our fruits, and desire that the test be made.

The benediction was pronounced by Elder S. Lorin Corbridge.

A Priesthood meeting was held on Saturday, the 15th, at which President Clawson gave the elders some valuable instructions. The spirit of the Lord was with us in rich abundance.

H. R. Merrill, Clerk of Conference.

## FROM THE MISSION FIELD.

**A Pleasant Outing.**—On Easter Monday the saints of the Belfast branch, with their friends, went out to the Belmont Glens on a picnic excursion. Everybody had an excellent time. The elders played baseball part of the time, while the saints and others of the elders played games. All took lunches and we had an excellent time together.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home April 15th, 1911, per s.s. *Megantic:* From Great Britain—M. W. Roylance, R. C. Midgley, Henry C. Perrett, C. W. Reese, B. A. Critchlow. From Switzerland and Germany—A. M. Hatch. From the Netherlands—William James De Bry. With the company were twenty-five emigrants in charge of Elders Ben A. Critchlow, William James De Bry and A. M. Hatch. The following named missionaries have also been honorably released and sailed for home same day per s.s. *Cedric*: From Great Britain—William Jackson, Lorin R. Dunckley. From Switzerland and Germany—D. R. Davenport.

**Baptisms.**—Two converts were baptised in Table Bay at Woodstock, Cape Colony, South Africa, President B. A. Hendricks officiating, March 28th, 1911.

There was a baptismal service held in Oldham (Manchester conference), on April 12th, 1911, when fifteen more souls entered upon the "straight and narrow way." There were seven from Rochdale, six from Oldham and two from Heywood. The following named elders officiated: James E. Whittle, N. R. Pixton, A. J. Munns and D. R. Wilding. Though evil powers rage, the work of the Lord through His servants doth prosper, and so may it continue!

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**Grand Bazaar.**—A grand bazaar, given by the Loughboro branch (Nottingham conference), was held in the Temperance Hall, Loughboro, on Saturday, April 1st, 1911. Mr. A. Noble, of West Bridgeford, Nottingham, gave the opening address at 4 o'clock, after which tea was served. Two artistic stalls, which displayed the goods for sale, were richly decorated and represented summer and winter. The people amused themselves by way of sideshows, musical entertainments, games, etc., interesting features being the ladies' nail driving contest and the Queen of Sheba Treasure Temple. The ardent labors of the saints and friends, who helped to make the affair a success, are much appreciated, and we feel encouraged and well paid in realizing £6 3s. 3d., clear of expenses, which will go to help purchase an organ for the branch.

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**Branch Conference.**—A successful branch conference was held in Pudsey (Leeds conference), 140 Lowtown, Sunday, April 9th, 1911. In the afternoon service, Elder Leonard H. Whipple reported the branch to be in a very satisfactory condition, the saints being united. Elder Joseph E. Blake said that he had enjoyed his labors among the saints, and desired to do his duty in the work of the Lord. Brother Samuel Mitchell, superintendent of the Sunday School, reported it to be in a good condition. His counselors. Brother George A. Guy and Brother Whittaker Metcalfe, bore a stong testimony to the truthfulness of the gospel, and that they had enjoyed their labors in the Sunday School work. Sister Ada Housecroft, president of the Relief Society, reported their affairs to be in a prosperous condition, and that the sisters were working hard to accomplish all the good that they could. President Ernest S. Horsley then took up the remainder of the time and gave excellent advice to those present. The evening meeting was called to order at 6 p.m., the hall bring filled to its utmost capacity. President Ernest S. Horsley took charge and presented the general and local authorities, who were unanimously sustained. Sister Eliza B. Horsley then spoke on the principles of the gospel, which she explained very clearly. A solo, "Only Remembered," was sung by Miss Lillian Sutcliffe. President Horsley then spoke on the first Article of Faith, and the necessity of obeying the gospel in its fulness as Christ and His apostles taught it. The meeting was thoroughly enjoyed by all present.

**District Meetings.**—The Barnsley and Birdwell branches joined and held two sessions of district meeting on Sunday, April 10th, 1911, at Barnsley (Sheffield conference). President Samuel Cottam and seven elders were present. Branch president Edwin D. Hatch took charge. Elder R. Vernal Harmon took for his subject the "Necessity of Revelation." Elder Seth Budge spoke of the restoration of the gospel in these the last days. President Cottam spoke forcibly on the necessity of men receiving "Divine Authority" in order to act in the name of the Lord. The evening session was attended by many strangers. Elder John Hadfield discussed the Trinity showing clearly that there are three personages in the Godhead. Elder William S. Thorley took up the "Apostasy" and handled it in a very able manner. President Samuel Cottam took up the remainder of the time dwelling upon "ancient and latter-day prophecy," also showed the inconsistency of the different reports in the land at the present time. The meetings were a grand success and we think much good was done.

A very successful district meeting was held in Rochdale on Tuesday, April 11th, 1911. There were present Elder S. Norman Lee, associate editor of the *Millennial Star*, and President Richard W. Young, Jr., of Liverpool conference. President Charles W. Porter and seventeen traveling elders of the Manchester conference. The meeting was called to order promptly at 7:45 p.m., by Elder Thomas Anderson. Elder Lee, in an address lasting for more than an hour, ably and clearly refuted the slanderous statements made against us by the "clergy" in this district. President R. W. Young, Jr., gave a short but spirited talk on the much misrepresented subject of "Virtue amongst the Latter-day Saints." Questions were then asked and answered. An excellent spirit prevailed throughout the entire meeting, and during the addresses by the brethren there was an impressive silence among the six hundred people present. The spirit of God was truly made manifest.

President Rudger Clawson of the European Mission, President J. W. Clark of the Newcastle conference, President Osborn of the Irish conference and Elder T. C. Jones met with the saints at 16 D'Oliar Street, Dublin, Tuesday evening, April 17th, 1911. President Osborn expressed his appreciation of meeting with the saints whom he congratulated on their steadfastness. Encouraged them in their labors and advised them to be diligent. President Clark showed the necessity of building on a firm foundation. Explained the necessity and importance of Christ's atonement. President Clawson instructed the saints to live lives worthy of emulation, that others seeing their good works would feel to glorify God. Commented on the song, "We Thank Thee, O God, For a Prophet." Said we are of all people most blessed, because of the fact that we have a prophet at the present time to receive God's will concerning us. Explained the power of God mani-

fested in His chosen and authorized servants. Told them they may always expect persecution as long as they are identified with the saints of God.

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**Successful Socials.**—A very successful social was held at the Imperial Hall, East Dulwich, South London branch (London conference), on April 5th, 1911. The hall was suitably decorated for the occasion, and the program was very successful. Mr. Hutchen's baritone solos, among many other beautifully rendered selections, both vocal and instrumental, were pleasing features of the evening. The luncheon prepared by the sisters of the Relief Society was greatly enjoyed, and much credit is due them for the preparation of the same. The number present exceeded one hundred, and all expressed themselves as having spent a very pleasant evening.

In honor of President B. A. Hendricks (South African mission), a very successful farewell social was held March 28th, 1911. A very entertaining and impromptu program was given. The elders and saints responded cheerfully to the calls made of them to take part on the program. Presents were given the departing president and Elder D. D. Philips by the saints and friends as a token of their esteem for the departing brethren.

A farewell social was held at the Unity Hall, Smyth Street, Wakefield (Leeds conference), April 8th, 1911, in honor of Brother William Fall, who sails shortly for Canada. A fine program was rendered, and all present enjoyed themselves. Brother Fall is a faithful member of the Church, and the saints all wish him Godspeed. The small sum taken at the door will be spent to purchase a Doctrine and Covenants, to be presented to him by the members of the branch.

One hundred saints and friends met in Bruce's Hall, Middlesbro' (Newcastle conference), on Monday evening, April 10th, 1911, to bid adieu to Elders Ben A. Critchlow, Lorin R. Dunckley, and several of the Middlesbro' saints who are about to depart for Zion. A very enjoyable time was held, and all pronounced the social a success. The elders presented Elders Critchlow and Dunckley with beautiful engraved gold watch charms.

A very enjoyable social was held in the Exchange Buildings, High Street, Walsall (Birmingham conference), April 10th, 1911, in honor of Elder Lorenzo Sargent, who has been laboring in this branch for the past ten months, and has been honorably released to return home. Also Elder Lawrence G. Corbridge, who has been paying his farewell visit, having previously labored in this branch, and also Sister Olive Cartwright, who, with her parents, is emigrating to Idaho. They were each presented with a small token of respect. An interesting program was rendered by the saints and friends, after which light refreshments were served.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXI.—ZION.

Text: We believe * * * That Zion will be built upon this [the American] continent, etc.—*Articles of Faith, 10.*

I. TWO GATHERING PLACES.

1. Jerusalem on the eastern continent.
2. Zion, sometimes called the New Jerusalem, on the western continent.

Note the reference to two distinct places in the following passages: Micah 3: 12; 4: 1, 2; Isaiah 2: 2, 3: Joel 3: 16; Zeph. 3: 14; Zech. 1: 17; 2: 7-12.

II. THE NAME "ZION."

1. The word means bright or sunny.
2. As the name of a place it has been applied as follows: (a) To a particular hill at Jerusalem, called "Mount Zion"; and by extension of meaning to the city itself (II. Samuel 5: 6, 7; see also I. Kings 2: 10, and 8: 1). (b) To "the mountain of the house of the Lord," which is to be established in the last days, distinct from Jerusalem (Micah 4: 1, 2). (c) To the city of Holiness, founded by Enoch, and called by him Zion (P. of G. P., Moses 7: 18-21.) (d) In a figurative sense the name Zion is applied to the Church of God, comprising, according to the Lord's definition, the pure in heart. (Doc. and Cov. 97: 21.)

III. THE MODERN ZION, OR NEW JERUSALEM.

1. Bible prophecies concerning its establishment (Micah 4: 1, 2; Isaiah 2: 2, 3; 18: 1, 3; 33: 15-17.)
2. Book of Mormon predictions (Ether 13: 3-8; see especially III. Nephi 20: 22.)
3. Modern revelation concerning Zion (Doc. and Cov. 45: 64-71: 52: 2, 3; 57: 1, 2.)

For more extended study see Doc. and Cov. 101: 17, 18, 43, 74, 75; 103: 1, 11, 13, 15; 105: 1, 2, 9, 13, 16, 34; 109: 47; 136: 18, 31.

General reference: "The Articles of Faith," Lecture XIX.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Our best friend never is the one who does the most for us, who brings to our lives gifts and favors without any exertion of our own. Our best friend is he who sends us out to carve the way for ourselves, to gather the gold and gems of life with our own hands."*

No. 17, Vol. LXXIII. Thursday, April 27, 1911. Price One Penny.

## PRESIDENT SMITH MISREPRESENTED.

THE *Salt Lake Tribune* editorially comments on the discourse of President Joseph F. Smith, as delivered at the tabernacle yesterday, April 6th, 1911, attempting to show that, in effect, President Smith had stated from the stand in the tabernacle that 1,100 plural marriages had been contracted within the past year. As is usual, unfairness marks the reference to the matter throughout, for only a part of the discourse is quoted, that which would clear up the matter being omitted from the quotation.

To set at rest any references which might have been drawn from the editorial, or from extracts from the discourse taken apart from the whole, the *News* reproduces verbatim that portion of President Smith's discourse bearing upon the point at issue.

President Smith read a report giving the death-rate, the birth-rate, the divorce-rate and the number of marriages among the Latter-day Saints; the last item was as follows: "There were 1,360 couples married in the temple in 1910, and there were 1,100 couples married, of Church members, by civil ceremony during the same year." Commenting upon the last item, the president said:

"We have got to obey the rules of the Church with reference to marriage, or at least we ought to do so. We do not all do it. You will read here that during the last year 1,100 marriages have been contracted and solemnized in a manner not provided for in the law of God; so that we do not all do our duty yet with reference to that.

"Another thing, as we have announced in previous conferences, as it was announced by President Woodruff, as it was announced

by President Snow, and as it was re-announced by me and my brethren and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church! There isn't a man to-day, in this Church, or anywhere that I know of, who has authority to solemnize a plural marriage—not one, not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized or has any right to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conference of the Church and by the voice of the Church, a condition that is calculated and is being the means, to some extent at least, of bringing reproach upon the people. I want to say that we have been doing all in our power to prevent it, to stop it; and in order that we might do this, we have been seeking to our utmost to find out the men that have been the agents and the moving cause of leading people into it. We find it a mighty difficult thing to trace them up, but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find out.

"Now, with reference to the threat that is made about us, from time to time, that in order to estop plural marriages among the Latter-day Saints, that it is recommended to amend the Constitution of the United States, giving to the parental government the exclusive right to deal with polygamy and prevent it—so far as I am concerned, I am just as ready this moment as any other man in the world to ask Congress, or to consent to Congress taking the measures necessary to bring about the amendment to the Constitution and pass other laws to regulate plural marriages. We want them, while they are at it, to regulate marriage and divorce as well. We will turn it all over to them; and we are just as ready for it to-day as any people on God's earth, no matter where you go. Now in reference to this, I want to make this distinction and this difference, for it is a distinction with a difference, and that is that I don't mean to interfere with men who had their wives before the Manifesto was issued by President Woodruff, men who entered into this covenant when it was the law of the Church, and took wives to themselves, or who took wives under the authority of the presiding officers of the Church. We do not mean to interfere with them. Take care of your wives. If you do not, you are not genuine men at all. Take care of your families; take care of your children, educate them, feed them, clothe them, house them, and do everything in your power to make of them men and women who will be an honor to our nation and to our state. I mean plural marriages; the marrying of more than one wife, in the future. That is what we have undertaken to correct, to bring ourselves into conformity with the laws of the land; and we are doing our best. Now let the

states, the United States, petition Congress to pass an amendment or to authorize an amendment to the Constitution regulating marriage and divorce throughout all the nation. I think it will be a great blessing to our country. When we read here of the vast number of divorces, and of the heartaches, and the sorrows, that are occasioned by vanity, by profligacy, by lust, and by corruption throughout the world, we feel as though it would be a God-send to the people to have some strong hand take hold of the matter and regulate it, so that there will not be so much of this evil as exists to-day."

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## A CATHOLIC DEFENDER OF FAITH.

(From the *Deseret Evening News.*)

The subjoined letter will be read with interest. The author is Dr. Thos. J. Jordan, of San Diego, a Catholic by Church affiliation, and a true American in his views of the rights and liberties of man:

With the advent of the twentieth century, the cheap class of popular-priced monthly magazines, printed and published in the United States, have departed from their original laudable and utilitarian purposes of furnishing the people of this nation with meritorious and valuable reading matter at a nominal cost. They have wandered far from their original purposes and many have descended into the realms of the extreme sensationalism of the modern yellow journal, in order to cater to the depraved cravings of a few of their degenerate subscribers. In their lust for financial gain the proprietors and publishers of certain of these cheap and widely read magazines have gone beyond the bounds of decency to gather material of the most morbid and disgusting nature. They have trampled on the sacred rights of their fellow citizens and violated the sanctity of their homes and family altars, and held them up to the scorn and contempt of the general reading public.

Lately some of the "brilliant" staff writers of certain magazines, in their eagerness to purvey a sensational story to their readers, have had the audacity to attack a certain sect, whose headquarters are located in these United States. They have published defamatory and lying statements concerning these people, and have attempted to stir up a religious war against them. Their information concerning this particular church was gleaned from apostates therefrom, or bigoted, narrow-minded sectarian preachers, whose churches, since the inception or foundation of this one, have regarded it as a thorn in their side, and with true Christian activity (?) have sought to destroy the temples and altars erected by it to the worship and honor of God and his Son Jesus Christ. I refer to the recent scurrilous attacks made upon the

Church of Jesus Christ of Latter-day Saints, familiarly known as the "Mormon" Church.

Let it be distinctly understood in the beginning, I am not a "Mormon," either by faith or birth. I am a Roman Catholic, and as such can hardly be said to have any religious affiliations with them, and if my church or any other church, whether Protestant, Jewish or Buddhist, were attacked in the same manner as the Mormon Church has been lately by a few cheap and degenerate "penny-a-line" scribes, I would act as I do now and raise my voice against them and their nefarious work. We Americans cannot enter into religious controversies with any people who disagree from us in religious matters. Our reputation of broad-mindedness and liberality in religious matters precludes us from starting religious quarrels with our fellow citizens, from which no good at all can come. Religion is a subject that should be tabooed among all fair-minded people, unless it be for the purpose of enlightenment of mind, or the exposition of the various theological reasons why the sectarian believes his particular belief is the Simon-pure article and his church is the one established by Jesus Christ, the founder of Christianity. In his arguments, abuse should have no place, and discussion should be carried on peacefully without the vilification of the other creeds or sects that differ from his particular view-point. Bigotry and ignorance are twin brothers of the Devil of Mischief, and as a rule the rank sectarian and narrow-minded bigot is an ignoramus of the worst type and a damnable mischief-maker. More bloody wars have occurred in the history of the world over the subject of religion than from any other cause, and in this enlightened day and age, religious strife is abhorred by all peace-loving and liberal-minded men. The cowardly sectarian who is always ready to slay in the dark any one who differs from his views, and then prates about the Lord giving him the upper hand in his righteous cause, is always a coward and hoists the white feather when there is real fighting to do in the cause of the nation and its honour.

May I ask how many of the bloody murderers of the Smith brothers at Carthage, Illinois, volunteered for service in the Mexican War? May I also ask, what part the "Mormon" battalion took in the battle of Palo Alto, Reseca de la Palma, Cerro Gordes, Contreras, and in the capture of the City of Mexico? What part did this same regiment take in the early history of California? Have not the "Mormons" always shown their patriotism, and in the late war did not the Utah light battery cover itself with glory in the Phillippine Islands? It did not suit the purpose of the "penny-a-liners" to enumerate the good deeds of the "Mormon" people—to do this would have spoiled the spice of their story. Their purpose was to show up the "Mormon" as an immoral and lascivious man, and brand him a coward and a monster beyond mention and class the "Mormon" women with the habitues of the underworld.

Fair and impartial historians brand the cowardly murder of the Smiths as a dark and ineffaceable blot on the fair name of the state of Illinois, and the act of Governor Boggs of Missouri as the rankest kind of human treachery. The Smiths were charged with a grievous crime, and until they had a fair and impartial trial under the laws of Missouri and the United States, they were supposedly innocent and should have been granted the protection and rights that every accused person is guaranteed under the Constitution. Instead of protection, they were without mercy thrown into the maws of a savage mob led by Baptist, Methodist and Campbellite preachers and their frenzied followers. Mad Mullah and his savage cohorts could not have been or acted worse. But the actions of these sectarian bigots does not condemn the entire churches to which they belonged, as no doubt there were many among these sects that deprecated the bloody deed, and were in favor of the law taking its usual course. In a like reasoning the "Mormon" Church cannot be held responsible for the acts of John D. Lee and his followers at Mountain Meadows. The acts resulting from both these horrible massacres show the extremes to which zealots can go. In spite of what the magazine writers say, the murders committed by Lee and his followers were not sanctioned by the "Mormon" Church, and its adherents were the first to deplore the bloody deed.

But leaving this subject for another more pleasant, let me state that the "Mormon" Church, and its people, did much to develop this great and then unknown west. They have built magnificent cities, established many prosperous industries, and out of a barren waste by herculean efforts made a new promised land. They have fostered the arts and education, and have erected, and still maintain great institutions of learning. From infancy their youths and maidens have been taught honesty and integrity and deep religious faith and conviction in the tenets of their faith. They practise what they preach, and that can hardly be said of many of their sectarian enemies and the defamers of their religion. While their religion differs from mine, I still believe with those of my own faith, that in common with them and all other creeds and races we are all children of God and have been redeemed by the blood of His Son Jesus Christ. So long as we serve God faithfully and follow the precepts laid down by the Master we shall be saved. While I myself am a firm believer in the Roman Catholic church and look upon the pope as the vicar of Jesus Christ and the legitimate and direct successor of the Apostle St. Peter, I also believe that the "Mormons" have the same right to believe in the authenticity of the Book of Mormon and in the revelations of Joseph Smith, Jr., their martyred first leader. I believe that every creed and sect should be allowed to worship according to their established rules, and that it should be the duty of every true believer in tolerance and American liberty to rise up and

protest against an attack made on any creed or faith. Religious discussion has no *raison d'être* in secular magazines—especially in those of the "muck-raking" genus. There is good and bad in all religions and dark pages in the history of all, but as we live in the present and for the future, let us forget the past. The "Mormons" are now in the breech of attack and it behooves us all, no matter what our faith or creed is, to stand by them and help them vanquish their defamers.

San Diego, California, THOS. J. JORDAN, M.D.
March 13th, 1911.

## IS IT NECESSARY TO OBEY?

THE Lord, speaking through His Prophet, has said, "All kingdoms have a law given: and there are many kingdoms; * * * and unto every kingdom is given a law: * * * (Doc. and Cov. 88: 36-38.) Again, He has said, "There is a law, irrevocably decreed in heaven, before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20-21.) All elements, all forms of life are subject to law. All forms of government simple or complex, are based upon law. It has been demonstrated that by winding a wire in a given manner around iron and rotating it near a magnet electric currents are produced. A very slight deviation from the law and we get no current, while by strict obedience the desired result is obtained.

In the vegetable kingdom, if the pollen of the blossom of a given species be not transferred to the stigma of the blossom of another plant of the same species the seed of the latter is sterile: while if the pollen be transferred then is the seed quickened and, under normal conditions, will reproduce its kind. Here again we see the result of obedience to, or rejection of, the law. Just *why* this should be the case science is at a loss to explain. We see the law and its use, but why some other law was not given instead we do not know. In like manner we are unable to state just *why* Christ gave us the law of baptism and not some other mode. We have the law given to us. It is for our individual benefit. We may choose for ourselves whether or not we will obey. A great blessing is predicated on obedience. A great condemnation follows our rejection of it. No man without rendering obedience to this law shall enter the kingdom of heaven (John 3: 5). Because we cannot fully understand *why* baptism was instituted is it sufficient ground upon which to reject it?

Let us obey the law of the kingdom of Heaven and thus gain an entrance therein. Let us love the Lord. And did He not say, "If ye love me keep my commandments?" (John 14: 15.)

Barnsley, Yorks. EDWIN D. HATCH.

## THE BIRKENHEAD AFFAIR.

THE tide of anti-"Mormonism" in Birkenhead has reached its height, and the ebb has set in. Events have moved rapidly during the past two or three weeks. Sunday, the 9th inst., our meeting in Argyle Street was disturbed by Councillor T. Major Thompson and a number of his followers. The following Sunday, while Mr. Thompson was excluded from the hall, a few of his followers disturbed the meeting, but after being shown the door the services proceeded tranquilly. On Sunday, April 16th, in view of threats which had been vauntingly made by the opposition, President R. W. Young, Jr., with Elder E. Taft Benson of the Liverpool Office, met with Elders J. T. Williams and S. J. Madsen of the Birkenhead branch. Saints and friends were admitted by ticket. A half hour before our meeting commenced a crowd of several hundred people had collected in front of the building. On learning that admission could be obtained only by ticket they attempted to rush the building, but were repulsed by the police, a strong cordon of whom surrounded the building. Prior to the commencement of the meeting Councillor Thompson came through the crowd and demanded speech with the elders, and being allowed passage by the police, handed an "ultimatum" to Elder Williams and President Young to the effect that the "Mormon" elders leave Birkenhead within seven days, "as their presence is not conducive to the public good." He was informed by President Young that absolutely no notice would be taken of such an action, and that he and his followers would be ignored as acting contrary to law and totally without authority. Threats were then made by the Councillor that "they will suffer the consequence." During the course of our meeting they assembled outside the building and were harangued with violent and fiery language directed against the "Mormons" and the police. Stirred up to the pitch of violence, the crowd broke several windows and attacked the police. In the melee two or three of the police and crowd were more or less injured, and several arrests were made. Shortly after the close of the meeting the elders left the building, and in a most miraculous manner wended their way through the crowd, unnoticed and unattacked.

Last Sunday President Young, Elder J. T. Williams of the local branch, and Elder J. A. Beck, recently released from the Irish conference, were in attendance. Sunday being the expiration of the seven days' ultimatum, stormy scenes were expected, but the evening passed off with no untoward demonstration. A large crowd had gathered outside of the building to witness the excitement, but the agitators, using discretion, passed down the road in the wake of their brass band, leaving us undisturbed. The elders were followed by a hooting and noisy crowd to the railroad station, but were given perfect protection by the local police.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 27, 1911.

## STRAY BITS FOR THINKING MINDS.

"THE *Review of Reviews* was founded in order to promote the unity of all English-speaking peoples. My helpers rallied round me largely from their faith in this ideal. One of my earliest subscribers, the Lord Mayor, who in a previous issue told us how our appeal in 1890 thrilled his heart, has taken the unprecedented initiative of using his great position as Chief Magistrate of London to appeal to the nation for an adequate response to President Taft's proposition and Sir Edward Grey's appeal. I appeal to you, my comrades and associates, wherever you may be in any part of the three kingdoms or in the dominions over the sea, to do your utmost, whether by word or pen or action, to assure to the Lord Mayor a worthy response in your own constituency, colony or dominion. It is a supreme moment, carrying with it a supreme responsibility. Write to your Mayor, address letters to your local papers, interview anyone who can bring about prompt and energetic action. Towns' meetings are best. We ought to feel it as a personal disgrace if in our locality no action has been taken. Dewsbury held the first town's meeting; Manchester the second. Every other town should follow suit. Nor is it only in towns that prompt action should be taken. We want the whole English-speaking peoples to thrill responsive to the initiative of President Taft."—*Review of Reviews* for April, 1911.

That's one picture, beautiful to look upon. But at the very moment when the foregoing words were being written, another drama, sinister and unlovely, was being enacted in the town of Heywood, near Manchester. One of our most evil-tongued opposers went there and addressed a meeting, spitting fire and poison at the people of God until his audience partook of his evil spirit and, lowering the dignity of his exalted position until, figuratively, the official ermine dragged in the mire, the Mayor of the town said with passion: "If there are any 'Mormon' elders here to-night I advise them to leave the town at once. And I look to you, men of Heywood, to see that they do it." That was one scene. Another was carried through on the following Sunday night when a mob, led by two "Christian" ministers, crowded into the Trades Hall where the saints were worshipping, and

delivered an ultimatum to the elders to leave Heywood within seven days or be subjected to rough treatment. A local paper reporting the matter said: "After some parleying the 'Mormon' elders promised to leave the town within seven days. Some cheering followed the announcement of the decision. Had the decision been otherwise, trouble would have undoubtedly ensued."

Compare the two pictures. One, enthusiastic support of a proposition by President Taft to form a peace alliance; the other, a disgraceful exhibition of mob violence against absolutely innocent and inoffensive men, *citizens of the government over which Mr. Taft presides!* It is comforting, however, to learn that not only the country over, but also right in Heywood, the saner citizens deplore the unworthy action of the Mayor, and the two ministers with their mobocratic following.

* * * * *

We are sometimes asked, "Isn't it rather strange that *all* these people who write and speak against you can be misled or untruthful?" We answer, No, it isn't strange at all, for they are actuated by the same spirit, and their information is got from the same source, principally from Salt Lake City where our enemies carry on systematic misrepresentation. "But those people in Salt Lake, being right on the ground, ought to know what they are talking about; their words are freighted with a certain authority and naturally carry some weight by reason thereof." That may be the logic of the world, but it isn't Divine logic. Jesus said, "A prophet is not without honor, save in his own country, and in his own house." It was in Jerusalem, the city of the Great King, where the sinless Son of God was most maligned and abused, and where He finally was put to death. He was guileless, faultless and of perfect example, yet nowhere was He so fiercely assailed as from Jerusalem, the central point of His activities. Those who are asked to swallow the nauseous doses compounded by the *Salt Lake Tribune*, and other filthy emanations from our enemies at home, should bear these facts in mind.

A common argument used by those who slander Utah and her people is this: "Utah is a sovereign State, and the 'Mormons' being in the majority, control everything; the Federal government is powerless to act." When you suggest that "Mormon" habitation is not confined to Utah, but extends to all the surrounding States; that, however, they constitute but a small minority of the population of those surrounding States, and that if infraction of law exists in these latter places, or if insufficient laws exist, the majority has the power to apply a remedy: then this further inanity is advanced: "But the 'Mormons' hold the balance of power and thus control legislation." Right here it is pertinent to ask: 'If the majority regulates everything in the State of Utah, why does not the majority regulate everything in other States? And, if the minority (the "Mormons") in surrounding States hold

the balance of power and control legislation there, why doesn't the minority (the Gentiles) in Utah, holding a balance of power, control legislation in Utah?" It's a poor rule, even the bitterest enemy will admit it, that won't work both ways.

But this question of state sovereignty aside, the Federal government exercises unlimited and unhampered jurisdiction over all the points that enter into the present discussion of "Mormon" affairs in Europe. The accusations levelled at us cannot be disassociated from the question of immigration, and in that item the separate States have no voice at all. The laws regulating immigration on the American side are extremely strict, as many European travelers can testify. Even though an undesirable, or one entering for any improper purpose, should succeed in passing the officials, he does not find asylum. Neither does any time limit work immunity. Upon evidence of impropriety in the nature of his landing, he can be sought out by the *Federal Officers*, from any State, nook or cranny, and deported. No specious argument of State's rights or control of legislation or the operation of local laws, can be advanced with the least degree of reason.

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Here is a popular cry of "Mormon" scarists: "Most of the efforts are carried out in the daytime, when the husband is away at work." Just think of it! The audacity of the men, to do their visiting in broad daylight, when the whole world might see if it wished! We had always supposed until these psuedo-purists set us right, that daylight was one of the best possible preventives of evil. Those men who wrote the Holy Scriptures lived a long time ago, of course, and by some are not thought to have been so erudite as we of the present day. They supposed that men of evil deeds "loved darkness rather than light," but if they had lived in our day they should have been promptly corrected!

But seriously, we regard all such cries as "'Mormons' are a menace to the home," and "Our English girls are not safe with these fellows going about"—and kindred utterances—as nothing less than an insult to all British womankind, insinuating and offensive to the last degree. Fancy men advertising their sisters, wives and daughters as of such fibre that a "Mormon" elder need only visit their homes to influence them to evil! It is simply placing them on a level with "silly women laden with sin," for all others are surely as steadfast in virtue and as free from sin as are the men, and no doubt contribute their full quota toward the national strength of character. With all due regard for man's superior reasoning qualities, and his opportunities to know the world, we owe to woman first of all, the credit for whatever heights of morality the world has attained.

* * * * *

The question is frequently asked, with undisguised sarcasm:

"You say the Woodruff Manifesto was a revelation from God, but isn't it a striking coincidence that it should follow immediately the decision of the Supreme Court sustaining as constitutional, the Edmunds-Tucker law against polgamy?" The insinuation is that the revelation came from the lawmaking body of the land. At first glance that looks like an uncomfortable position for our claims, but let us examine into the matter.

If God were to send His children a revelation, what would be more fitting than to send it when they were in need of it? The God in whom we believe does nothing in vain; His every act is the visible sign of perfect wisdom, and in His system of economy there is no waste, no superfluity. When the children of Israel were making their escape from Egypt, God divided the waters of the Red Sea only after they had gathered on its shores with Pharaoh's hosts in close pursuit. It was a desperate moment with them, but He came to the rescue. He fed them with manna as they wandered in the desert, but not until they were in the throes of hunger. When they couldn't find water to drink and were confronted with death from thirst, He made water to flow from the rocks. But all these things He did when they were needful, and not before. So in this case, the people were hedged about and harried between two forces. The Prophet Joseph Smith had received a revelation from the Lord sanctioning plurality of wives, under prescribed conditions, and now the laws of the land said this should not be permitted. Whom should they regard, God or man? There is a provision in one of the revelations (Doc. and Cov. 124:49) as follows: "Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men." But who could say when the *hindrance* in the case in question had reached a point when God would no more require the work? Were men to continue longer to defend principle by the sacrifice of liberty and property? Or, had their integrity been sufficiently demonstrated? That was the question, and Wilford Woodruff, as the accepted prophet to this people, sought the Lord in earnest prayer for guidance. Figuratively, he "wrestled with the Lord" for a blessing, like Jacob did of old. And his prayers were answered. The Manifesto is the result. So, whether the simultaneous appearance of the Manifesto and the Supreme Court decision be regarded as a coincidence, or not, the Lord's part in it is in keeping with His manner of dealing with His children even from the time of Adam.

"Why do the heathen rage and the people imagine a vain thing?" Well, if it be true, and we believe it is, that "out of the abundance of the heart the mouth speaketh," the reason for the attitude and

utterances of *some* of the people is, that "the imagination of the thoughts of their hearts is evil continually."

But we are not cast down. "It is nature's proclamation that Right *must* triumph, Truth *must* conquer, and Justice *must* reign."

S. N. L.

## MINUTES OF SHEFFIELD CONFERENCE.

THE semi-annual conference was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield, on Sunday, April 23rd, 1911, at 10 a.m. There were present, President Rudger Clawson of the European mission, Elder H. B. Clawson from Liverpool, Elder Ernest Beal from Newcastle, Elder D. C. Loveland from Hull, President Samuel Cottam and twenty traveling elders of the Sheffield conference.

After the opening exercises, President Samuel Cottam extended a hearty welcome to all present; said the conference was in a prosperous condition.

Elder Seth Budge explained that through being obedient to the gospel principles he had gained a strong testimony of the same.

Elder Charles L. Johnson spoke upon obedience, showing clearly that it is essential unto salvation.

Elder Le Roy Duce said the gospel that we as Latter-day Saints are teaching is the restored gospel of Jesus Christ. Bore testimony of the restoration.

President Clawson gave a very interesting address on authority, stating that it is a very vital question, and on this a church will either stand or fall. He then said that we receive our authority by direct revelation.

Benediction by Elder Silas L. Rogers.

The afternoon meeting commenced at 2 p.m. After the preliminary exercises, the sacrament was administered by Elders Le Roy Duce and Clyde T. Greenwell.

The clerk then read the labor and statistical report of the last five months, following which President Samuel Cottam presented the names of the general and local authorities, all of whom were unanimously sustained.

Elder H. B. Clawson commented on the persecution so prevalent in the land, and showed it had no effect on truth. "Truth is truth wherever found."

Elder Edwin D. Hatch in reporting the Barnsley branch said it was in a flourishing condition. Quoted scripture and gave an excellent illustration showing the necessity of preaching the pure gospel of Christ.

Sister Hetty Cottam beautifully rendered, "Into Thy hands, O Lord."

President Clawson showed that repentance is essential unto

salvation, and that it has been taught in all gospel dispensations. Commented on the hymn, "O my Father," stating we absolutely believe what the hymn states. Told of the exposure of the "Wilde Story," or the "Stolen Wife."

Benediction by Elder John Hadfield.

The evening meeting commenced at 6 p.m., the congregation being dotted with many strangers and the hall well filled.

Elder John T. Elliott spoke upon the life and works of Christ, pointing out clearly that we as the sons and daughters of God must obey the principles He taught if we wish life eternal. A religion that will not save us temporally cannot save us spiritually.

Sister Flora Hansen ably rendered the song, "He Shall Feed His Flock Like a Shepherd."

Elder John B. Hirst spoke of the gathering of Israel, quoting Micah 4: 1-2, and enlarged upon the same.

Miss Chester sang in a very pleasing manner the solo, "The Sign of the Cross."

President Rudger Clawson spoke of the fruits of the Latter-day Saints, and desired the world to judge us by the same. Showed that we are a loyal people. Showed that it is not an easy matter to get into the Church; it is harder for a woman than for a man. A married woman is not admitted into the Church without the consent of her husband, neither is a young girl or a boy admitted without the consent of the parents. Explained the view of the Latter-day Saints as to marriage.

The benediction was pronounced by Elder C. Clyde Brown.

A Priesthood meeting was held on Monday, the 24th inst., at which President Clawson gave the elders some valuable instructions and many questions were asked and answered.

R. Vernal Harmon, Clerk of Conference.

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## MORMONS ON THEIR DEFENCE.

The following excerpt, giving an account of a little incident that occurred at the conference held at Sheffield, Sunday, April 23rd, 1911, is taken from the *Sheffield Daily Independent*:

"In view of the recent hostile demonstrations against the 'Mormons' in this country there was considerable speculation as to what would happen when the half-yearly conference of the Sheffield district of the Church of Latter-day Saints was held yesterday in the corrugated iron and wooden place of worship at the corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield. Trouble was anticipated, but in the end no disorderly scenes occurred.

"The conference, which was held under the presidency of Elder Samuel Cottam, who was accompanied by Apostle Rudger Clawson (president of the European mission) and between twenty

and thirty elders who were missionaries from the States, lasted from 10 a.m. until after 8 p.m. At the morning session the audience numbered scarcely thirty; but in the afternoon the attendance was much larger, and at night the place was filled to overcrowding. There were many people present who had gone there out of curiosity, and in view of the possibility of disturbances several plain clothes police constables and detectives attended. Outside also a number of officers were stationed.

"It was not until evening that anything approaching hostility took place. The proceedings were approaching the conclusion when a Mr. B. Mellard stepped up to the reading desk, which served as a pulpit, and handed the following question to Apostle Clawson:

"'When the Angel of the Lord brought the Gospel to Joseph Smith did it include Adam-God worship, blood atonement, and polygamy? If not, why do you practice them?'

"Apostle Clawson delivered an address lasting quite half an hour before his attention being again drawn to the query, he answered it. They were not preaching polygamy, he replied. He did not know that the Angel said anything about Blood Atonement, but the Latter-day Saints believed in the principle of Blood Atonement. They were preaching the Restored Gospel.

"'Seeing this is a licensed place of worship, and there is a law to prevent brawling in a place of worship,' said Mr. Mellard, 'will you be kind enough to meet me outside in the open air for about ten minutes or a quarter of an hour?'

"The Chairman: 'No, you can meet us right here after the meeting.'

"Mr. Mellard: Oh, no. You are protected, and I am not. (Laughter.) Don't laugh. Any person who brawls in a place of worship is liable to a penalty of £50, or imprisonment for three months. Mr. Mellard then left the building.

"In the meantime a crowd of some five hundred people had gathered outside. For half an hour after the conference the crowd waited until everyone had left the building. The apostle and the elders were the last to leave, and the police constables in attendance made a way for them through the crowd. The spectators indulged in a little good-natured banter, but there was no attempt at molestation.

"During the evening conference a meeting of people who claimed to be the 'Re-organized Latter-day Saints,' was being held near a gas lamp facing the corrugated iron tabernacle. They maintained that they were the real Joseph Smith-ites, whereas the people at the conference, they said, were merely Brigham Young-ites.

"During the day the Rev. C. F. Knight, vicar of All Saints' Church, walked into the saints' conference and spoke for several minutes with Apostle Clawson. Mr. Knight merely asked for certain information about the sect, as he intended speaking on

'Mormonism' next Sunday afternoon. Subsequently, referring to the vicar's visit to the conference, Apostle Clawson said: 'He came in and wanted some information, and I agreed to furnish it to him. And so he is going to preach about the Mormons. I said to him as he went out, 'I hope you will be fair and just to the Mormons.' (A voice. He is a just man.)"

## FROM THE MISSION FIELD.

**Releases and Departures.**—President B. A. Hendricks and Elder D. D. Phillips of the South African mission have been honorably released and sailed for home per s.s. *Mauretania*, April 22nd, 1911. The following named missionaries have also been honorably released and sailed for home per s.s. *Southwark*, April 22nd, 1911: From Great Britain—Lorenzo Sargent. From the Netherlands—John L. Ellertson. They were accompanied by thirty-two emigrants.

**Baptisms.**—Saturday, evening, April 22nd, 1911, a baptismal service was held in Glasgow (Scottish conference). Eight converts were baptised, three of whom were from Glasgow, three from Paisley, and two from Kilmarnock. The ordinance of baptism was performed by Elders William A. Budge, George G. Campbell, and William Naylor, and John H. Kirby, a priest of the local Priesthood. The service was well attended by saints and friends.

**Successful Socials.**—A farewell party was held Friday, April 14th, 1911, at 106 Ann Street, Belfast, in honor of Elders John A. Beck and Harrison R. Merrill, who are about to return home after having fulfilled their missions. A great many saints and friends assembled, and all seemed to enjoy themselves. An impromptu program was rendered, and candy and nuts were served.

We held a very successful social on the 12th inst. in honor of the Misses Ellen and Edith Benfell, who are sailing for Canada shortly, in our meeting room at the Arcade Hall, Barnsley (Sheffield conference). Songs, recitations, etc., were the order of the evening. All expressed themselves as having had an enjoyable time. These sisters are going to Toronto under the auspices of the British government. Both are good, faithful workers in the Church.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXII.—CHRIST'S REIGN ON EARTH.

Text: We believe * * * That Christ will reign personally upon the earth; etc.—*Articles of Faith, 10.*

I. CHRIST'S SECOND COMING FORETOLD AND ACCOMPANYING SIGNS DESCRIBED.

1. Predicted before "the meridian of time": (Psalms 50: 3; Isaiah 35: 4-10; 40: 10; P. of G. P., Moses 7: 60).

2. Predicted by Christ Himself while in the flesh (Matt. 24:3-9, 29, 30; see also Luke 17:26-30; and especially Luke 21:7-28: compare Mark 13:14-26. and 8:38).
3. Predicted by angels at the time of Christ's ascension from earth (Acts 1:11).
4. Predicted by the apostles of old. (a) By Paul (I. Thess. 4:16; II. Thess. 1:7, 8; Hebrews 9:28). (b) By Peter (I. Peter 4:13). (c) By John (I. John 2:28; 3:2).
5. Predicted by the resurrected Christ to the Nephites (B. of M., III. Nephi 26:3; 25:5; 28:7, 8).
6. Declared through modern revelation (Doc. and Cov. 33:17: 34:6, 7; study especially 45:37-44, 74, 75).

II. Precise Time of Christ's Second Advent Not Made Known.

1. This knowledge withheld (Doc. and Cov. 49:7).
2. But the signs of His coming are definite (Matt. 25:13: 24:42, 44; Mark 13:33, 35; Luke 12:40; II. Peter 3:10; I. Thess. 5:2).

III. His Kingdom to be Established.

1. Bible predictions (Ezekiel 37:26, 27; Zech. 2:10, 11; 8:3: Jer. 10:10; see especially Dan. 2:44; 7:27; Luke 1:33: Rev. 11:15).
2. Book of Mormon predictions (compare references under I, 5).
3. Modern revelation (Doc. and Cov. 1:36; 43:29; 84:119).

IV. Kingdom and Church.

1. Note distinction in modern revelation between "kingdom of God" and "kingdom of heaven" (Doc. and Cov. 65: 2, 5, 6).
2. "Kingdom of God" is applied to the Church.
3. "Kingdom of heaven" comprise more than the Church. As a system of earthly government, it will not be established until its King comes in power and glory to take His rightful place.

General reference: "The Articles of Faith," Lecture XX.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Our deeds are like children that are born to us: they live and act apart from our own will. Nay, children may be strangled, but deeds never: they have an indestructible life both in and out of consciousness."*—GEORGE ELIOT.

No. 18, Vol. LXXIII. Thursday, May 4, 1911. Price One Penny.

## SLANDERS ARE REFUTED BY FIRST PRESIDENCY.

[ON Sunday, April 9th, 1911, during the progress of the Eighty-first Annual Conference, in Salt Lake City, Elder Heber J. Grant read the following statement which is self-explanatory.—EDITOR.]

To the officers and members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled:

Dear Brethren and Sisters:

Ever since its organization, April 6, 1830, the Church of Jesus Christ of Latter-day Saints has been bitterly assailed, the chief darts of slander being aimed at its leaders. Its first president, Joseph Smith, was the target for the shafts of abuse even before that date, as he was attacked by professing Christian ministers when he first announced, in 1820, that he had received a heavenly manifestation of vital importance. Misrepresentations followed him until the day of his martyrdom in 1844, when he was cruelly and lawlessly slain at Carthage, Illinois. His successor, the great pioneer and colonizer and patriot, Brigham Young, came in for his full share of calumny and abuse, during all the years of his successful career as the founder of a splendid commonwealth in the midst of the Rocky Mountains. Each head of the Church, in his turn, has been libelled, lampooned, caricatured and vilified, and until they closed their eyes in death, their names have been associated with everything that is evil, although they were men of the highest type of honor, integrity and sincerity.

It is not strange, therefore, that the present incumbent of the office they held so worthily should be subject to similar treat-

ment. And yet, in view of the fact that the various falsehoods uttered against the Church and its presiding officers have been repeatedly refuted and exploded, it is somewhat surprizing that the old, stale and shattered fabrications are raked up and used anew in the opening years of the enlightened twentieth century. But they have been for some time newly exploited through respectable magazines (mostly from pens that cannot be regarded as worthy of such recognition), with the same purpose as that which animated anti-"Mormon" writers and speakers from the beginning.

It is a question whether silence should be maintained, as a sign of that contempt that is felt for those attacks and their authors by the objects of their spleen, but there are so many requests for replies, or at least explanations, for the benefit of inquiring minds, that perhaps it is proper that something should be officially stated for the good of the reading public.

The investigation by the Committee on Privileges and Elections of the United States senate on the right of the senator from Utah, Reed Smoot, to the seat to which he was duly elected, that was prolonged for nearly four years, disposed of most of the old stories now revamped and patched up for current use. But several large volumes have to be waded through to obtain that definite information, while the mingled nonsense and venom poured forth from month to month is in present view and in popular form. Yet, after all, there is so much of frothy verbiage and proofless assertion that it is difficult to grasp anything definite enough, in the adroitly framed sentences, to hold up to view and expose its fallacy. However there are some charges that are more or less direct, which it may be well enough to briefly answer.

The Church is accused of violating certain pledges to the national government. It is also asserted that the president of the Church receives several millions of dollars annually by enforced levies upon the members, this revenue being in his absolute control, unaccounted for and at his personal service. It is further alleged that he, with a few other ecclesiasts, dictates the political affairs of the State, sending senators and representatives to Congress, and ruling the community with an iron hand, to the subversion of individual liberty and the destruction of American citizenship. In support of these charges there is nothing presented except vituperation and the repetition of fictitious narratives, really grotesque in their palpable absurdity. We hereby denounce them as utterly false and without foundation.

First, as to pledges or compacts by the Church to the United States government: This charge, on its face, is ridiculous no matter how often or forcibly it is repeated. The compacts or agreements between Utah and the government on which statehood was achieved, were not made, and, indeed, could not be

made by the Church or its authorities. They were required by the Enabling Act framed by Congress and were fully complied with by the State in its constitution, and this was officially announced in the president's proclamation. The only pledge made by the authorities of the Church that could be construed as a compact, was that contained in a petition for amnesty for certain persons who were in legal jeopardy of imprisonment, upon charges growing out of the anti-polygamy laws of Congress. This was framed in December, 1891, and signed by the then presidency and apostles of the Church, and the promise made was in these words:

"As shepherds of a patient and suffering people we ask amnesty for them, and pledge our faith and honor for their future."

This may be coupled with the so-called manifesto of President Wilford Woodruff, adopted by the Church in conference assembled, October 6th, 1890, in which he announced his intention to live according to the laws of the United States, and declared: "My advice to the Latter-day Saints is that they contract no marriage contrary to the laws of the land." Since that time the Church has not performed any plural marriage or authorized any violation of the law thus forbidden. But there were some persons who construed the language of that manifesto to signify plural marriages within the boundaries of the United States that being "the land" wherein the laws spoken of extended. They therefore went or removed to Mexico and thus acted on that which they believed to be right without violating the manifesto. They looked on plural marriage within the United States as *malum prohibitum* and not *malum in se*.

When this condition was discovered a further declaration was made by President Lorenzo Snow, who succeeded President Woodruff, in which he announced that the manifesto extended to every place, and that "the Church has positively abandoned the practice of polygamy, or the solemnization of plural marriages in this and every other state, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation." This was published in the *Deseret News* at Salt Lake City, January 8, 1900.

Rumors of surreptitious unions contrary to these official announcements being circulated, the present president of the Church, on April 6, 1904, reiterated the universality of the inhibition, and proclaimed that any person entering into or performing a plural marriage would be liable to be dealt with according to the rules of the Church and excommunicated therefrom.

Such violations of these positive declarations as have been reported, wherever proven by sufficient evidence, have been dealt with by Church tribunals, and the offenders have been disciplined or excommunicated. This course will be maintained, with due regard to the rights of the individuals and the laws of the Church,

common rumor or gossip without evidence being insufficient in a trial either civil or ecclesiastical. We protest against the charge that the Church or its leading officers encourage the resumption of plural marriages, and hereby declare the same to be absolutely false.

As to the insinuation that the Church has broken a compact not to dominate again in political matters, we challenge the production of any such pledge. There is no such agreement to be found. The authorities of the Church never assumed to dictate to members politically. The Church never attempted to dominate the State, and has not done so since the Constitution was framed. There are political aspirants who have attempted to dominate the Church, and who, failing in their endeavors, have become so rancorous in their disappointment that they waste time, money and reputation in fighting the Church, and those officers thereof who have refused to employ the influence thus desired. In Utah every citizen is perfectly free to vote as he or she elects by an absolutely secret ballot. Primaries, conventions and the usual political machinery with the several political parties are in vogue, and senators are chosen by the legislature, and representatives by popular vote as elsewhere. One striking fact for the consideration of fair minds is, that with all the stories of Church dictation not a solitary instance can be cited in which any Church member has been disciplined for voting for or against any candidate or proposition. Advocates of each party take the platform and freely ventilate their views and feelings as to their opponents, and if there is really anything objectionable, it is the excess of that liberty in the indulging in personalities and other extremes of partizanship which are greatly to be regretted and ought to be condemned. But the Church does not interfere or attempt to curtail the freedom of its members. The principal accusers of the Church as dominating in politics are persons who have sought for that influence in their own behalf and are enraged because they could not obtain it. There are politicians who exercise their personal influence to effect their own ends, and yet deny to a Churchman the right to express an opinion even when asked for it. We claim for Church officers as well as Church members all the rights and privileges of American citizens, no less and no more; and do not claim, or exercise, power to compel or coerce or infringe upon the liberties of any person, and all assertions to the contrary are infamously untrue.

Charges of disloyalty, treason, and kindred absurdities that appear from time to time to disturb the public mind, are sufficiently answered by the responses which have been made invariably when our country has called for aid in times of war or seasons of peace. There is no instance referred to by our detractors of anything we have done or attempted, to give color to their monstrous untruths. But history affords striking incidents of

the furnishing of men on the plains to protect the mails from Indian depredations, of service during the Civil War, and of devoted warriors in the Spanish war, and in the Philippines, who were scions of leading "Mormon" families.

The subject of Church revenues may be touched upon perhaps with profit. The Latter-day Saints believe in tithing. It is a principle of their faith. It is an ancient observance reaching back to patriarchal times, as related in the Bible. It was established in the Church in the year 1838. The manner of its payment and disbursement is revealed by Divine authority and has appeared in the Church books ever since that date. It is complied with religiously by the Church authorities themselves. It is not the property of the president. He does not claim it or collect it. Tithing is received and receipted for by the local bishops in the respective wards, who are under the supervision of the local presidents of stakes. The entire income is under the direction and is accounted to the presiding bishopric of the Church. Their office contains complete records of all the tithings paid during each year. Each tithepayer will find in that office his record. The entire receipts and disbursements are there accounted for in the most complete detail. An auditing committee, composed of men well known in the community for their independence of character, and business integrity, not of the general authorities of the Church, chosen by the general conference, thoroughly inspect and report annually upon them. The funds thus received are not the property of the president of the Church nor his associates, nor of the presiding bishopric, nor of the local bishops. They belong to the Church and are used for Church purposes, including the building and maintenance of temples, meeting-houses, schools, colleges, universities and other structures, the aid of the poor and afflicted, the extension of missions abroad and the help of new colonies at home, and sundry other objects, and but a small amount is used for the support of persons devoting their whole time to the service of the Church, and that not out of the tithing, but from the proceeds of investments made with profit. This includes the presidency and other Church leaders. All the monstrous tales told of the wealth at the command of the heads of the Church are distorted emanations from disordered brains, or wilful untruths manufactured in order to deceive the public mind.

It is impossible to take up all the misrepresentations given to the world by anti-"Mormon" preachers and writers. They have one merit. They stir up interest in what is called the "Mormon" question. People are led thus to investigate, and many of them find out the truth and unite with the people who are so greatly maligned. Our doctrines are open to the world. They are not secret or clothed in mystery. We proclaim the pure gospel of Christ as revealed from heaven in these last days through the great prophet of the nineteenth century, Joseph Smith. We in-

vite all mankind to look into our teachings, and promise all who obey them a witness of their truth by the power of the Holy Ghost, which makes men free indeed.

We love our country, and pray for the perpetuity of its government, we support its institutions, we venerate the Constitution. We are proud of our State, and no one on the face of God's footstool need fear the growth and spread of "Mormonism," for it is the truth revealed anew from heaven, and it promotes freedom, peace, industry, temperance, faith, hope and charity, and stands for human rights, the salvation of mankind, and the glory of the most high God.

JOSEPH F. SMITH,
ANTHON H. LUND,
JOHN HENRY SMITH.
First Presidency of the Church of Jesus Christ of Latter-day Saints.

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## MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held Sunday, April 30th, 1911, at the South Side Masonic Temple, 30 Abbotsford Place, Glasgow. There were present, President Rudger Clawson of the European Mission, Hyrum B. Clawson and Samuel G. Clawson of Liverpool, President George W. Teasdale and twenty-two traveling elders of the Scottish conference. The morning session began at 10:35. Invocation was offered by Elder John B. Taylor. The sacrament was administered by Elders Willard Richards and William White. President Teasdale welcomed all present.

Elder Arthur W. McGhie spoke of the necessity of authority and revelation; that without these the Church could not exist.

Elder George E. Stoddard explained that man has his free agency and is servant to that which he chooses to obey whether righteousness unto eternal life or sin unto death.

"For the strength of the hills," was rendered as a solo by Brother John Hunter.

President Rudger Clawson expressed his pleasure in meeting again with the saints in Scotland. Commented upon the opening exercises and explained that the sacrament is a most solemn ordinance. That it is for worthy members of the Church only. To be worthy we must be obedient to principle. A beautiful lesson of strict obedience to principle was drawn from the Passover in Egypt.

Benediction by Elder Alexander Anderson.

The afternoon session began at 2:30. Prayer offered by Elder D. O. Kirk. The general and local authorities of the Church were presented by President Teasdale and sustained. Elder George E. Stoddard was sustained to succeed Elder William A. Budge as clerk of the conference.

Elder Hyrum B. Clawson gave Bible proofs that the Lord has had recognized authority upon the earth in times past when he has had a people. Bore testimony that the gospel has been restored with the authority to officiate in the same.

Sister Stewart O. Ross sang "Glory to God in the Highest."

Elder Charles D. McAlister read from 85th Psalm showing that the word of the Lord is peace to His people. Also said that exaltation depends upon individual effort.

"Glorious things are sung of Zion," was rendered by the Glasgow Branch Choir.

President Clawson quoted from the song, "God moves in a mysterious way," etc. Read the dream of Nebuchadnezzar and the interpretation by Daniel as being wonderful, and the fulfillment of it as being mysterious. "Our message is that this kingdom spoken of by Daniel has been set up. It is no more improbable for the Lord to have called Joseph Smith than for Him to have called Peter and John or even Paul." Bore strong testimony that the gospel is true and those who fight against it will come to nought.

Elder George G. Campbell pronounced the benediction.

Evening session commenced at 7:30. The opening prayer was offered by Elder Joseph Waite.

Elder William White said that the persecution we are receiving is a means of advertising us.

Elder William A. Budge said a testimony of the gospel must come from God. Dwelt upon our belief in the Atonement of Christ.

"Some Glad Sweet Day," was sung by Sisters Euphemia and Mary Park.

President Rudger Clawson commented upon the song, "O say, what is Truth?" Spoke upon salvation for the dead. Though it is not taught by the world yet it is scriptural and a very great principle. The gospel is comprehensive and takes in all mankind. Explained that it is not easy for people to become members of the Church, especially the female sex. As the husband is the recognized head of the house, no wife can be baptized without his consent, and no child without the consent of its parents.

The closing prayer was offered by Elder John F. White.

All the sessions were well attended and the spirit manifested was very impressive.

Saturday, April 29th, 1911, President Clawson met with the elders in priesthood meeting. Reports were given and commented upon. Questions were answered and valuable instructions given by President Clawson.

WILLIAM A. BUDGE, Clerk of Conference.

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EXPERIENCE tells us that each man most keenly and unerringly detects in others the vice with which he is most familiar himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 4, 1911.

## STATEMENT OF FIRST PRESIDENCY.

In this issue of the *Star* is published a copy of a statement addressed by the First Presidency to the officers and members of the Church. It was submitted and read at the general conference held in Salt Lake City, Utah, April 10th, 1911, and later appeared in the *Deseret Evening News*, the official organ of the Church.

This statement is by far the most important expression of the First Presidency yet given upon matters relating to the present newspaper attack on the "Mormons." Serious charges made against the Latter-day Saints, which have had any appearance whatever of tangibility or definiteness, are taken up and fully answered. It is shown that the solemn pledges which were entered into are binding and have been adhered to, and that every reasonable effort is being made to enforce the rules of the Church.

The subject of politics comes in for a due share of notice, and our position as a people is clearly defined.

The law of tithing, a principle but seldom if ever advocated in the Christian world, but which is nevertheless a biblical doctrine, is set forth in a manner that will appeal to intelligent and thoughtful people. It affords a means of revenue that gives financial stability and strength to the Church, and obviates the unpleasantness that arises from the adoption of other methods. It is the Lord's plan by which things needful for the general sustenance and support of His people and the building of Zion are provided.

A careful perusal of this timely and important document will throw much light upon the "Mormon" question, and, adversely, show to what extent the public have been and are being deceived by the scandalous falsehoods appearing in the press from time to time. Were the papers of Great Britain to publish the statement of the First Presidency in full, it would be but a simple act of justice and fair play, of which in times past the English people have been noted, and would be in partial reparation for the wrong already done an innocent people.

Let the truth be known—we offer it to the press, and to the people. Will they accept it?

Rudger Clawson.

## AN "AUTHORITY" X-RAYED.

A FEW days ago the Rev. D. H. C. Bartlett, Vicar of St. Nathaniel's, Liverpool, dealt somewhat in detail in his own church with the present "Mormon Scare." He explained how he had discovered the "evil" and tackled it single-handed, some few other clergymen simply echoing his sentiments in a desultory way, and that finally Mr. Freece had "come over the main" and lent a hand. The burden of the whole effort was apparently to impress the public with *the* important fact that "I saw them first." We really believe that of the present generation in Liverpool, Mr. Bartlett was the first to become visibly agitated about us. That he retired rather precipitately after the first passage at arms with President Penrose cannot be urged against his enthusiasm and earnestness. Some of his friends have said for him that in the early stages of this campaign he did not have as much "information" as he needed; that although he thought he was prepared for war, he really wasn't. Many people are affected that way. But he retired to the seclusion of his study and after many days emerged fully booted and spurred for the fray. His *coup d'état* was to publish a book of ninety pages "exposing" us. He had now reached the stature, so we are given to understand, of an "Authority on Mormonism." The book contains some irony, much abuse in lieu of logic, and sarcasm as a substitute for conclusion. The author is much impressed with his work. Indeed, he thinks the Almighty would do well to consult it, for he closes his "Apologia" with these words: "Therefore, as there is sad need for a voice of warning may God use the following pages."

Having duly accredited Mr. Bartlett as our first and only genuine discoverer, it will be interesting to examine his work. The few references we shall make are among those that can be easily verified by anyone, without recourse to special textbooks.

Mr. Bartlett long contended that the Book of Mormon was made up from *Spaulding's Manuscript*." But unfortunately for his contention, the *Spaulding Manuscript*, which had been lost, was found some years ago and is certified by Mr. H. V. Rice of Honolulu, and President Fairchild of Oberlin College, Ohio, in whose possession the manuscript now is, as the genuine Spaulding Story. Mr. Bartlett evidently feels routed from his former position on this point, for in his recent book against us, he says: "Perhaps this little work, if it can be proved to be Spaulding's, may turn out to be some preparatory notes of his which eventually led up to his great work—'*The Manuscript Found*'; or it may be simply a smaller work of Spaulding's bearing only such similarity to the Book of Mormon as *two works by the same author usually bear to each other*." We note the malevolent insinuation with which he closes the sentence, and we notice, too, that he begins his comment with the word, "Perhaps." He arrives at an insulting conclusion

from an uncertain premise. However, the reader's attention is called to the fact that none other has ever been found, and this one *is duly certified* as *Spaulding's Manuscript Found.*

A number of Mr. Bartlett's Liverpool disciples are loaded with propaganda culled from the *Seer.* It is a sufficient answer to all such matter, that the *Seer* was edited by Elder Orson Pratt on his own account in Washington, D.C., but that the doctrines advanced were not regarded as proper, and the paper was repudiated entirely. We reproduce the following from Elder B. H. Roberts: "The *Seer* by formal action of the first presidency and twelve apostles of the Church was repudiated, and Elder Orson Pratt himself sanctioned the repudiation." This action was published on December 23, 1865, in the Church organ, *The Deseret Evening News.*

On page fourteen of his recent book, Mr. Bartlett gives this quotation from the Book of Mormon crediting it to Shakespeare: "Hear the words of a trembling parent, whose limbs ye must lay down in the cold and silent grave, from whence no traveler can return." Then he adds: "Smith must have copied these words from Shakespeare—that is, he must have found them quoted in Spaulding's novel, and thinking them original, supposed himself safe in applying them to Lehi—" Now, that quotation is in the Book of Mormon all right, on page 59, *but it is not to be found in Shakespeare. Therefore, Joseph Smith did not copy it from Shakespeare, neither did anyone else.* If one shall argue that Shakespeare wrote something *similar*, then we can say that others have also written things similar. For instance, note this passage in Job: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return—." (Job. 10: 20, 21.)

In the next paragraph of his book, Mr. Bartlett says: "A man Laban is represented as killed by one Nephi, some 600 years B.C. with a sword of the most precious steel, hundreds of years before steel was known to man!" One may judge Mr. Bartlett's knowledge of his subject, after reading II. Samuel 22: 35 (About 1100 B.C.), "He teacheth my hands to war; so that a bow of steel is broken by mine arms": and also Job 20: 24 (About 1500 B.C.); and Jeremiah 15: 12 (About 640 B.C.) The beginning of Book of Mormon history is 600 B.C.

The next paragraph of his book reads: "the *compass* is represented as in use, at a time centuries before the invention of the instrument!" Here again a weakness is disclosed. The word "compass" appears in the Bible as in use centuries before it appeared in Book of Mormon history. For instance: read Exodus 27: 5, "And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar"; 38: 4, (About 1400 B.C.): and also II. Samuel 5: 23 (About 1100 B.C.); II. Kings 3: 9 (About 900 B.C.); Proverbs 8: 27 (About 1000 B.C.);

Isaiah 44: 13 (About 750 B.C.) It will be observed that the word was used for various things and is not necessarily to be confined to the designation of a "Mariner's Compass." The instrument referred to on page 347 of the Book of Mormon, and quoted by Mr. Bartlett, is not a mariner's compass.

In the very next paragraph, he says: "The cow and the ox and the ass and the horse are represented as found by Nephi in America some six hundred or five hundred years before Christ; whereas those animals were unknown in America until after its discovery by Europeans two thousand years later," etc. He shows lack of wisdom, to say the least, in dogmatically opposing the archæological data thus far set forth by scientists. Daniel G. Brinton in his book, *The American Race*, page 51, says that *horses*, and others of the domestic animals, were known centuries ago in America. Priest, in *American Antiquities*, page 157, supports Brinton's conclusions. So, also, does Professor Henry Fairfield Osborne, professor of Zoology in Columbia University, and curator in the American Museum of Natural History. Such bald misstatements of fact and scientific conclusion are not confined to the paragraphs mentioned, but these are easily attested by works in general circulation such as the Bible, Shakespeare, and scientific works. We leave our readers to their own conclusions as to whether these errors are the result of ignorance, or infamy, or both.

Just one other item and we are through for the time being. It has to do with a construction placed by Mr. Bartlett upon Section 132 of the book of Doctrine and Covenants. Of this section he uses only verses 1, 4, 32, 37, 52, 54, 56, and 62; thus ingeniously mixing *two* subjects and conveying an incorrect impression. Then he concludes, *for us*, that we believe polygamy to be an essential to salvation. We do not regard it as an essential. We do believe, however, with St. Paul, that "neither is the man without the woman, neither the woman without the man, in the Lord." (I. Cor. 11: 11.) Also, we believe that "marriage is honorable," (Heb. 13: 4) and as such worthy of perpetuation beyond the grave. Therefore, to us, marriage under the "new and everlasting covenant," means simply a contract of marriage for eternity (the life hereafter), as well as for time, (the present existence) solemnized by an officer holding that binding and loosing power the same as conferred by the Savior upon St. Peter. (Matt. 16: 19.) This is what we know as "Celestial Marriage." Polygamy, as dealt with in this section, is only an incident of the revelation on marriage, and is termed "Plurality of Wives," while the eternity feature of the marriage covenant is designated "Celestial Marriage."

So we might proceed, but the few points touched upon, briefly, indicate somewhat clearly the tactics of an earnest opposer, one whose enthusiasm has often carried him beyond the confines of caution. To him, and all others whose profession is teaching, we

make this observation in passing: To harbor love for one's fellowman and to labor under its influence, enlarges and glorifies the soul. Its traces are visible always in the possessor, and is the most effective force in all the world. Hate also has its visible effect, but it is the direct antithesis of that seen in the man who loves.

S. N. L.

## NOTE OF APPRECIATION.

Elder D. Ray Shurtliff, who has acted in the capacity of Secretary of the European Mission for the past twenty-five and one-half months, was honorably released to return to his home in Zion, April 29th, and together with his wife, who came to meet him, sailed on the good ship *Lusitania*.

Elder Shurtliff is an able accountant and performed the duties of his office with rare ability, accuracy and promptness. He was kind and courteous to all, and was of an exceptionally cheerful disposition. Those who knew him best, loved him most.

He not only filled the office of Secretary with credit, but has given good help in Sunday School, in the Sacrament and general meetings held at Durham House and in cottage meetings of the Liverpool conference. He has also been in attendance at conference meetings of the British Mission from time to time. Upon all occasions, he has honored the Priesthood and responded willingly to every requirement made of him. He goes from the Liverpool office and from the European Mission with the confidence, love and blessing of the President. He is a man who should be very useful in Zion. His faith, talent and ability, actuated by a spirit of humility, will qualify him for any position of honor and responsibility to which he may be called in the Ward or Stake where he resides.

His successor, Elder E. Taft Benson, a man of splendid ability, is duly installed in the office of the Secretaryship, and we bespeak for him that consideration and confidence which was extended to his predecessor. Those who have business with the Liverpool Office may rely upon receiving prompt and courteous treatment.

Rudger Clawson.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home April 29th, 1911, per s.s. *Celtic*: From Great Britain—James A. Layton. From Switzerland and Germany—A. R. Homer. Elder D. Ray Shurtliff, who has been honorably released from his labors in the Liverpool office, accompanied by his wife, sailed for home April 29th, 1911, per s.s. *Lusitania*.

**Baptisms.**—A baptism was performed April 30th, 1911, in Blackburn branch (Liverpool conference), when sixteen converts were added to the fold, five from the Preston branch, baptized by Elder Joel Richards, and eleven from Blackburn, baptized by Elder James F. Turner. A few saints and friends witnessed the ceremony.

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**Elders Conduct P. S. E. Meeting.**—The elders of the Hanley branch (Birmingham conference) were recently afforded the opportunity of conducting a P.S.E. Assembly at the Wilkinson Hall, Burslem. The elders discontinued their regular Sunday night meeting in Hanley, and the saints were mingled with the vast congregation of friends and non-members. The meeting was conducted by Elder R. E. Barber, acting as chairman. Elder L. G. Corbridge taking as his text Matt. 6: 33, explained what it takes to constitute the kingdom of God, and that the kingdom of God could not exist without all its members and the spirit of truth to dictate to the presiding authority. Two solos rendered by Miss Walley were much appreciated. The secretary then asked for a vote of thanks, which was unanimously given. All expressed themselves as having enjoyed the services, and wished the elders success in their endeavors to do good, and wished to see and hear them again in the near future.

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**Branch Conference.**—President F. B. Hammond and four traveling elders met in branch conference at Ipswich (Norwich conference), April 23rd, 1911. Two well attended sessions were held. The morning session commenced at 11 a.m. under the auspices of the Sunday School. Superintendent F. G. Pierce reported the school to be in a flourishing condition, and spoke of the benefit of Sunday School work. Elder S. E. Kelsey expressed his pleasure in visiting the school; also discussed the first principles of the gospel. President F. B. Hammond directed his remarks to the children, pictured the life and childhood of Christ, the apostasy, and restoration of the gospel, the organization of the Church and its strength to-day. The evening session commenced at 6:30 p.m. Branch President John W. Watts extended a hearty welcome to all saints and searchers after truth. Elder J. L. Broadbent was the first speaker, and dwelt at some length upon the present persecution and misrepresentation, and from many scripture references showed that such should be expected by all who belong to the Church of Christ. A solo, "Unanswered Yet," was very beautifully rendered by Elder F. D. Ashdown. The general authorities were then presented by Elder F. D. Ashdown and unanimously sustained. President F. B. Hammond strongly emphasized the necessity of saints supporting the authorities of the Church. Explained the need of tithes and offerings for the temporal and also the spiritual affairs of the people, and bore a strong testimony of

his experience in the gospel. Elder S. E. Kelsey discoursed briefly upon the apostasy.

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**District Meetings.**—Meeting was held at 30 South Terrace, Cork (Irish conference), on Wednesday, April 19th, 1911, at eight o'clock. President Rudger Clawson, President J. W. Clark of the Newcastle conference, President Osborn, of the Irish conference, Miss Gay Clawson and Elder T. C. Jones being the visitors. President Osborn expressed his gratitude at having the pleasure of meeting with the saints of Cork for the first time. The meeting was then turned over to President Clawson. He distinguished very clearly between our belief and that of the sectarian world concerning revelation. He showed the necessity of revelation to guide the people of God into truth and righteousness. He explained the restoration of Divine authority in this the last dispensation, portraying very clearly the absolute need of being divinely commissioned before the ordinance performed will be recognized of God. He said that all churches must either stand or fall on the principle of authority.

A district meeting was held in the Bolton branch (Manchester conference), Sunday, April 30th, 1911, in the Borough Hall, Bolton. President Charles W. Porter and five traveling elders were present. Two sessions were held, one at 2:30 and the other at 6:30. Both meetings were fairly well attended by saints and strangers. At the afternoon meeting Elder W. E. Mitton said revelation was necessary in our day, and showed from scripture that it could be expected. Elder S. O. Bryson told of the coming forth of the Book of Mormon and how the gospel should be restored. In the evening Elder L. E. Williams showed from the scriptures that the Holy Ghost was necessary, and that certain signs should follow the true believer in Christ. President Porter spoke of the fruits of obedience to the gospel and strenuously denied the many slanderous charges made against the Latter-day Saints. During the evening Sister Ethel Clarkson rendered a very pleasing solo.

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**Successful Socials.**—On Wednesday evening, April 19th, 1911, the saints and friends of the Kidderminster branch (Birmingham conference) held a successful social in honor of Elder T. E. Wilding, who has been called to labor in the Hanley branch. A delightful program, consisting of songs, recitations and speeches was rendered in a pleasing manner. Elder Wilding was presented with a handsome present as a token of love and respect for his labors in the branch.

A social was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), on Saturday, April 22nd, 1911, in honor of Elders Silas L. Rogers, Seth Budge, Le Roy Duce and Charles L. Johnson, all of whom have been honorably released to return home. All pre-

sent enjoyed a good time, and pronounced the evening a success. Both saints and friends join in wishing them Godspeed in their future undertakings.

An excellent social was held at Durham House, Liverpool, last Friday evening in honor of Elder and Sister D. Ray Shurtliff. There was a good attendance, but not so large as it would have been had the weather been less boisterous. As it was, an excellent time was had. The usual order of program was observed and the guests of honor were presented two sets, one large and one small, of beautiful carvers. Elder Shurtliff's class, represented by Brother Arthur Gorton, presented their teacher a token of their esteem. Elder Shurtliff responded in a feeling manner to the hearty good wishes extended him, speaking gratefully of the past two years' association with saints and friends in this branch.

Under the auspices of the Relief Society and choir, a well-attended concert and tea was enjoyed by over one hundred people in the Temperance Hall, Leicester (Nottingham conference), Saturday evening, April 29th, 1911. The excellent manner in which every number of the program was rendered was appreciated by those present. A poem, recited by May Spence, composed by her for the occasion, and a sketch, "Slightly Mixed," were exceptionally well received. Our friends not of our belief deserve and have our gratitude for the manner in which they gave their aid in making the social a success.

A farewell social was held April 29th, 1911, in the Occasional Rooms, Market Buildings, Leigh (Manchester conference), in honor of Sister Elinor Unsworth, who leaves shortly for Canada. Many saints and friends were present, and all enjoyed the program of the evening. A small present was given Sister Unsworth.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIII.—RENEWAL OF THE EARTH. THE MILLENNIUM.

Text: We believe * * * That the earth will be renewed and receive its paradisiacal glory.—*Articles of Faith*, 10.

I. PRESENT CONDITION OF THE EARTH.

1. Under the curse resulting from transgression. (a) Through Adam's transgression (Genesis 3: 17-19; P. of G. P., Moses 4: 23-25). (b) Through subsequent transgression (P. of G. P., Moses 5: 37; Numbers 35: 33, 34; study especially Isaiah 24: 5, 6, and P. of G. P., Moses 7: 48, 49, 54-56.)
2. Regeneration of the earth promised (Moses 7: 59-62; Doc. and Cov. 18: 25, 26).

II. THE MILLENNIUM.

1. Meaning of the term—a thousand years.
2. Application—to the thousand years of peace during which

the earth will be under the Savior's beneficent reign (P. of G. P., Moses 7: 64, 65; Doc. and Cov. 43: 30, 31; 29: 11.)

3. Conditions prevailing during the Millennium (references last cited; see also Isaiah 65: 17, 20-25; Rev. 20: 2, 4, 6).

Observe that the Millennium is a period of regeneration or sanctification of the earth, during which it will be prepared as an abode for superior beings. This improved condition is to be followed by one of even greater glory—the celestialized state explained below. We have therefore to note three states or conditions of the earth.—(1) the present imperfect condition; (2) the greatly advanced condition to be attained during the Millennium; (3) the celestial condition.

III. The Earth to Attain a Celestial State.

1. A new heaven and a new earth predicted (Rev. 21: 1, 3, 4: B. of M., Ether 13: 9; note the context showing this condition to be subsequent to the millennium, and study especially Doc. and Cov. 29: 22-25; see also 130: 9).

2. Characterized by victory over sin and death (I. Cor. 15: 24-26; see also Rev. 21: 1-4).

3. To be the abode of celestial beings (Doc. and Cov. 88: 25, 26; 130: 9).

Observe that the earth has to undergo a change analogous to physical death, and to be regenerated in a manner comparable to a resurrection. See references last cited, and observe throughout the lesson next following, the analogy between the regeneration of the earth and the resurrection of the human body.

General reference: "The Articles of Faith," Lecture XX, pp. 379-383; and Lecture XXI, pp, 384-391.

## DIED.

Moore.—At Huddersfield (Leeds conference), April 13th, 1911, of pneumonia, Florence Mallinson Moore; born July 9th, 1886, at Linthwaile, Yorkshire; baptized October 17th, 1908, by Elder Joseph F. Daybell, confirmed same date by Elder Miles M. Batty.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity."*—THEODORE ROOSEVELT.

No. 19, Vol. LXXIII. Thursday, May 11, 1911. Price One Penny.

## ROOSEVELT REPLIES TO CHARGES IN MAGAZINES.

[MR. ISAAC RUSSELL, of New York, a "Mormon" and a journalist, wrote Ex-President Roosevelt asking for a statement regarding recent magazine articles published against the Church, and received the following reply. It was also published in *Collier's Weekly*, one of the largest and most influential *Weeklies* in America:]

New York, February 17th, 1911.

My dear Mr. Russell: I thank you for your letter calling my attention to the charges made against me in connection with an alleged bargain with the "Mormon" Church of Utah. The letter you enclosed contains a quotation from a magazine which states that "Theodore Roosevelt himself made the bargain with the 'Mormon' Church, which exists to this day." It then continues that "the Church agreed to deliver to Roosevelt the electoral votes of Utah, Wyoming and Idaho in exchange for three things: (1) A cessation of the movement and agitation within the Republican party for an amendment to the federal constitution giving to Congress the power to legislate concerning plural marriage and polygamous living; (2) a defense of Reed Smoot, apostle and representative of the 'Mormon' hierarchy, as a Senator of the United States, and for his retention of his seat in the senate: and (3) a disposition of federal patronage in Utah and surrounding states in obedience to the wish of the 'Mormon' hierarchy expressed to the federal administration through Smoot."

It is a little difficult to know how to deal with a story like this, which is not merely an outrageous lie but one so infamous, so abso-

lutely without the smallest particle of foundation, that it is utterly impossible that the men making the charge should be ignorant of the fact that they are lying. I never heard of this magazine article and do not know who wrote it. But whoever did knew perfectly well that he was lying. I have never heard of the writer whose letter you quote, but he also must know that he is repeating baseless falsehoods. The other two magazine articles you quote I have not seen, but if they, in any shape or way, resemble the one from which you quote, they are equally false.

The accusation is not merely false, but so ludicrous that it is difficult to discuss it seriously. Of course, it is always possible to find creatures vile enough to make accusations of this kind. The important thing to remember is that the men who give currency to the charge, whether editors of magazines or the presidents of colleges, show themselves in their turn unfit for association with decent men when they secure the repetition and encouragement of such scandals, scandals which they perfectly well know to be false.

Not only was no such bargain made by me, but equally, of course, no such bargain was made by President Taft or by anyone who could speak for any portion of the Republican national organization. No such bargain was ever in any way, directly or indirectly, suggested to or considered by me. It is not merely an atrocious falsehood, but it could by no possibility be anything but a falsehood. Neither the Church nor any one on behalf of the Church ever agreed to deliver to me the votes of the states mentioned nor to try to do so; nor was any allusion to the matter ever made to me. Neither Senator Smoot nor any other citizen of Utah was, as far as I know, even so much as consulted about the patronage of the states surrounding Utah, nor did the "Mormon" hierarchy, through Senator Smoot or any one else, ever express a single wish in connection with that patronage. The appointments were made in Wyoming and Idaho precisely on the same system as they were made in New Jersey and Massachussetts, and no more attention was paid to any candidate's religious qualifications in one set of states than in another. Moreover the same policy precisely was followed in Utah. One senator was a Gentile and one a "Mormon." I consulted both. Generally I found Senator Smoot more favorable to the cause of conservation than the majority of his colleagues in the senate, and on this matter I consulted him more freely than I did most other senators, although there were some I consulted ever more freely than I did him.

As to there being a cessation of the movement for federal control of marriage, including divorce and polygamy, so far as I know there never was such cessation: personally I have always favored such control. There was a strong agitation to give the national government complete control over marriage and divorce. This was strongly opposed by a majority of the representatives in the two houses of Congress from the different states, and in but two

or three instances is it possible that those opposing it, whether Democrats or Republicans, could have been influenced by any thought whatever concerning the "Mormons." Personally I then favored the proposal, and have always favored it since, because I believed and still believe that this is one of several directions in which the power of the general government could with advantage be increased. Whether or not it is especially needed as regards polygamous marriages in Utah, I am not able to say. On one occasion a number of charges were made to the administration while I was president about these polygamous marriages in Idaho and Wyoming, as well as Utah, it being asserted that a number of our federal officials had been polygamously married. A very thorough and careful investigation was made by the best men in the service into these charges, and they were proved to be without so much as the smallest basis in fact. It was finally found that a fourth-class post-mistress, whose earnings a year were about $25, and who was an old woman, had been plurally married some thirty years previously, but had long ceased living with her husband. Not only was it found that there was no basis for the accusation as regards the government officials, but incidentally it developed that the investigators were unable to find a single case of polygamous marriage entered into since the practice had been professedly abandoned. I can not, of course, on this point speak generally: there may or may not be foundations for the charge of which I knew nothing: but I can speak positively as to this investigation made by thoroughly competent and upright government officials in Wyoming, Idaho and Utah. My memory is that on another occasion, either in Arizona or New Mexico, or both, our attention was called to cases where there had been polygamous marriages, and that the offenders were promptly prosecuted. No man ever suggested to me not to prosecute any offender in such a case: and I may add that every "Mormon" with whom I spoke assured me that since the public renunciation of polygamy, the law had been observed in this respect, just as in others, and no one of them ever so much as hinted to me any desire to plead on behalf of any possible offender of the type. I am, of course, speaking of marriages entered into since the Church pronunciamento in question. If it were ever shown to be true that such marriages have been entered into, I should even more strenuously than hitherto urge giving the federal government power to deal effectively with polygamy.

As for the case of Senator Smoot himself, he came to me of his own accord, and not only assured me that he was not a polygamist, but, I may add, assured me that he had never had any relation with any woman excepting his own wife; and I may also add that it was the universal testimony of all who knew anything of his domestic life that it was exemplary in every way. He also assured me that he had always done everything he could to have

the law about polygamy absolutely obeyed, and most strongly upheld the position that the Church had taken in its public renunciation of polygamy, and that he would act as quickly against any "Mormon" who nowadays made a plural marriage as against a Gentile who committed bigamy. I looked into the facts very thoroughly, became convinced that Senator Smoot had told me the truth, and treated him exactly as I did all other senators—that is, strictly on his merits as a public servant. I did not interfere in any way as to his retention in the senate, save that where senators came up to speak to me on the subject, I spoke to them freely along the lines I have here outlined, taking the view which I believe is the only view that an American can consistently take, namely, that if Mr. Smoot or anyone else had disobeyed the law he should, of course, be turned out, but if he had obeyed the law and was an upright and reputable man in his public and private relations, it would be an outrage to turn him out because of his religious belief.

I have thus gone over point by point the infamous accusations made by the writer, whoever he was, whom you quoted, accusations which brand with infamy the man who made them, and also the magazine editor who published them, and any one who quotes them. There is a peculiar infamy in this species of slander, and the men engaged in it do not stand one whit above any men who have really taken part in the practices which they affect to denounce.

So much for these slanders. Now a word to the "Mormon" people themselves. If the accusations made against the "Mormons" are as false as the accusations upon which I have touched above, there is no need of my saying anything. But let me most earnestly insist on the vital need, if there is the slightest truth in any of these accusations, of the "Mormon" people themselves acting with prompt thoroughness in the matter. Any effort, openly or covertly, to reintroduce polygamy in the "Mormon" Church would merely mean that that Church had set its face toward destruction. The people of the United States will not tolerate polygamy: and if it were found that, with the sanction and approval or connivance of the "Mormon" Church people, polygamous marriages are now being entered into among "Mormons," or if entered into are treated on any other footing than bigamous marriages are treated everywhere in the country, then the United States government would unquestionably itself in the end take control of the whole question of polygamy, and there could be but one outcome to the struggle. In such event, the "Mormon" Church would be doomed, and if there be any "Mormons" who advocate in any shape or way disobedient to, or canceling of, or the evading of, the manifesto forbidding all further plural marriages, that "Mormon" is doing his best to secure the destruction of the Church. Those "Mormons," on the other hand, who occupy the position you uphold in your letter,

and who insist that the "Mormon" Church shall turn its face toward the future, take a position which if generally taken will mean that the Church will be treated precisely on an equality with all other churches. The "Mormon" has the same right to his form of religious belief that the Jew and the Christian have to theirs; but, like the Jew and the Christian, he must not practise conduct which is in contravention of the law of the land. I have known monogamous "Mormons" whose standard of domestic life and morality and whose attitude toward the relations of men and women were as high as that of the best citizens of any other creed; indeed, among these "Mormons" the standard of sexual morality was unusually high. Their children were numerous, healthy, and well brought up; their young men were less apt than their neighbors to indulge in that course of vicious sexual dissipation so degrading to manhood and so brutal in the degradation it inflicts on women; and they were free from that vice, more destructive to civilization than any other can possibly be, the artificial restriction of families, the practice of sterile marriage; and which ultimately means destruction of the nation. The loss of the paternal and maternal instincts among men and women, the deification of a cold, calculating selfishness, the failure to understand that there are no other joys and no other duties as great as the joys and duties connected with the happy family life of father, mother, and children—all this represents a far worse evil than even the worst of purely political evils can be. The evil of divorce and all kindred evils are merely subsidiary in wickedness and evil results to this great and central evil. If the average man is not most anxious to be a good father, performing his full duty to his wife and children; if the average woman is not most anxious to be a good and happy wife and mother, the mother of plenty of healthy and happy and well-trained children; then not only have the average man and the average woman missed what is infinitely the highest happiness of life, but they are bad citizens of the worst type; and the nation in which they represent the average type of citizen is doomed to undergo the hopeless disaster which it deserves. In so far as the "Mormons" will stand against all hideous and degrading tendencies of this kind, they will set a good example of citizenship. If, on the other hand, the "Mormon" Church openly or secretly endeavors to reintroduce polygamy, then it has marked itself for destruction, and has become an ally of the forces of evil so potent as to oblige all decent citizens to join against it. The "Mormons" who realize this fact and stand as you do, and as I have every reason to believe Senator Smoot does, on these matters, are not only fighting for the best interests of the "Mormon" Church but are performing well the highest duties of American citizenship.

Very sincerely yours,

(Signed.) THEODORE ROOSEVELT.

## ETERNAL PROGRESSION.

It is a pleasing thought and knowledge that we were associated with our Father in heaven in our pre-existent state. For truly the Lord told Abraham that before this world was, that He stood in the midst of the souls and they were good. It was there that a council was called to make an earth whereon these souls might dwell. The plan was complete, and a Redeemer chosen. It was necessary that we progress and become like unto our Father. We could not become perfect without knowing good and evil. To obtain this we were to receive a body of flesh and bone. The knowledge we had attained and the promise of further progression made our hearts rejoice, and as the Lord said to Job, "The morning stars sang together, and all the sons of God shouted for joy." (Job 38:7.) Thus we see that both male and female were there and rejoiced exceedingly. A temporal earth now being ready, it was necessary that we have a temporal body to dwell thereon. There our first parents opened up the way. They received a temporal body, and that united with their spiritual body, receiving the breath of life they became living souls. Our first parents through their heroism were now in a condition to provide earthly bodies for the awaiting spirits.

Mankind now began to come to the earth, dividing off into nations. "The Lord hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) The Lord also "divided to the nations their inheritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Duet. 32:8.) In coming to the earth we had an object in view, and that was to overcome the flesh, and keep our second estate, and by so doing get back into the presence of our God. Christ came and redeemed us from the fall, and finished the work which would have devolved upon Adam. He united our spiritual and temporal body together, they having been separated at death through the transgression of Adam. A perfect body was now promised us, like unto Christ's own resurrected "body of flesh and bone." (Luke 24:29.) This gift in view, we must do our part to attain such a high reward. How could this be accomplished other than to obey as God has commanded His servants to teach all mankind that "Inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again in the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment; by the spirit ye are

justified; and by the blood ye are sanctified." (Pearl of Great Price, Moses 6:59, 60.)

Therefore, Christ emphasized that a man must be born of water and of the spirit to enter the kingdom of God. (John 3:5.) So by seeking first the kingdom of heaven, and obeying His commandments we will enjoy and attain the promise of our Maker. The earth itself being baptised was born of the water, and eventually will be cleansed and purified by the Holy Ghost, and thus it will be born of the spirit, worthy then to abide in the presence of God. By our faithfulness and obedience we shall be worthy citizens to dwell on the earth when it is celestialized and ushered into the presence of our Father in heaven, there to enjoy eternal life, knowledge, power and intelligence for having kept our second estate.

84 Carlyle Road, Easton, Bristol. C. ETON PRICE.

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## LET US SMILE.

The thing that goes the farthest towards making life worth while,
That costs the least and does the most, is just a pleasant smile,
The smile that bubbles from a heart that loves its fellowmen
Will drive away the cloud of gloom and coax the sun again,
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent.

There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style—
It nerves us on to try again when failure makes us blue;
The dimples of encouragment are good for me and you.
It pays a higher interest for it is merely lent—
It's worth a million dollars, and doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a soggy tear.
It ripples out, moreover, to the heart-strings that will tug,
And always leaves an echo that is very like a hug.
So, smile away. Folks understand what by a smile is meant,
It's worth a million dollars, and doesn't cost a cent.

*Baltimore American.*

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IF thou desire to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer evil; he that never fears is desperate, and he that fears always is a coward; he is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.—QUARLES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 11, 1911.

## AN ARGUMENT FOR MAN'S PRE-EXISTENCE.

"BELOVED, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (I. John 3:2, 3.)

In other words, we know by the testimony of the Spirit that we have become the sons of God, through obedience, but what glories we shall yet attain is not at present made manifest to our eyes and our minds. However, by the testimony of that same Spirit we know that whatever we become, when we reach His presence we shall be like Him. The assurance of this fact encourages us and we make efforts greater than we otherwise should make, to perfect and prepare ourselves for that heavenly environment. Evidence that cannot be resisted by any Christian, shows that Christ "is gone into heaven and is on the right hand of God: angels and authorities and powers being made subject unto him." (I. Peter 3:22.) That we should ever attain to a likeness with Him would be utterly presumptuous, not to say blasphemous, were we really of the vulgar origin claimed by some people—and amongst them "Christian" teachers. But the "Mormon" doctrine of the Fatherhood of God and the sonship of man, makes sentient man of Divine origin. "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12: 9.) "The Father of spirits" here referred to can be none other than God the Creator of all things. Also, if man does not occupy this literal relationship to Deity, the words of the Savior, "Our Father in heaven," are meaningless.

It has been argued that we insult God when we venture to assume such intimate relationship. but we seek no better justification of our claims than the Holy Scriptures supply. No doubt the writer of the Psalms had not previously realized how important man was when he wrote the following words, which, by misconstruction, have been made to do service as an argument for man's insignificance and utter unworthiness: "What is man, that thou art mindful of him? and the son of man that thou visitest him?" The Psalmist saw that God was mindful of man, and he wondered at the attentions of such an exalted Being as he conceived God to

be. A new light dawned upon him, and he exclaimed, in substance, "Surely mortal man is not to be despised, since thou, O Lord, art mindful of him!" David, no doubt, learned at that time what John the beloved disciple in a later day was Divinely taught, viz.: That provision was made in the All-wise purposes, for man to become like unto Jesus Christ. And this brings us to the kernel of the argument for pre-existence.

At the time St. John wrote, Jesus Christ had been resurrected; had ascended up on high and assumed rulership, "angels and authorities and powers being made subject unto him." Now, if "when he shall appear, we shall be like him," the conclusion is irresistible that *we have been like Him all along.* If after the resurrection of our bodies, we shall be like Christ, then we were like Him in our primeval existence. That is but common logic. *We cannot become what He is without having been what He was.* Like conditions acted upon by like causes produce like results. The following facts are apparent to all: Christ was born of woman, Christ died, and Christ was resurrected; man is born of woman, man dies, and man is to be resurrected. Christ is immortal. When we see Him again "we shall be like him." A Christian cannot get around the argument.

The simple, sweet story of the birth of Jesus, the Christ, shows that there was nothing unnatural about it from a physical point of view. Mary conceived and bore Him just as other women bear children. Those who, through possession of the Spirit of God, were in communion with the heavenly abode, were apprised of the fact that a Savior was born into the world, but to all others who had knowledge of His birth, simply a babe was born in Bethlehem, of Mary the carpenter's wife. No doubt many babies were born during that time of the taxing, any of which drew from the assembled throng as much attention as this one. He grew to maturity much as other men of His time, attracting so little special attention that when He proclaimed Himself the Only Begotten Son of God, His neighbors exclaimed: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" He suffered bodily pains and fatigue, hunger and thirst as other mortals did, and when the day arrived that He should be offered up, it required that one who knew Him intimately should point Him out to the murderous rabble. Evidently they didn't see in Him anything extraordinary to distinguish Him from those with whom He associated. He was crucified; hung on the cross, and He "gave up the ghost," in the manner that other men give up the ghost.

It is argued that "in Him dwelleth all the fullness of the Godhead bodily," which cannot be said of us. But the difference is really in degree and not in kind. We are *sparks* of Divinity

transmitted through fallible mediums. He is the consuming *fire* lighted directly by the hand of God. We are potential gods; He is a consummated God. We are all of one family, but He is our Elder Brother, the "firstborn in the spirit, the Only Begotten in the flesh." Were we not possessed of infinite possibilities, He would never have said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) Neither would He have said, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) Were the difference between Christ and the rest of God's children *fundamental* and not *relative*, St. Paul never would have prophesied, "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together." (Rom. 8: 16, 17.) There is complete harmony here between St. Paul and St. John. "We shall be like him," and shall jointly inherit the glory of God.

We are promised by the prophets that in the life to come we shall be "like him;" we have seen that in mortality we are like he was; now let us ascertain His primitive condition, and when we have done so, according to this argument, we shall have the facts concerning our own previous life.

The Savior's own testimony is conclusive. He said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16: 28.) There is no possibility of misunderstanding this plain passage. Christ, before He was born of the Virgin Mary, was with the Father. Gauged by the bounds of what we term "This Life," He was in a previous life, or existence: and He was "I" there, just as He was "I" here. He was not an unformed or unidentified substance or quality or attribute. He was something somewhere away from this world, for He came from there to here, and He was to *leave* here and go there. Following our argument, we must also have come forth from the Father, and again shall leave this existence and return to Him.

What were we like in that pre-existent state? Did we have definite form and were we possessed of intelligence and individuality? Let the likeness of our example, Christ, answer the question.

It is universally acknowledged that Christ was a member of the Godhead even in the herebefore. (Now this argument does not involve us in the conclusion that we were also members of the Godhead, for we have already distinguished between ourselves and our "Elder Brother" in that respect.) This being true, He was one of those whom the Father addressed when He said, "Let us make man in *our* image, after *our* likeness; * * *" (Gen. 1: 26.) This is supported by the testimony of St. John. "In the begin-

ning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3.) That John understood the "Word" as used here, to be Christ, is explained in the following verse: "And the Word was made flesh and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth." (John 1: 14.) Add to this, the testimony of St. Paul in his epistle to the Hebrews, in the opening verses of the first chapter, and we have abundance of evidence as to the Savior's presence with the Father when the words in Genesis 1: 26 were spoken.

Therefore, the Father and at least one other, the Word by whom all things were made, must have been of the same image and likeness. There can be no better description given of the Father than that given by the Son. "Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14: 8, 9). If anything more were desired, consider the testimonies of St. Paul. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: * * * Who is the image of the invisible God, the first-born of every creature." (Col. 1: 15, 16.) And this from Hebrews: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: Who being the brightness of his glory, and the *express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 1-3.) Jesus, the Christ, was the revelation of God, the Father. And when He was speaking the words recorded, He was in the image of the men to whom He spoke!

Believers in Christ and the Scriptures will find it difficult to get back of these facts, and the irresistible conclusion is that God is in form like men (only He is perfect), that Christ, a member of the Godhead, was like the Father when the Father proposed the creation of man, and this notwithstanding He had not yet tabernacled in the flesh. Therefore, we in our spiritual, or ante-mortal life, were in the same form as we are in mortality. For if, *as He is we shall be, then as He was we were!*

S. N. L.

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INSTEAD of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power.—LEWES.

## WHY THEY WENT TO UTAH.

THE Salt Lake City correspondent of the *London Evening Times* in an article dated April 22nd, sends an interview with Mrs. Souter, formerly Catherine Roe, of Liverpool, who went with her sister Margaret to Utah in August, 1908.

It may be here mentioned that in 1909 Robert Souter, an industrious mechanic, emigrated from Liverpool. He and Catherine had been sweethearts in England, and were pledged to marry when they had money enough to establish a home. He, too, was a "Mormon" convert.

Mrs. Souter gave an interview without having any previous intimation of the existence of an affidavit made by her father, Mr. James Samuel Roe, of Mona Street, Liverpool, who stated that his daughter had "been entrapped and led astray by these people (the 'Mormons') and our happy home broken up." She said, "I don't know whether our leaving was against my father's wishes. It was not against his protest, for he neither consented nor protested. Our leaving may have caused sorrow, but I hardly think it did. When I became a member of the Church my father told me I could choose between the Church and my home, and I then left home. It is not true that I was taken to a solicitor."

This remark had reference to an allegation that she was taken to a solicitor to ascertain if her father could legally hold her, she being then nineteen.

"It is true that my sister, Margaret, stayed at Conference Headquarters, not till we were ready to 'ship to Utah,' but till we were ready to come of our own accord. As to coming under the guidance of 'Mormon' elders, we came with a company of 'Mormon' emigrants, as is usual. The money to pay for our transportation was borrowed from Mr. Price, of Heber, Utah, but that has been paid back, at least mine has, and if my sister's has not it will be."

It should be remarked here (adds the correspondent) that the girl married her English sweetheart, and that they own the home wherein they live, and if there was any immoral purpose in sending her to Utah it is not reflected in the neat home, the pretty surrounding garden, and the healthiest environments of her Provo residence.

* * * * * *

The *London Evening Times* which last week published an article from its Salt Lake City correspondent containing the story of Catherine Roe (now Mrs. Robert Souter), who left her home in Liverpool as a "Mormon" convert, to-day (May 9th), gives a statement made by her sister Margaret, who also went to Utah in August, 1908. She says :—

"I belonged to the Church at Liverpool, of which the Rev. D. H. C. Bartlett was vicar, after sister joined the 'Mormons.'

Then I began inquiring into 'Mormonism,' found it all right, and later joined the Church with my sister. My father was very severe about it all the time, for he told me I had to choose between my religion and my home. I took Mormonism and left home. I went to London, but no Gentile family would employ me because I was a 'Mormon,' so I went to Conference headquarters and worked and lived for nearly a year.

"Just before I got ready to go to Utah I wrote home to my father and told him that I was going. He invited me to come home, and I did so. He met me at the train at Liverpool, kissed me, and took me home, where I remained a week. He accompanied me back to London, and later aboard the White Star liner *Republic*. Just before the boat sailed he kissed me and wished me Godspeed. Senator Reed Smoot, who was talking to friends, witnessed the farewell. I borrowed the money to come here from J. R. Price, of Heber City, Utah, from whom my sister also borrowed enough money to come to Utah. He was a missionary in England at the time with his wife. My sister has paid him back, and I have returned most of the money I borrowed. I will pay the rest as soon as I can save it.

"My sister married her English sweetheart, to whom she was engaged before she left the old country, and I am going to marry an Englishman, although I did not meet him until after I had come to Utah. It is untrue for my father to say that we left home against his will. It is true that he forbade us to re-enter our home after we had left, and he forbade our sisters and brothers to speak to us. His affidavit is misrepresenting in a great many ways, and I cannot understand it in view of the fact that I have just received a letter from him. The letter, dated April 2nd, 1911, makes no allusion to Mormonism, but merely contains references to family matters, and concludes, 'With best love from all at home; so good-night and bless you. From your affectionate mam and dad. * * * '"

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## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home May 6th, 1911, per s.s. *Laurentic:* From Great Britain—Lawrence G. Corbridge, William A. Budge, Seth Budge. From Scandinavia—Hyrum Peterson, Christian Jensen, Ole J. Sitterud. With the company were twenty emigrants in charge of Elders Lawrence G. Corbridge, Hyrum Peterson, and Ole J. Sitterud.

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**Arrivals.**—The following missionaries arrived for Europe May 6th, 1911, per s.s. *Megantic*: Joseph Eugene Webb, Thomas Ray Bell, Richmond, Utah; Joseph Parmley, Winter Quarters, Utah;

Harper W. Noble, Smithfield, Utah; Alvin J. Sharp, Preston, Idaho; Clarence E. Jones, Edwin George Chamberlain, Logan Morris, Henry L. Ashton, Andrew A. Kruse, Richard W. Christensen, Salt Lake City; Walter J. Hallam, Spanish Fork, Utah; William Richard Nish, Clarkston, Utah; James A. Duncan, Meadow, Utah; Edwin Clawson, Hyrum, Utah; Heber C. Gailey, Kaysville, Utah; William John Francis, Brigham, Utah; Henry B. Gessel, Providence, Utah; Virgil O. Hafen, Springville, Utah; James Hansen, Taber, Canada; Orson C. Nielson, Salina, Utah; Soren Anderson, Inverury, Utah.

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**Appointments.**—The elders who arrived for the British mission, May 6th, 1911, have been appointed to labor in the following conferences: Joseph Eugene Webb, Harper W. Noble, Bristol; Alvin J. Sharp, Thomas Ray Bell, Birmingham; William Richard Nish, James A. Duncan, Liverpool; Edwin George Chamberlain, Clarence E. Jones, Walter J. Hallam, London; Joseph Parmley, Newcastle; Heber C. Gailey, Nottingham; William John Francis, Edwin Clawson, Sheffield.

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**Baptisms.**—At "Deseret," High Road, South Tottenham, London (London conference), a baptismal service was held, May 2nd, 1911. Elder J. W. Blesdell, baptising one convert.

President Joseph W. Clark baptised one convert in Middlesbro' (Newcastle conference), on May 4th, 1911.

A baptismal service was held in Oldham (Manchester conference) on May 3rd, 1911, at which seven more converts were baptised into the fold of Christ. There were three from Heywood, two from Hyde and two from Manchester. The ordinance was performed by Elders William C. Mills and S. Oliver Bryson. Over forty spectators witnessed the obedience to this sacred duty.

In the quietude of night, under the brightness of the moon, a very impressive baptismal service was held at Gloucester (Bristol conference), May 4th, 1911, when seven souls were added to the Church. Having been refused the use of the Public Baths, the ordinance was performed in the River Severn, Elder George F. Price officiating.

Five converts were added to the Church of Christ by baptism on Friday evening, May 5th, 1911, in Glasgow (Scottish conference). Three were from Airdrie and two from Glasgow. Elders Hugh B. Graham and Willard Richards officiated.

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**Successful Socials.**—On Thursday evening, the 4th May, 1911, a farewell social was held in the Rochdale branch in honor of Sister S. J. Peart, who sails shortly for Utah, where she will join her brother and sister. An enjoyable time was had by all.

A very pleasant concert and social was held at Halesowen (Birmingham conference), in honor of Elder George F. Grover and a

number of saints who are shortly leaving for Utah. Some choice selections were rendered by Mr. Alfred Jones, Mr. Willetts and Mr. Clift, with a good showing also of local branch talent. About eighty people were present.

On Saturday, April 15th, 1911, at Westgate New Hall, Bradford (Leeds conference), a farewell social was given in honor of Elder Alexander Anderson, previous to his removal to the Scottish conference. Elder Anderson has labored twenty-one months in the Bradford branch, and is now departing for Scotland to complete his mission. There were about one hundred saints and friends present. A program was rendered and presents were bestowed upon Elder Anderson as tokens of esteem for his valuable services in Bradford.

Three very enjoyable socials have been held in our hall at Church Street, Burnley (Liverpool conference), in honor of Elder William Jackson who recently returned home, and nine of our saints who have gone to Canada. Each of our departing friends was given a present as a token of respect from the members and friends of the branch.

A "tea" and choir concert was held at Secular Hall, Leicester branch (Nottingham conference) Saturday, April 29th, 1911, at which were present over one hundred and fifty saints and friends. A special program was rendered, which was greatly enjoyed by all present.

A most interesting social was recently held in the Latter-day Saints' Hall, Northampton (Birmingham conference) under the auspices of the Relief Society. Upwards of sixty saints and friends were present. A splendid program was rendered in the usual excellent style, by saints, elders and friends. Some good games were indulged in, and a collection taken in aid of the Relief Society fund. All had a good time. Among the visitors was a newspaper reporter.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXIV.—Resurrection.

Text: We believe * * * That the earth will be renewed and receive its paradisiacal glory.—*Article of Faith, 10.*

I. What Is Resurrection.

1. The actual reunion of departed spirits and their bodies (John 11: 25; B. of M., II. Nephi 9: 4, 12, 13; Alma 11: 43-45; Doc. and Cov. 88: 28).

2. The transition from mortality to immortality predicted for certain ones who will be in the flesh at the time of the resurrection, and who are to be spared the sleep of the grave, though they are to undergo the change known as death (Doc. and Cov. 63: 50-52; 101: 30, 31; compare I. Cor. 15: 51-53; B. of M., III. Nephi 28: 8).

II. Our Knowledge of the Resurrection Rests Wholly on Revelation.

1. Therefore pagan people have no conception of a literal resurrection.

2. Facts of science fail to afford any analogy to a literal resurrection from the dead.

III. The Resurrection of Jesus Christ.

1. He was the first to rise from the dead to a state of immortality (I. Cor. 15; 20, 23; Acts 26: 23; Col. 1: 8; Rev. 1: 5; B. of M., Alma 40: 2).

2. His resurrection attested (Matt. 28: 6, 9, 16; Mark 16: 14: Luke 24: 13-31, 34; John 20: 14-17, 19, 26; 21; 1-4; Romans 14: 9; I. Cor. 15: 5-8; Rev. 1: 18; B. of M., III. Nephi 11: Doc. and Cov. 18: 11-12).

3. His resurrection foretold. (a) Prior to "the meridian of time" (Job 19: 25, 26; Isaiah 26: 19; Hosea 13: 14; P. of G. Moses 7: 56, 57; B. of M., Helaman 14: 15-17; III. Nephi 6: 20). (b) By Himself while in the flesh (John 11: 25; Matt. 12: 40; 16: 21; 17: 23; 20: 19; compare John 3: 14, 15: Matt. 22: 31, 32; Luke 14: 14; John 5: 21, 24, 25; 11: 23-25).

IV. Christ the Author of The Resurrection From the Dead.

Many of the references already cited apply here. See the following: B. of M., II. Nephi 2: 8, 9: 9: 22; Mosiah 13: 35; 15: 20; Helaman 14: 15-17: Doc. and Cov. 88: 14-17.

V. Christ's Resurrection is Evidence of Man's Eventual Resurrection (I. Cor. 15: 12-23; I. Thess. 4: 14-18).

General reference: "The Articles of Faith." Lecture XXI, pp. 391-403.

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## DIED.

Skipworth. At Grimsby (Hull conference), England, April 5th, 1911, James Leslie Skipworth, born December 24th, 1909, at Grimsby, Lincolnshire.

Jamieson. At Aberdeen, Scotland, April 28th, 1911, Williamina Frances L. Jamieson. The deceased was born November 27th, 1895, and baptised January 19th, 1908.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble."*—GLADSTONE.

No. 20, Vol. LXXIII. Thursday, May 18, 1911. Price One Penny.

## PERSONALITY OF GOD.

SIR OLIVER LODGE is quoted as having expressed himself to the effect that God is a loving friend, "with whom spirits can commune every hour in the day; one whose patience, wisdom, long suffering and beneficence are never exhausted." He spoke thus, addressing a religious conference in England, and added that this is the genuine Christian view of the personality of God and one which is, as Sir Oliver expressed it, "humanly simple."

The speaker has been criticized for this expression of belief in the personality of God. The *Portland Oregonian* says:

"The notion that God is a person, a superman, as it were, involves us in all sorts of needless difficulties. Personality is a concept inextricably interwoven with time and space. It implies memory, for one thing and memory is meaningless without time past. It involves separateness from other persons, and that requires space. But the deity must be independent of time and space, which are purely human limitations, and therefore it seems impossible for him to be a person. At least, his personality must be something so different from ours that it means nothing to us. The great Christian thinkers of our day are substantially in unison upon the point that God must be something far more nearly universal than personality could admit of."

It may seem impossible to some to think of our Eternal Father as a person, but that is no argument on either side. The only question to consider is, What has God revealed about Himself to us? If He has spoken, that ends controversy whether human intellect can fully grasp it, or not. To an African native who has never been outside his country, it may seem impossible to believe that water

can become solid, but that does not affect the truth of what an American may reveal to him on this subject. It is just as true whether he regards it as possible or not. In the same way, the possibility of human understanding to grasp a theological truth is of no consequence.

But is it impossible to think of God as a person? We think of Jesus as a person, and as God. If this is so, is it impossible to believe that "as we are, God has been," and that "as God is we may become"? If reason by analogy has any force at all, it would seem that is the only logical conception of the Deity. But, as already said, the possibility or impossibility of belief has no bearing on the subject. The only question is, what has been revealed?

The scriptures certainly represent God as a person. In the scriptures we are told that man was formed in the "image" and "likeness" of God. There should be no difficulty in comprehending what is meant by this twofold expression, for in the same sacred record (Gen. 5:3) we read that Adam became the father of a son born "in his own likeness, after his image." That man was formed in the image and likeness of God is, therefore, a statement that means no more and no less than the similar statement that the son of Adam was born in his likeness and image.

Justin Martyr and Irenæus, two of the earliest Christian authors after the Apostolic time, referred the image to the bodily form and the likeness to the spirit. We may not agree with them in this distinction, but it is absolutely certain that the scriptures represent man as formed according to the Divine pattern which certainly presupposes a Divine form. Modern scholars have expressed the view that the human figure, according to Genesis, was "so formed that it might serve to represent God Himself when He revealed Himself." This again points to the existence of a Divine form. The nobility which appears in the bodily figure of man is, says Dr. Oehler, "certainly not to be excluded from the idea of the Divine image." (Theology of the Old Testament, p. 146.) Dr. Oehler also gives the following translation of Numbers 13:6-8: "Hear ye my words: If there be among you a prophet of Jehovah, I will manifest myself to him in vision, and I will speak with him in dreams. Not so my servant Moses. He is faithful in my whole house. I speak with him mouth to mouth and through the medium of vision, and not in riddles, and he sees the form of Jehovah." The "form of Jehovah" is, then, a scriptural expression, which must be accepted as representing some great truth.

We could multiply references to the Scriptures on this subject, but our readers are familiar with these passages. We merely remark that according to the revealed word, God is one as man is one, and as such He is always and everywhere present and manifesting Himself in His wondrous works. He is "infinite and eternal, from everlasting to everlasting the same, unchangeable God." (Doc. and Cov. 20: 17.)

His living, willing, and holy presence is the sustaining cause of all things moment by moment. But this is only one truth revealed about the Godhead. Another equally important truth is this, that this Godhead is manifested in Personal existences. And there is more than one, just as man consists of several personal existences. And not only do the Scriptures reveal to us the Father, the Son, and the Holy Ghost, as distinct persons, but they tell of innumerable personal existences surrounding the Throne and executing the Divine decrees.

Both these truths must be given due weight. Both are necessary to a knowledge of God. Formerly there was a tendency to forget the universal presence of God and the result was crass polytheism. The tendency now is to ignore the truth regarding the manifestations of the Godhead and the government of God, and the result is pantheism of one brand or another; or the belief in a God "without body, parts or passions"—a something entirely incomprehensible.

We are pleased that Sir Oliver Lodge has risen to a more lofty idea of God; that he conceives of Him as a friend with whom spirits can commune. That is the picture of God given by ancient and modern revelations. Milton, too, who represented God as a Being with parts and passions, came much nearer the truth than the modern thinkers who have landed in pantheism.—*Deseret News.*

## TRUE WORSHIP.

THE many churches by which we are surrounded on every side attest the fact that many of the people who dwell in our crowded cities have not given up the search for truth. The man who sallies forth from his home on the Sabbath on worship bent, finds himself—if he be non-sectarian—confronted with the question, "Which church shall I attend?" Many of his fellow-worshippers would answer his quest, as follows: "It matters not which one you attend if only you go intent upon worshipping God." But, let us see if this answer is in accordance with Holy Writ.

It is written: "God is a Spirit: and they that worship him must worship *him* in spirit and in truth." (John 4:24.) We learn then from this quotation, which, I think all will agree is culled from the correct source, that it is not enough to worship God "in spirit" only, but we must worship Him in "Truth." Now in order to worship God in truth we must know the truth. Hence we find ourselves asking the question which our grandsires have asked before us: i.e., "*What is Truth?*"

You say, "Well, I can't exactly say what truth is, but I know it is of God." Very well then, to know that "truth is of God" is well on the way to a knowledge of truth itself.

In the search for truth I would enforce this rule or test: viz.,

There is an eternal sameness about truth—truth is always truth. Now, let us again ask the question: "To which church shall the worshipper trace his steps who wishes to worship God in 'truth,' as well as in 'spirit?' All of the varying sects proclaim that they have "the truth," yet they teach doctrines diametrically opposed to each other. Let us, in this brochure, consider some of their teachings and compare them with the plain and undiluted doctrines taught by Him who declared Himself to be, "The way, the truth and the life." "To the law and to the testimony," if we speak not according to it, "it is because there is no light in us." Nothing less than the pure unvarnished truth will satisfy us. We want nothing but the plain and bald truth as it was taught by Christ and His apostles—that is the "spirit-level" wherewith we can judge the teachings of men: and by judging "hold fast to that which is good."

We are not able to "prove" anything unless we use the reason with which God has endowed each and every one of us; and if any man says that you cannot reason in religion, that man perverts the truth, for God Himself has said, "Come let us reason together, though your sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be whiter than snow." (Isaiah 1: 18.) Before a man can worship God aright, he must needs know somewhat of Him whom he seeks to worship.

The basic principle of true religion is a sure and certain knowledge of the true God. The first "Article of Religion" published to the world by the "Church of England as by Parliament Established," reads as follows:—"There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, and power and eternity, the Father, the Son, and the Holy Ghost."

The foregoing is the teaching of many of the sects apart from the "Church of England." They nearly all agree upon the doctrine of Deity. The reason of this I believe is—that not one of them can frame anything more complicated and incomprehensible than this doctrine. It reads very well to the unthinking man who is satisfied with the explanation that God is a mysterious being; He certainly is, if this is to be taken as a description of Him. But, to seek to describe the "incomprehensible" is but to deepen the mystery.

We who "believe in the Bible when it is open as well as when it is shut," believe that man may know God. Indeed, we believe the Scripture when it says, "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.)

To believe in a God "without body, parts, or passions," is to disbelieve the Scriptures. For, that God has a body no sincere reader

of the Bible can deny. Exodus, the 33rd chapter, tells of a God who has a "body" with "parts," and "God is the same to-day, yesterday and forever." The 20th verse of the chapter aforesaid reads, "Thou canst not see my face, for there shall no man see me and live." Continuing to the 23rd verse it reads, "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, and thou shalt see my back parts: but my face shalt not be seen." Herein God speaks of His face, His hands and His back "parts." Do we not deny the Scripture if we say that "God is without body or parts?" We love the "truth" enough to believe that "God created man in *His own* image." (Genesis 1.) Has God the Father passions? Let the Bible—"God's Word"—speak for itself.

Exodus, 20th chapter, the 5th verse, reads, "I, the Lord thy God am a jealous God." Jealousy is a passion of note in the world even at this day. That "God is Love" no one will deny, or that the Divinest passion is—Love.

Let us compare, for a moment, the teachings of the "sects" concerning Deity, with the teaching of "The Church of Jesus Christ of Latter-day Saints," who declare to all "and sundry," that God the Father has again revealed Himself to His chosen prophet on the earth, and defy the divines of the world -or its savants—to disprove any of the principles which have been revealed from heaven in these the latter-days.

Man is the crowning work in creation! Why? Because he was "created in the image and likeness of God."

Know ye then that God has a celestial body, perfect and incapable of decay, and that the "Glory of God is Intelligence," which He displays in and through all His works. The teachings of the "Church of Jesus Christ of Latter-day Saints" are in every way compatible with reason—they are "Truth"—and "Truth is Reason."

Compare the foregoing with such doctrine as this which is given out as "very truth" by the sectarian teachers. "That God is a being who fills all space, and that Jesus is one in 'substance' with the Father." Now, if God's "Being" fills "all space"—that "Being" is bigger than a million worlds -and if Christ is "one in substance" with Him, how can He be "sitting at His right hand," as Stephen and their own "Apostles Creed" declares Him to be? If Jesus and God are one, why did Jesus pray to His "Father in heaven?" And, if "God is everywhere" why did Christ say "When ye pray say, Our Father, who art in Heaven?"

The Bible invariably points to a "God with body, parts, and passions," to a Savior who has a body of "flesh and bone," for did not the resurrected Christ say, "a spirit hath not flesh and bones as ye see me have?" And to a Holy Spirit or "Ghost"

which pervades and controls the workings of the whole universe—"God's word *is* Truth."

Dear reader—these questions are worthy of your most earnest consideration.

Gateshead-on-Tyne. AUBREY PARKER.

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## "PRESS ON, YE SAINTS."

"HAVING the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:18, 19.)

If men be naturally dead though the all glorious light shine in their faces ever so clearly, they see not its splendor, nor feel its warmth. Offer them rich presents they receive them not, they have no eye to see them, no heart to desire them, no hand to grasp them.

So it is with those who are spiritually dead. Let the glorious truths contained in the "The Gospel of Christ" blaze out ever so clearly they cannot understand or comprehend them: because they are in darkness and are not in a state of mind to accept truth. No matter how clearly the rich pearls and truths of the gospel are explained many have no heart to receive them, no hand of faith to grasp them—so blind, stupid and senseless are they—though the rich treasures, graces and simple truths be conveyed in earthen vessels yet they cannot apprehend the necessity of obeying them. Judgments do not affright, mercies cannot allure, nor love persuade a great many people in the path of duty and right; they would rather remain blind and poor as pertaining to the things of God. In the meantime many of these very creatures live in the element of sin, they love it, plead for it, and commit it with greediness; yet with the gravest inconsistency, these very persons inflict persecution upon a God-fearing people.

Satan's watchword is, "Divide and devour." If he can separate God's children from the saving principles of salvation it pleases him. His mission is to lead mankind into bondage and withdraw the children of God from the true Shepherd.

Christ's watchword is, "Unite and Conquer." His great desire is that all mankind should know, love, and keep His commandments; thereby receiving the blessings in store for the righteous. To obey God's commandments is the path of duty, also the path of safety. Surely the true saints of God engage in frequent prayer. "O Lord revive thy work: in wrath remember mercy. Heal our breaches, forgive our animosities, and unite us in the bonds of love and affection, that our arms may be strong and the pleasure of the Lord may prosper in our hands."

God's work is a perfect work. Nothing can be added or detracted; it is everlasting in its duration and efficacy. Our faith and prayer should be, "Press on, ye saints of God." We must remember that the greatest darkness is generally a little before sunrise; also that man's extremity is God's opportunity to bring forth the true light out of darkness and faith out of unbelief. We, the Latter-day Saints, must put our trust in the God of Israel, then peace, courage and victory is ours.

"My spirit looks to God alone,
My rock and refuge is His throne:
In all my fears, in all my straits,
My soul on His salvation waits.

"Trust Him, ye saints, in all your ways,
Pour out your hearts before His face:
When helpers fail, and foes invade,
God is our all sufficient aid.

"For sov'reign power reigns not alone.
Grace is a partner of His throne;
Thy grace and justice, mighty Lord,
Shall well divide our last reward."

47 Waterloo Road, Blyth. LOUIS S. ALLEN.

## WATER.

SWEET, beautiful water,—brewed in the running brook, the rippling fountain and the laughing rill—in the limpid cascade, as it joyfully leaps down the side of the mountain. Brewed in yonder mountain top, whose granite peak glitters like gold bathed in the morning sun—brewed in the sparkling dewdrop; sweet, beautiful water—brewed in the crested wave of the ocean deeps, driven by the storm, breathing its terrible anthem to the God of the sea—brewed in the fleecy foam and the whitened spray as it hangs like a speck over the distant cataract—brewed in the clouds of Heaven; sweet, beautiful water! As it sings in the rain shower and dances in the hailstorm—as it comes sweeping down in feathery flakes, clothing the earth in a spotless mantle of white. Distilled in the golden tissues that paint the western sky at the setting of the sun, and the silvery tissues that veil the midnight moon—sweet, health-giving, beautiful water! Distilled in the rainbow of promise, whose warp is the raindrops of Earth, and whose woof is the sunbeam of Heaven—sweet, beautiful water.—JOHN B. GOUGH.

EACH of us is bound to make the little circle in which he lives brighter and happier; each of us is bound to see that out of that small circle the widest good may flow; * * * that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole civilized world. STANLEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 18, 1911.

## "THY BROTHER SHALL RISE AGAIN."

"JESUS saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11: 23-26.)

Most religions are based on the hope of a resurrection of some sort, albeit very few hold out a prospect sufficiently tangible to satisfy the ordinarily intelligent thinker. Since it is a subject quite outside the province of science, it is only spiritually comprehended. Real spirituality being at low ebb nowadays—spirituality such as the prophets of old possessed—efforts at clarification of this hope of a resurrection are very rare and uncertain. Teachers of religion, instead of venturing upon any sort of intellectual elucidation, get over the subject by appealing to the emotions. The idea seems to prevail, perhaps unconsciously, that anything not susceptible to scientific analysis, pertains to the emotions, rather than to the intellect: to the heart, rather than the head. Without wishing in any way to detract from the value of teachings that develop and keep alive the holier emotions, we still are of the opinion that more helpful and lasting results are obtained by mixing brains with heart. Surely anything worth striving for will grow in attractiveness in proportion as it becomes comprehensible. The friend worth while is the one whose character stands the test of close scrutiny; who is loved most by those who know him best. The Savior's philosophy was that those who *knew* God best were the most likely to do His will. "And this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) "The glory of God is intelligence." Since intelligence is an attribute of God, it is a quality that cannot be eliminated from the perfect enjoyment of "things that God hath prepared for them that love him." From this standpoint we wish to consider briefly the subject of the resurrection from the dead.

These two facts are apparent to every one: We are here on the earth, possessed of life and intelligence; and, in the natural course events, as all human history goes to prove, we shall die and our bodies shall be resolved to dust and the elements whence they

came. William Cullen Bryant, in his memorable poem, "Thanatopsis," depicts this latter condition graphically.

> " * * * Yet a few days and thee
> The all-beholding sun shall see no more
> In all his course; nor yet in the cold ground,
> Where thy pale form was laid, with many tears,
> Nor in the embrace of ocean shall exist
> Thy image. Earth, that nourished thee, shall claim
> Thy growth, to be resolved to earth again,
> And, lost each human trace, surrendering up
> Thine individual being, shalt thou go
> To mix forever with the elements,
> To be a brother to the insensible rock
> And to the sluggish clod, which the rude swain
> Turns with his share, and treads upon.
> The oak shall send his roots abroad and pierce thy mold."

The poet goes on to describe the earth with its rocks and rills, its mountains and valleys and woods, as a great tomb prepared and decorated to receive mankind. Then he continues:

> "Take the wings of morning, traverse Barca's desert sands,
> Or lose thyself in the continuous woods
> Where rolls the Oregon, and hears no sound,
> Save his own dashings—yet the dead are there:
> And millions in those solitudes, since first
> The flight of years began, have laid them down
> In their last sleep; the dead reign there alone.
> So shalt thou rest, and what if thou withdraw
> In silence from the living, and no friend,
> Take note of thy departure? All that breathe
> Will share thy destiny. The gay will laugh
> When thou art gone; the solemn brood of care
> Plod on, and each one as before will chase
> His favorite phantom; yet all these shall leave
> Their mirth and their employments, and shall come
> And make their bed with thee. As the long train
> Of ages glide away, the sons of men,
> The youth in life's green spring, and he who goes
> In the full strength of years, matron, and maid,
> And the sweet babe, and the grey-headed man,—
> Shall one by one be gathered to thy side,
> By those who in their turn shall follow them."

This seems a despondent portrayal of an inevitable event, but the inexorableness of the changes through which we are destined to pass have inspired awe in the human mind from the day our first parents were driven out from the immediate presence of God.

Some people claim that the doctrine of the resurrection from the dead had its origin in the aversion men have for the thought of annihilation and oblivion, but to a Latter-day Saint that idea is not tenable. The gospel of Christ, revealed anew in our day, was made known by means of revelation to all the ancient patriarchs, beginning with Adam. It makes clear that this life through which

we are now passing is merely an incident by comparison, in the economy of creation; a preparation, merely, for a grander and maturer life of endless duration. Even science has advanced far enough to proclaim unequivocally the eternity of matter and force, thus testifying in part to the eternity of all things.

Besides those special messengers whom we have recognized as prophets, men of exalted hearts and minds in our own time have felt the touch of inspiration; have felt and voiced sentiments upon which faith is fed. The poet, Longfellow, was "in tune with the Infinite" when he wrote these lines:

"Tell me not in mournful numbers,
'Life is but an empty dream!'
For the soul is dead that slumbers
And things are not what they seem.

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day."

The soliloquy of Victor Hugo as he neared the end of his days on earth, has been given in these columns, but is deserving of a place in this treatise, showing as it does what visions open to the sight of those who prepare to step over the threshold.

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others—'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on dawn."

"Heaven lies about us in our infancy," but as we advance farther and farther into the full day, we become engrossed in the sordid affairs of the world.

"Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And, even with something of a mother's mind,
And no unworthy aim,
The homely nurse doth all she can,
To make her foster-child, her inmate man,
Forget the glories he hath known,
And that imperial palace whence he came."

But when the noon of life is passed, and the sunset of evening approaches, we long for home once more; that heavenly home whence we came. To paraphrase Longfellow:

"We see the lights of the palace,
Gleam through the rain and mist,
And a feeling of longing comes o'er us
That our souls cannot resist."

Angel voices come softly from out the twilight, calling us from a world of strife and pain, to glorious rest and peace. We came away to school; we learned our lessons and finished our tasks, and now we hear the call of home!

These hopes of a life after death, of peace and joy after strife and sorrow, were not born in dread nor nursed in tradition. Unless we have become so hardened in sin that no part of the glory which came with us from God could abide, it has been with us from our birth. Besides this, an anxious Father has sent messengers (prophets) to blaze the way, and set up guide-posts (revelations) lest our early directions be forgotten. These guide-posts we now purpose to consult.

When our father Adam was banished from Eden, he was instructed to offer burnt sacrifices. He yielded obedience and taught his children to do likewise. "And after many days the angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. * * * And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, *and again in the flesh I shall see God.*" (P. of G. P. Moses 5: 6, 10.)

That was the real beginning of the doctrine among men, of the resurrection. And, it is pertinent to the subject to mention in passing, that much faith was required in those pre-Christian days in order to a *knowledge* of the truth concerning this great transition from mortality to immortality. It was given as a sort of

promissory obligation on the part of the Lord, fulfillable thousands of years after date. It was altogether out of the question, save to an infinitesimal number, of the ante-meridan population to subject these prophecies to the test prescribed by the Lord, namely: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: * * *" (Deut. 18: 22.)

*(To be continued.)*

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## MINUTES OF MANCHESTER CONFERENCE.

THE semi-annual conference was held in the Chorlton Town Hall, Manchester, May 15th, 1911. President Rudger Clawson of the European Mission, Elders S. Norman Lee, Hyrum B. Clawson and Sister Eva A. Hasler from Liverpool, Elders T. E. Wilding and Alvin Sessions from Birmingham, were present.

After the opening exercises President Rudger Clawson presented the general and local authorities of the Church who were sustained unanimously.

Elder Willlam E. Mitton was chosen as president of the Manchester conference to succeed President Charles W. Porter who had been honorably released to return home.

President Mitton welcomed the saints and friends to conference and hoped that the people present would be benefitted by coming out, and that a peaceable spirit would prevail.

Elder H. B. Clawson spoke of the Word of Wisdom and explained the benefits derived by obedience to the same.

Elder L. E. Williams was pleased to be at conference and spoke upon obedience, and baptism of the Holy Ghost.

Sister Ada Duxbury rendered a beautiful solo entitled, "The Light Beyond."

President Rudger Clawson commented upon the spirit manifested, and quoted from the hymn, "We thank Thee, O God, for a Prophet," showing how necessary it was to have a living Prophet to-day. Explained how the Church was built upon the foundation of Apostles and Prophets. Bore testimony to the pureness of the present Prophet's life. Exhorted the saints to upright living and pure and clean actions.

The afternoon service was well attended and after the usual opening exercises, Sacrament was administered by Elders W. C. Mills and A. F. Wilson.

President W. E. Mitton, then read a labor report for the last six months.

Elder S. Norman Lee commented upon the beautiful hall obtained for conference, and took up the subject "Resurrection of the Dead," pointing out the fallacy of belief held by some

Christians of the life hereafter, who contend that one's time will be constantly employed in singing songs and playing harps. Explained how error had crept in amongst the people of the world and how the workings of the resurrection were a mystery to a great many people and were catalogued as forbidden mysteries. A miracle is the operation of a law beyond our comprehension. The Latter-day Saints were in possession of facts concerning the resurrection. This life is part of the heavenly work. Bore a strong testimony to the truth of the restored gospel.

A duet entitled, "Dear to the Heart of the Shepherd" was rendered by Sister Ada Duxbury and Margaret A. Peart.

President Rudger Clawson explained the responsibility of preaching and spoke of the condemnation put upon false teachers by the Apostle Paul. Told how the missionaries of the Church were called, and the short notice given to leave home. Showed how the elders are prospered and blessed while performing missions. Advised the saints to pay heed to the counsel given by the elders and to take example from them. Explained the organization of the Church and clearly showed how perfect and complete it is. The blessings of the gospel are indispensable and absolutely essential. Took up the recent tirade made against us, and showed how impossible it is for us to continue our work with such perseverance if we were teaching error. A thorough and minute investigation is what we want. We have the truth, and therefore have nothing to fear. Bore testimony to the purity of the elders laboring in this mission, and said it was impossible for an elder who had fallen to remain long in the missionary field as a laborer.

The evening service was exceptionally well attended. Sister Eva A. Hasler of Salt Lake City, who is visiting in England, was introduced by President Clawson, and related the circumstance of her conversion some years ago in this country, telling of her experiences in Zion and the excellent treatment she received at the hands of the people of the Latter-day Saints' faith. Said that her prayers had been answered many times, telling of one special case where she had desired of the Lord to know how she stood in His sight. At a party directly afterwards where President Joseph F. Smith was present, she received a blessing at his hands, in which she was told that the Lord was well pleased with her. This came in answer to her earnest prayer. Bore an earnest and powerful testimony to the truth of the same.

Sister Lizzie Gleave sang "The Vesper Hymn."

Elder William Chapple rejoiced in the testimony of Sister E. A. Hasler and had learned a lesson by attending conference, and that was, "Do it now." Related the condition he was in at the time of his call for a mission, and how during the six months in which he was preparing, everything seemed to be against him, but afterwards turned in his favor. Spoke of blessings enjoyed by himself and his people at home during his absence in the mission field.

Told how the people of one's own family turn out, and speak evil against you falsely, by mentioning his experiences while obtaining genealogy.

A beautiful solo entitled, "Joseph, the Seer," was rendered by Elder S. Norman Lee.

President Rudger Clawson gave a forceful address upon the subject of marriage as taught by the Latter-day Saints. Spoke of the sacredness and holiness of the marriage covenant. The responsibility that rests upon parents for the correct training of their children was dwelt upon. Gave an excellent description of the methods adopted by the Church for the educating of the youth of Zion, and described the various benefits derived therefrom. Showed how necessary it is for the youth of both sexes to advance together. Gave some statistics on Church schools. Bore testimony to the truth of the statements made by the speakers in conference.

The congregational singing under the direction of Elder J. J. Allen, and the accompaniments of Brother Robert Peart and Sister Lizzie Gleave added much to the pleasure and interest of the services.

President William E. Mitton thanked the people for their attendance, and those who had rendered selections. The closing piece was sung by Elder J. J. Allen, entitled, "Face to Face." Benediction by Elder N. Ray Pixton.

Saturday afternoon, President Rudger Clawson, Elders Hyrum B. Clawson, T. E. Wilding, Alvin Sessions, President William E. Mitton and sixteen traveling elders met in priesthood meeting. Reports were given and instructions and counsel extended to the elders. Questions were asked and answered. A time of rejoicing was had by all.

THOMAS ANDERSON, Clerk of Conference.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home May 13th, 1911, per s.s. *Cedric*: From Great Britain—William White, George W. Smith, Harold W. Langton, Arthur J. Munns, Charles Porter, Howard Chamberlain, Silas L. Rogers, Charles L. Johnson. The following named missionaries have also been honorably released and sailed for home same day per s.s. *Teutonic*: From Great Britain—H. R. Merrill, John A. Beck, Le Roy Duce. With the company were eighteen emigrants in charge of Elders H. R. Merrill, Le Roy Duce, John A. Beck.

**Baptisms.**—On Tuesday, May 9th, 1911, a baptismal service was performed in the sea at Southport, when three converts were bap-

tised by Elder George W. Smith. A large congregation of friends and saints witnessed the ceremony.

A baptismal service was held at "Deseret," High Road, South Tottenham (London conference), Sunday, May 14th, 1911, Elder J. H. Shepherd baptising one person.

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**Successful Socials.**—On Monday evening, May 8th, 1911, the saints and friends of the Nuneaton branch (Birmingham conference), held a successful social at 10 Prince's Street, in honor of Elder David Hyden who has been honorably released to return home. A delightful program consisting of songs and recitations was rendered, and a delicious tea was enjoyed and a few simple games indulged in. Both saints and friends join in wishing him Godspeed on his home returning.

On Wednesday evening, May 3rd, 1911, the saints and friends of the Hanley branch (Birmingham conference) gave a very successful social in honor of Elder L. G. Corbridge, who has been honorably released to return home. A delightful program was rendered, refreshments were served, and then all joined in playing games. The saints and friends gave Elder Corbridge a beautiful gold signet ring as an evidence of appreciation.

A farewell social was tendered Elder George W. Smith at Southport on Thursday evening the 11th inst., which was well attended by saints and friends. The usual program was rendered, and Elder Smith was given a number of beautiful presents as tokens of love and esteem.

There was a social held at Cobden Hall, Peachy Street, Nottingham (Nottingham conference), on May 6th, 1911, under the auspices of the Sunday School. Tea was served, after which a nice program was rendered by members of the school. £1 5s. 6d. was realized, which will be used in aid of the school. Much credit is due the sisters who so generously furnished the food and who put forth diligent efforts to ensure an enjoyable time for the children.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—THE RESURRECTION (Continued.)

Text: I am the resurrection and the life: he that believeth in me though he were dead yet shall he live.—Matt. 12: 40.

I. TWO GENERAL RESURRECTIONS ARE PROCLAIMED IN SCRIPTURE. (John 5: 29; Acts 24: 15).

1. The first resurrection, or resurrection of the just.
2. The final resurrection, or resurrection of the unjust.

II. THE FIRST RESURRECTION.

1. Inaugurated by the resurrection of Jesus Christ (See references in last lesson).
2. Resurrection immediately following that of Christ. (a) On the eastern continent (Matt. 27: 52, 53). (b) On the

western continent (B. of M., III. Nephi 23: 9-13; compare Helaman 14: 25.) (c) This inauguration of a general resurrection had been predicted (Isaiah 26: 19; Ezekiel 37: 11-14; Hosea 13: 14; John 2: 19-21; 5: 25; 11: 23-25; B. of M., Mosiah 15: 21-25; Alma 40: 16; and references already cited under "b"; see also P. of G. P., Moses 7: 55, 56).

3. This first resurrection has been in operation since the resurrection immediately following that of Christ. (a) Note that Peter and James, who are known to have lived after our Lord rose from the dead, came as resurrected beings to Joseph Smith in 1829 (Doc and Cov. 27: 12). (b) Also that Moroni, the last of the Nephite prophets, who died in the early part of the fifth century after Christ, appeared as a resurrected being in 1823 (P. of G. P., Writings of Joseph Smith 2: 27-50).

4. The first resurrection to be general at the time of Christ's second advent (1. Cor. 15: 20-23; read the entire chapter; I. Thess. 4: 14, 16, 17; Rev. 20: 6; observe that this refers to the beginning of the Millennium; B. of M., III. Nephi 28: 8; Doc. and Cov. 29: 10-13; 43: 18; 45: 44, 45).

5. And to continue during the Millennium (Doc. and Cov. 63: 49-51; 101: 30, 31.)

6. The heathen who have lived and died without law shall have part in the first resurrection (Doc. and Cov. 45: 54: see also Ezek. 36: 23, 24; 37: 28; 39: 7, 21, 23).

7. Blessed state of those who have part in the first resurrection (Rev. 20: 6.)

III. The Final Resurrection.

1. To follow the Millennium (Rev. 20: 5).

2. Characterized as the resurrection of the unjust (Doc. and Cov. 43: 17, 18, 45; Acts 24: 15; John 5: 28, 29).

IV. Resurrection of the Dead to be Universal.

(Many references already cited apply here; see the following: Rev. 20: 12, 13. Alma 11: 41-45; 12: 18, 9; III. Nephi 26: 4, 5; Mormon 9: 13; Doc. and Cov. 29: 26, 27.

General reference: "The Articles of Faith," Lecture XXI.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Take hold, my son, of the toughest knots in life and untie them; try to be worthy of a man's highest estate; have high, noble, manly honor. There is but one test of everything, and that is, is it right? If it is not, turn right away from it."*—WISE.

No. 21, Vol. LXXIII. Thursday, May 25, 1911. Price One Penny.

## THE BOOK OF ABRAHAM.

[FOR the benefit of our readers who may not be altogether familiar with the history of the "Pearl of Great Price," one of the standard works of the Church, we have pleasure in submitting in this issue a description of one of the books comprising this volume, copied from the April instalment of the "History of the Mormon Church." by Elder B. H. Roberts, now running in serial form in the *Americana Magazine*, a high-class publication issued in New York.—ED.]

During the winter of 1841-2 President Joseph Smith completed the translation of and prepared for publication certain ancient Egyptian papyrus which came into his possession in July, 1835, in the following manner: One Michael H. Chandler, appeared in Kirtland to exhibit some Egyptian mummies. There were four well preserved human figures, together with some two or more rolls of papyrus covered with hieroglyphics. Very naturally the fact that Joseph Smith was reputed to have translated the Book of Mormon from an ancient language, led up to the question of his ability to translate the Egyptian papyrus. Some conversation took place between Mr. Chandler and President Smith, also a comparison of the Egyptian hieroglyphics and a transcript of Book of Mormon characters, resulting in the discovery of some points of resemblance. The Prophet translated some of the hieroglyphics Mr. Chandler submitted to him, whereupon that gentleman certified as to the agreement of the Prophet's translation with that which had been made by scholars in other places where the mummies and papyrus rolls had been exhibited.

The people of Kirtland became interested in these ancient docu-

ments and purchased both them and the mummies of Mr. Chandler. The manner in which the Egyptian relics came into Mr. Chandler's possession,—the account somewhat abridged,—is as follows: In 1831 the French traveller, Antonio Sebolo, penetrated Egypt as far as the ancient city of Thebes, under a license procured from Mohemet Ali—then Viceroy of Egypt—through the influence of Chevalier Drovetti, the French consul. Sebolo employed four hundred and thirty-three men for four months and two days, either Turkish or Egyptian soldiers, paying them from four to six cents a day per man. They entered the catacombs near ancient Thebes on the seventh of June, 1831, and procured eleven mummies. These were shipped to Alexandria, and from there the traveler started with his treasures for Paris, But *en route* for the French capital, Sebolo put in at Trieste, where he was taken sick, and after an illness of ten days, died. This was 1832. Previous to his death he willed his Egyptian treasures to his nephew, Michael H. Chandler, who was then living in Philadelphia, Pennsylvania; but whom Sebolo believed to be in Dublin, to which city he ordered the mummies shipped. The mummies were shipped to Philadelphia; and from there Mr. Chandler traveled through the country, exhibited them and the rolls of papyrus, reaching Kirtland in July, 1835.

A further examination of the rolls of papyrus convinced the Prophet that these Egyptian fragments were writings of the Patriarchs Abraham and Joseph, the son of Jacob. With the assistance of Oliver Cowdery and W. W. Phelps, President Smith began the work of translating this record which had come into his possession in such a singular manner. The work of translation was taken up from time to time, but, as already stated, was not completed and ready for publication until March, 1842, when the publication began in the *Times and Seasons*,* with fac-similies of certain portions of the papyrus. Only the writings of Abraham were published, and these under the title of the "Book of Abraham."†

This work is rich both in doctrine and in historical incidents. Of the latter the fact of the large influence (if not identity) of the Egyptians' religious ideas in Chaldea in the days of Abraham is established; the descent of the black race from Cain, the first murderer; their preservation through the flood by the wife of Ham—"Egyptus," which in the Chaldean signifies "Egypt,"

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* Vol. III, Nos. 9 and 10.

† The title in full is as follows:—

THE BOOK OF ABRAHAM.

*Translated From The Papyrus, By Joseph Smith.*

*A Translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt: the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.*

as pertaining to the Priesthood—that is, they were barred from holding that divine power; the origin also of the Egyptians —these things together with the account of Abraham migrating from Chaldea to Egypt,* constitute the chief historical items that are contributed by the book. As to its doctrines, perhaps the most important are the pre-existence of the spirits of men and the eternal existence, yet varying grades of intelligences (chap. iii); the choice of the more noble spirits as God's rulers in the earth (Ibid); the purpose of the earth-life of these eternal intelligences, *viz.*, to be "added upon," which means growth, increase of knowledge through experience, enlarged wisdom, increased power and glory for intelligences; and the existence of a plurality of Divine Intelligence implied in the fact that in his creation story Abraham uses the plural form throughout in reference to the divine Beings engaged in the work of creation—"And the Gods said let there be light," and "the Gods called the light," etc.

There is also, in outline, a most noble system of astronomy in this Egyptian fragment, which system according to the record itself, was revealed to Abraham by means of Urim and Thummim, and which more modern research and discovery does but confirm. Briefly stated the system stands as follows—omitting most of the Egyptian names used, since these can be of little interest to the reader as they may not be indentified with the sideral constellations as known in modern times:†

There are many great stars, called "governing ones," one of which rises pre-eminent above the others "nearest the throne of God," and is called "Kolob." This great star constitutes the grand centre of our universe, around which all other great stars revolve, or by which they are governed in ther movements, or receive controlling force; and thence from this great central, governing star, in ever widening circles revolve countless worlds and world-groups with their respective central suns in bewildering yet orderly magnificence and splendor. This view represents the universe not as static, but as dynamic: movement everywhere, leading not to "being," merely, but to

* See note 1, end of article.

† "The more carefully one studies the great work of Copernicus (the father of modern astronomy) the more surprised he will be to find how completely Ptolemy (the Egyptian) furnished him both ideas and material. If we seek the teachers and predecessors of Hipparchus, the Greek, (160-125 B. C.) we find only the shadowy forms of Egyptian and Babylonian priests, whose names and writings are all entirely lost. In the earliest historic ages, men knew that the earth was round; that the sun appeared to make an annual revolution among the stars; and that eclipses were caused by the moon entering the shadow of the earth, or the earth that of the moon." (*Popular Astronomy*, Simon Newcomb, introduction, p. 2.) It is not at all improbable that among the Egyptian and Babylonian priests above spoken of, "whose names and writings are all entirely lost," that Abraham may have had a place.

that "*becoming*" which as it is the noblest, so also is it the most scientific conception of the universe: so also the most in harmony with religious feeling, since it gives evidence of the Intelligence back of phenomena, and some idea of the magnificence and glory of that Intelligence—some idea—"of God moving in his majesty and power," since he must be thought upon as imminent in the universe by his Spirit.

It should be remembered, too, in passing, that the Book of Abraham containing this conception of our universe having a centre around which the world-systems, including our own, revolve in orderly procession, was published before our modern astronomers had advanced the idea of the movement among what hitherto had been regarded as "the fixed stars" but which now is very generally conceded and explained by them.*

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## Notes.

Abraham in Egypt: That Abraham was in Egypt is clear both from the Bible and the writings of Josephus. The latter after relating all that the Bible does, only in greater detail,

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* See Gillett and Rolfe's Astronomy for Schools and Academies, pp. 365-371. Popular Astronomy, Newcomb, pp. 464-476. Proctor's "Other Worlds than Ours," Ch. X.

It is due to the reader to say that fragments of the Book of Abraham, the *fac-similes* published with this chapter, [this refers to the engravings, one of which appears in the present edition of the Pearl of Great Price,] were submitted to a young French *savant* in 1860, M. Jules Remy. This celebrated French traveler and writer visited Utah in the fall and winter of 1855-6, where he made a study of the "Mormon" history and religion. In 1861 he published the results of his investigations in two large volumes, in Paris, under the title, "A Journey to Great Salt Lake City, with a Sketch of the History, Religion and Customs of the Mormons; and an Introduction on the Religious Movement in the United States." The young French *savant* of the Museum of the Louvre, to whom the *fac similes* of the fragments of the Book of Abraham were submitted, was M. Theodule Deveria. His explanations differ from the translations made by Joseph Smith, but of the merits of M. Deveria's translation the writer can form no judgment. But one thing is very striking in the interpretation he gives, and that is that he insists that the hieroglyphics and figures in the copies submitted to him are in some cases dim and may not be deciphered, in others he insists that the figures should be different, and claims that others still have been purposely altered in the copying. If it is the *fac similes* thus changed that M. Deveria has interpreted, then of course his interpretation would differ from the translation made by Joseph Smith, who doubtless followed strictly the papyrus text. In any event we do not think the pronunciamento of M. Deveria is to be regarded as the last word upon the subject. Meantime there is the internal evidences of the truth of the Book of Abraham translated from the papyrus to be accounted for; all of which will also stand for the correctness of the Prophet's translation of the ancient record. These evidences are considered at length in the very excellent work of the late Elder George Reynolds under the title "The Book of Abraham: Its Authenticity established as a Divine and Ancient Record"—1879: Deseret News publishers; to which the reader is referred.

adds to the account that the Egyptian king made Abraham a large present in money; "and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation, his virtue and his reputation became more conspicuous than they had been before. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abraham conferred with each of them, and confuted the reasonings they made use of, every one for his own practices; he demonstrated that such reasonings were vain, and void of truth; whereupon he was admired by them, in those conferences, as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this was not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abraham came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also." (Antiquities of the Jews, Bk. I. chap. XIII).

THE ABRAHAMIC SYSTEM OF ASTRONOMY: When Joseph Smith enunciated the sublime truths noticed in the text of this History no such thoughts were prevalent among the students of astronomy. "The Herschels had some inklings of the facts, but their ideas were crude and undeveloped. It was not until the Book of Abraham had been published in America, and if we mistake not in England also, that Sir Wm. G. Hamilton, of the Dublin University, advanced the idea that our solar system had a centre around which the sun and all its attendant planets moved. To-day* the scholars in the most radical school of astronomy will only admit that our world-system has a centre, and that the probabilities are that that centre has a centre also around which it and all its satellites move. Further than this they cannot go. However, the little they do admit, confirms the mighty truth revealed to Abraham of old and Joseph of to-day. On the other hand the followers of the more conservative schools will simply acknowledge that our solar system has a proper motion of its own, independent of its relative or apparent motions with regard to other stars. They admit that 'relative to the general mass of stars, our sun is moving in the direction of the constellation Hercules.' They have come to this conclusion, because they find that the stars in that part of the heavens are continually growing brighter (thus showing they are coming nearer), whilst those in exactly the opposite direction are as continually

* This was written 1879. Of course now, 1911, the movement among the so-called "fixed stars" is very generally and so far as we know universally admitted, being confirmed by actual observation.

growing more dim. They have also discovered that 'there are in the heavens several cases of widely extended groups of stars, having a common proper motion entirely different from that of the stars around and among them. Such groups they say 'must form connected systems,' or in other words, are all controlled by one and the same governing planet. It is also admitted that 'the stars in all parts of the heavens move in all directions with all sorts of velocities; but they claim that the distances of the stars from the earth are so immense, and so short a period of time has elapsed since they first began to notice these movements, that they cannot with certainty say whether they are moving in circles or straight lines, it is only by analogy that they reason that they are moving around a centre.' So little are some of these observers willing to admit, that Prof. Newcomb simply allows that 'as our sun is merely one of the stars, and rather a small one, too, it may have a proper motion as well as other stars.' The Smithsonian report for 1871, speaking of Herschel says: 'The world can afford to wait. Astronomy advances. It may be, in the distant future that the mysterious centre around which our sun and his worlds revolve, may be detected and afford a solution for other mysteries as well as these. The greatest astronomer is equipped for no more than a Sabbath-day's journey.' Another writer remarks, 'Madler attempted to show, from an examination of the proper motions of the stars, that the whole stellar universe was revolving around Alcyone, of the Pleiades (or seven stars) as a centre—a theory, the grandeur of which led to its wide diffusion in popular writing.' Mr. Wm. Petrie, of London, writing with regard to this same star says: 'Alcyone, a primeval name of the star, means the centre, and has quite recently been discovered to be really the centre around which even our whole solar system, amongst others, revolves.'" "*The Book of Abraham, A Divine and Ancient Record*," by George Reynolds, pp. 30, 31.

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## A NOTE OF ENCOURAGEMENT.

[In the midst of persecution, there is distinct encouragement in words like the following, which were sent to President Young of Liverpool conference the day after a crowd of clerical supporters tried to "rush" the meeting room at Lancaster.]

Lancaster, April 27th, 1911.

Gentlemen,—

I have read with shame and sorrow the report in to-day's *Daily Dispatch* of the disturbance made at your meeting-house last evening, and though I am not known to you and have no connection whatever with any denomination, I feel I must express my deep regret that any so-called religious people in this town should act as these men have done.

I had previously read some scandalous writings (of a Reverend) respecting your religious body, and could not help recalling Hood's lament:

"Alas! for the rarity,
Of Christian charity,
Under the sun."

You have every bit as much right to spread your faith and make converts to it as any other body has, and the persecution your people are now having to endure in this country shows me that the name "Christian England" is a misnomer (in some quarters). All these loud-shouting people who are raging against "Mormonism" to-day are near relatives of the Jews who crucified Jesus of Nazareth, and if He were here to-day He would not spare them any more than He spared the Pharisees of old. They know not what charity means, and they have none of the spirit of the carpenter's Son.

I have not given you my name or address, as I have already suffered enough in this benighted place for my opinions, and I desire peace, but I felt that I *must* tell you that there was at any rate one in Lancaster who altogether abhors and detests the attacks being made upon you by so-called Christians. If your cause be the truth it cannot fail; at any rate those who are raging against you are showing in all they do that *they* have not the Truth nor the Life nor the Light in them—they are surely of their father the devil, for it is his works they do. So far as I can judge you are far nearer the truth than your persecutors and traducers, and as a stranger to you, but one who loves justice and fair play, I say from my heart, "God be with you and enable you to confound your enemies."

I am, respectfully,
One who thinks with Paul that "the greatest of these is Charity."

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## MY PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul their be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

JOHN G. WHITTIER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 25, 1911.

## A NON-"MORMON" VIEW.

In view of the recent strenuous agitation throughout Great Britain on the question of "Mormonism," so-called, it is interesting to note that occasionally a voice is raised and a kindly word is spoken or written in defence of the Church of Jesus Christ of Latter-day Saints. It is a hopeful sign. The speaker or writer may not be in sympathy with the doctrines of the "Mormon" Church, but his utterances give evidence of the spirit of fair play which has ever been characteristic of the English people. A great hue and cry has been heard regarding plural marriage, but it is well known that this principle is not being advocated or preached by the Church, or its representatives, and that its practice has long since ceased. A reference to this important subject appeared in a letter addressed by the First Presidency to the *London Evening Times*, published February 6th, 1911, and is as follows:

"Our position on the marriage question is one on which much misinformation is current. We believe in the eternity of the marital covenant and condition when it is solemnized according to former Divine commandment revealed anew in the present generation, being for time and eternity instead of merely until death. The plural marriages of the ancient patriarchs we regard as sacred to them and approved of God. Modern laws being opposed to their present practice and our creed directing obedience to secular law, this Church does not authorise or permit such unions, but since October, 1890, has forbidden them, not because they were then viewed as sinful, but because they were pronounced illegal by the highest judicial tribunal. They were made *Malum prohibitum*, if they were not *Malum in se*, and so this Church supports the state on this important matter. At no time, however, was polygamy or plural marriage practiced or permitted in the British Isles, nor was it entered into, even previous to the time of its cessation, by any but a small percentage of the Latter-day Saints."

Subjoined is an article entitled, "The Honesty of Mormonism," by Leonard Henslowe, and is taken from *London Opinion*, a weekly magazine, of May 20th, 1911. It is strongly expressive of the changed sentiment toward the Latter-day Saints, and will doubtless be read with interest by subscribers to the *Star*.

RUDGER CLAWSON.

The article follows:

"Amidst this outburst against Mormonism, it is as well to admit its honesty. Whatever else this legalising and systematising of plural marriages may be called, it was at least fair and above board.

"Were it not for the edict permitting plural marriages in Utah, there would have been many thousands of women without a home of their own, without a purpose in life, and without a good reason for existence. In the new-found country of Utah, men prospered quickly, the riches of the land added riches to their pockets; they married, increased, and multiplied.

"In any other community it would end there openly, but one knows just what would have surreptitiously happened under the circumstances. Prosperity and a much larger women population over men is apt to result in conflict with the proclaimed moral laws.

"The elders of the Mormon Church recognized this, and so instituted, under stern supervision, a restricted permission of plural marriages.

"When a man had been married happily and contentedly, he was allowed to take another wife, and yet another if his prosperity permitted of him taking a separate house for each, and keeping up a separate establishment. Under no circumstances was a man allowed to marry twice if his first venture had not been satisfactory.

"The marriages were hedged round with the same responsibilities as are those in Europe; the wives were treated with the same deference and respect as here; the children were brought up with as great a care. Whatever may be written in fiction about 'favourite' wives and 'principal' wives, according to their laws there was no favoritism for one more than for another, old or young. Each wife had her own household to look after, and the husband divided his time between each, or where his presence was most required—not simply desired.

"Polygamy worked perfectly well in Utah for some generations, and would be working as smoothly now but for the interference of the other States of the Union.

"The Mormons complied with the orthodox wishes of the rest of the States because they wanted to be joined to the Union and represented in the Federal Parliament, not because there was any ill-feeling in their own community, or the slightest hesitation in belief amongst themselves that they were carrying out the dictates of Providence, especially under the conditions of settling a new territory.

"The great difference between a polygamous community and a monogamous one is that with the former, woman is protected by the laws of the State, is respected by her neighbors, and lives a tranquil life, fulfilling her natural destiny.

"With the latter, there is but one acknowledged wife to each family. But there is a large floating population of aimless womankind earning their living as best they can, and there is a vast submerged class who live clandestine lives of utter uselessness, except that they administer to the unlawful desires of a certain type of men. These women, for obvious reasons, are not received or recognised by their more fortunate sisters; there is no real joy in their lives; they are a menace to their offspring, should they have any, and these are brought into the world in unholy silence with a taint upon their infancy and a slur upon their names. How many thousand women and children there are in such a state it is difficult to imagine; their very existence is hidden away from the eyes of the world.

"Without for a moment advocating polygamy, it is at least obvious that, in a polygamous community, the house of the drawn blinds and the lady of hidden pleasure are unknown.

"Salt Lake City—until the advent of settlers other than Mormon—was the most exemplary city in the whole world, not only in matters of sex, but in all other morals as well.

"It was a community of love, friendship, peace; the tithes that their religion required of them made the church wealthy, and without Bills of Parliament the poor were cherished, the sick nursed, the down-trodden defended.

"Of all the communities that I have visited, none was happier or more prosperous than they. Their creed, their faith, their church were idealised in a manner that shamed most other communities.

"And the present-day Salt Lake City, with which we have now to deal, is only different inasmuch as the city has been flooded with members of other faiths, and their laws have been changed to the abandoning of the plural marriage.

"It may be said that a church that can alter its inspired doctrine at the dictates of Parliament cannot be reckoned with very seriously, but they quote as their authority the words of the Founder of Christianity, 'Render unto Cæsar,' etc., and the words of St. Paul where we are advised to be subject to 'Kings, princes, and rulers.' The Mormons, finding that to join the Federal Parliament necessitated abandoning plural marriage, abandoned it without further ado, but this doesn't discredit the worthiness of the system, its honesty and straightforwardness."

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## THE HOME SECRETARY'S ANSWER.

A RECENT utterance of Mr. Winston Churchill will be of interest to our readers. It occurred in a brief but pointed dialogue that took place in Parliament May 8th, 1911. To many who have been closely following the recent widespread agitation, it is no surprise to

learn from the Home Secretary that he has not so far "discovered any grounds for legislative action."

RUDGER CLAWSON.

"MR. HOUSTON asked the Home Secretary whether he has received any reply from the British Ambassador at Berlin as to the expulsion of Mormon missionaries from Germany; if so, would he state the nature of the reply; if the German Government had so dealt with Mormon missionaries in Germany, did he propose to adopt similar measures in Great Britain, or if not, whether he would introduce legislation prohibiting Mormon propaganda in Great Britain and the nature of such legislation.

"MR. CHURCHILL.—A reply has now been received from the British Ambassador at Berlin to the effect that no special legislative measure to prohibit or restrict the Mormon propaganda has been adopted in Germany. Steps are taken by the police to expel any foreign members of the sect who may render themselves obnoxious in any way, but the police in Germany, as I have already stated in this House, have a great many powers which are not possessed by the police in this country. I am not yet in a position to state fully the result of my inquiries with regard to the Mormon propaganda in this country and America, but I have not so far discovered any grounds for legislative action in the matter.

"MR. HOUSTON.—Is not the right hon. gentleman aware of the hostility which is growing so rapidly in this country, and which has led to rioting, and that in some instances the bench of magistrates has been so sympathetic towards the rioters that they have dismissed the case brought against them by the police.

"MR. CHURCHILL.—Anything in the nature of rowdyism and mob action ought to be sternly repressed by those responsible for the maintenance of the peace."

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## "THY BROTHER SHALL RISE AGAIN."

(*Continued from page 316.*)

The testimonies preserved to us in the Old Testament, concerning the resurrection are very few, indeed, but they are significant. They stand as beacon lights, showing that the fact was never entirely lost to view. In patriarchal days it was an easy matter to pass from generation to generation the word of the Lord as revealed to the leaders of dispensations, or heads of great families. But as the earth's inhabitants increased and spread over more and more territory, divided into tribes and nations, the fires of faith burned low in many quarters. Perversions of pure and ancient doctrines were more easily fostered and with ever increasing difficulty corrected. There may have been many pointed testimonies written and handed down, and had commonly among

certain of the peoples of those early days, but what appears in the Bible is little more than an indication that the doctrine was known and taught by some of the prophets. Among these was the writer of the Book of Job. He uses these words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; * * *" (Job. 19: 25-27.)

Isaiah taught the people to praise God in song, one theme being that in a future day the dead should rise and live. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26: 19.)

In a number of instances, the Psalmist sings of the restoration of the soul, but his utterances bearing on the subject are written in a way which takes for granted the doctrine rather than offers an argument for it. It is so with most of the writers whose productions we have in the Bible.

When Christ came in the flesh this doctrine was very prominent; the two foremost sects being particularly opposed on this point. The Pharisees contended for the resurrection; the Sadducees denied it. The Savior taught the resurrection both by parable and by direct language, during His ministry, but of course His rising from the tomb, on the third day after His crucifixion, furnished the strongest evidence at any time advanced. He became in actuality the fulfillment of God's promises to the ancients, and thenceforth it was a matter of history as well as prophecy. We agree that true prophecy is only history reversed, but it is nevertheless easier to arouse belief in a prophecy to which the test can be appled than in one to which it cannot. The New Testament authenticates the prophecies of the Old Testament and furnishes historical testimony of the fact. And just here the observations of St Paul regarding the resurrection are peculiarly and strikingly relevant. He said:

"For I delivered unto you first of all that which I also received. how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me, * * * Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because

we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept." (I. Cor. 15: 3-8, 12-20.)

We believe Christ died, that His body lay in the tomb for a brief season, and that He rose from the dead and went into the presence of the Majesty on high. As He is our great Example in all other things prepared for our immortal progression, so He is our pattern in this matter of the resurrection. If He died, was buried, and rose again, we shall do likewise, for St. John testifies that when we see Him again "we shall be like him." (I. John 3: 2.) To understand, then, what we shall be like in the resurrection, we have but to learn the facts of His experiences. The circumstances surrounding His resurrection are amply delineated in the gospel of St. Luke, twenty-fourth chapter, the whole of which is very enlightening on this subject. For our immediate purpose the following verses are sufficent to show what sort of Being the Lord was after He had risen from the grave:

"And as they spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet. * * * And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke 24: 36-40, 50, 51.) In the Acts of the Apostles it is recorded that "he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days," during which time He instructed them further concerning the kingdom. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them, in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 3, 9-11.) That is plain enough to satisfy anybody, from the simplest to the most exacting. Christ in His resurrected state was in the same form as in mortality, with a body of flesh and bone. He had the power to obscure Himself from the vision of His brethren, being immortal instead of mortal, and was less trammeled in His

movements from place to place; otherwise His death, burial and re-animation of body had worked no apparent change. He was the same Lord and Master, and He continued to teach His disciples, beginning where He had left off a few days before. Then He left them to "go and prepare a place" for them, that they might follow according to His promise, "that where I am there ye may be also. And if for them, then for us also. Those saints who arose when Christ did, partook of His nature. They "went into the holy city and appeared unto many." They evidently had the same power as He did of "appearing," or not, unto those in mortality; and they must have retained their identity, else how could any testify that they were "of the saints which slept." This additional evidence from St. Paul is forceful and conclusive: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working wherewith he is able to subdue all things unto himself." (Phil. 3: 21.)

(*To be continued.*)

## FROM THE MISSION FIELD.

**Change of Address.**—The headquarters of the Manchester conference have been changed to 55 Carlton Street, Moss Lane East, Moss Side, Manchester.

**Sale of Work.**—The Relief Society of the Clayton branch (Leeds conference) held their annual sale of work May 16th, 1911. President E. S. Horsley presided. Sister Eliza B. Horsley declared the sale open. The sum of twelve pounds was realised at the sale. Much credit is due the good workers of the Clayton Relief Society.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home May 18th, 1911, per s.s. *Southwark*: From Great Britain—George F. Price. From Sweden—George F. Erickson, Willard C. Jenson. From Scandinavia—Niels E. Larsen. With the company were forty-five emigrants in charge of Elders George F. Price, Niels E. Larsen and George F. Erickson. The following named missionaries were also honorably released and sailed for home per s.s. *Dominion*, May 20th, 1911: From Great Britain—George Williams. From Switzerland and Germany—E. V. Howells. From Scandinavia—Archibald Christensen. With the company were nineteen emigrants in charge of Elders George Williams, Archibald Christensen and E. V. Howells. Elder George F. Grover of the British mission has been honorably released and sailed for home per s.s. *Baltic*, May 20th, 1911.

**News from South Africa.**—Elders Stephen R. Boswell and Joseph F. Hintze write as follows: "The Sunday School of the Kimberley branch (South African mission), held their annual Easter Monday pic-nic on April 17th, 1911. We went to a little place in the 'veldt' about five miles from the Market Square. The time from 7 a.m. till 7 p.m. was spent in wholesome enjoyment and partaking of the bounteous things with which nature has blessed us. Thirty-two children, saints and friends were present, and all expressed themselves as having had an enjoyable time. The work of the Lord is progressing very nicely in this branch. Of late in our meetings we have had several investigators. This gives us a great deal of encouragement, and makes us feel that our labors are not in vain. We take great pleasure in spreading the news of the restoration of the everlasting gospel, and are endeavoring to let our light so shine among men that we may glorify our Father which is in heaven."

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**Baptisms.**—On May 14th, 1911, a very impressive baptismal service was held at Ystrad (Bristol conference). Five members were added to the Church of Jesus Christ. Elder John H. Vaughan officiated. The ordinance was performed in a small pond at the foot of a mountain, and about five hundred people were gathered around the pond and on the mountain side to witness the service.

A baptismal service was held in Darlington (Newcastle conference) on May 11th, 1911, when one convert was baptised into the fold by Elder James V. Ford.

A baptismal service was held at Nuneaton (Birmingham conference) on May 14th, 1911, in which five converts yielded obedience unto the sacred ordinance and were added to the fold of Christ. The ordinance was performed by Elders David Hyden and Amasa R. Howard.

One convert was baptised in Sunderland (Newcastle conference), May 17th, 1911, Elder J. Eugene Lichfield officiating.

In Norwich (Norwich conference), May 21st, 1911, four more honest souls were baptised into the fold of Christ by Elder Vance D. Walker. Many saints and friends witnessed the ceremony.

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**District Meetings.**—At Sunderland (Newcastle conference) on Sunday, May 14th, 1911, President Joseph W. Clark and seven elders of the conference met in district meeting. At the afternoon session President Clark presented the general and local authorities who were sustained. Elder A. G. Brain sang, "A Dream of Paradise." After reviewing the establishment of the Church at the time of Christ, Elder George B. Chambers spoke at some length on the apostasy. President Joseph W. Clark bore testimony to the re-establishment of the true Church in this dispensation. When the evening meeting commenced, many saints and investigators were present, notwithstanding the heavy downpour of rain.

President Joseph W. Clark extended a hearty welcome to all. Said that the gospel could be proven to-day by philosophizing as well as from the scriptures. The solo, "Face to Face," was sung by Elder H. C. Anderson. Elder R. J. Stayner said that in the light of the work done by the Latter-day Saints, they are unjustly persecuted. Gave many examples from the Book of Mormon to show that Christ's mission was a universal one. He established His Church and taught the same doctrine on both hemispheres. Elders H. C. Anderson and A. G. Brain sang, "The Morning Breaks." Elder H. C. Anderson discoursed on the Godhead. Showed from many scriptural passages the nature of the personages in the Trinity, and that the life eternal will come to us when we know God.

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**Successful Socials.**—A very successful social was held in the Gainsboro' branch (Hull conference) under the auspices of the Relief Society. Upwards of fifty saints and friends were in attendance. An excellent program was rendered by the saints, elders and friends, after which some games were played.

On Saturday, May 6th, 1911, at 144 George Street West, Hyde branch (Manchester conference), a farewell social was given in honor of Brother Fred Wood and Brother Charles Udall, who sailed for Canada, May 13th, 1911. They were both faithful workers in the Sunday School. There were about one hundred saints and friends present. A very successful program was rendered, and presents were bestowed upon both brethren.

May 18th, 1911, the Norwich branch Dramatic Club entertained many saints and friends at a social given in commemoration of its first anniversary. After a short but well rendered program, light refreshments were served and many interesting games were enjoyed. A kangaroo court was the main feature of the evening's enjoyment, the proceeds of which went to pay for the new piano.

On Saturday, May 13th, 1911, a successful tea and concert was held in the Westgate New Hall, Bradford (Leeds conference). The Relief Society furnished the excellent tea, while afterwards an interesting program of songs, recitations, choruses, etc., was rendered by the Sunday School children. The object was to raise funds for the customary childrens' treat on Whit Monday.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Have you ever had your path suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world because some one had been unexpectedly kind to you? You can make to-day the same for somebody."*

No. 22, Vol. LXXIII. Thursday, June 1, 1911. Price One Penny.

## EDUCATION AMONG THE LATTER-DAY SAINTS.

THE Church of Jesus Christ of Latter-day Saints is frequently accused of sanctioning, and even encouraging ignorance and illiteracy among its members, and the charge has been made against the leaders of the Church that they endeavor to keep the great body of the people in ignorance so that they may be more easily controlled. To those who understand the gospel of Jesus Christ as it has been restored to the earth in this the dispensation of the fulness of times, and who are acquainted with the Latter-day Saints and their educational system, these charges are preposterous.

The Lord has expressly declared, through the Prophet Joseph Smith, that the key of this latter-day kingdom is the key of knowledge, and from the very beginning He has instructed the prophet and his associates to obtain all kinds of knowledge, and to be diligent in imparting it unto others, for "The glory of God is intelligence," and "It is impossible for a man to be saved in ignorance," therefore, "A man is saved no faster than he gains knowledge." The Latter-day Saints believe, then, that intelligence is indispensable in obtaining the highest degree of exaltation in the kingdom of God, and that "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. 130: 18, 19.)

Intelligence being so essential to the full development and

exaltation of a person, the Lord frequently reiterated His injunctions to the saints and gave them direct commandment to teach one another and be diligent in acquiring all kinds of knowledge. As early as June, 1831, a little over a year after the Church was organized, Oliver Cowdery and William W. Phelps were instructed by revelation to select and write books for schools in the Church, that the saints and their children might be educated. One of the most comprehensive commandments in regard to this subject was revealed through the Prophet Joseph Smith in 1832. The Lord says: "And I give unto you a commandment that you teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that are expedient for you to understand; of things both in heaven and in the earth and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home; things which are abroad, the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms." (Doc. and Cov. 88: 77-79.) Surely no one who understands this revelation can accuse the Latter-day Saints of being narrow-minded in their educational views. At any rate, this commandment is sufficient to show that the Lord requires of His people a broad and comprehensive understanding of all truth.

Inasmuch as the Lord makes it obligatory upon His children to acquire wisdom and intelligence, He has given them a key whereby they might obtain knowledge and understanding. He says: "Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by *study* and by *faith*." (Doc. and Cov. 88:118.) Knowledge, then, is to be obtained by study and by faith, and where the faith is strong enough, knowledge may be more easily acquired. The Lord has declared that nothing may be obtained unless a person strives for it; yet, to him who obeys the commandments of God, the Holy Spirit may be given in such great abundance that knowledge may come with ease. Therefore, with the same application, a righteous man may obtain knowledge more rapidly than an unjust man. It is through the Holy Ghost that the Latter-day Saints are to receive the gift of knowledge promised by the Lord, and the amount of knowledge that may be received through this medium depends upon two things: First, upon their faithfulness in observing the will of God and obeying His commandments; and, secondly, upon their efforts and endeavors to acquire knowledge, and the diligence with which they apply themselves to the task. There is no limit to the amount of knowledge and intelligence that may be obtained by the saints through the faithful observance of these two requirements. We are told that "God

shall give unto them knowledge by His Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now. * * * As well might man stretch forth his puny arm to stop the Missouri river in its decreed course or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (Doc. and Cov., 121:26, 33.)

I think sufficient has been said, and enough quotations given from the revelations of God to completely refute the charge that the Church of Jesus Christ of Latter-day Saints sanctions and encourages ignorance and illiteracy. It has been shown that the Church cannot tolerate ignorance in the least degree and be in harmony with the commandments of God as they are revealed in the Doctrine and Covenants, one of the standard works of the Church. From the foregoing, it is plainly seen that if the Latter-day Saints are not an intelligent people, they are not living up to the requirements of the Lord; and so the question here naturally arises, Do the Latter-day Saints observe the requirements of the Lord in regard to the important subject of education? In order to answer this question, let us consider briefly the history of the educational system among the Latter-day Saints from the organization of the Church to the present time.

In conformity with the principle that the Latter-day Saints must be an educated people, the Church, from the beginning, has made it possible for young and old to receive instruction. The establishment and maintenance of schools have been among the cardinal principles of the faith and practice of the Latter-day Saints. In an extract from the first number of the "The Evening and Morning Star"—Church periodical published at Independence, Mo., in June, 1832—we find the following instructions: "The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children to become good should be taught (good)." (History of the Church, Vol. I, pp. 276-277.)

In February, 1833, in compliance with the command of God, a school of the prophets was organized at Kirtland for the instruction of the Saints. The subjects taught in this school were penmanship, arithmetic, English grammar, geography and theology. In the summer of 1833 a similar school was established in Independence and conducted by Elder Parley P. Pratt. The Lord was so well pleased with the work accomplished by this institution that in one of the revelations (section 93) he commended Elder Pratt for his earnest and faithful labors in presiding over the school, and made mention of the great work that was being accomplished by

the organization. In 1836 William E. M'Lellin, an instructor in the Kirtland school, made this statement: "Since the year 1827 I have taught school in five different states and visited many schools in which I was engaged as teacher; in none, I can say with certainty, have I seen students make more rapid progress than in this." (History of the Church, Vol. II, p. 200.) The schools of the prophets were not only held in Ohio and Missouri, but when the Saints were driven into Illinois they continued their schools in that state, and when they reached Utah they conducted these schools there until others were established.

The establishment of schools and other institutions for the education of the people has ever been a notable feature in the work of the Latter-day Saints. Notwithstanding the constant persecution to which it has been subjected, the Church has never forgotten the importance of education. A high school was established by the Church at Kirtland, and all arrangements were made for founding a university at Nauvoo, but the Saints were expelled from the state before their plans could be consummated.

Within three months after the arrival of the pioneers in the Salt Lake Valley a school was opened at the "Old Fort." This shows that the subject of education was uppermost in the minds of the Saints, even in time of severest trials and hardships. In February, 1850—less than three years after the pioneers arrived in this valley—the University of Deseret, now the University of Utah, was chartered. It was non-sectarian in character, and was in part maintained by territorial appropriation, and partly by tuition fees.

The University of Deseret and the other territorial schools were very efficient and furnished a good system of education; but as they did not permit religious instruction, President Brigham Young appreciated the fact that there was something lacking in their system of education which was very essential to a Latter-day Saint, viz., the spiritual development or theological training. Hence, it was thought desirable to have schools established in which the principles of the gospel might be taught in connection with other branches of learning. Accordingly, the Brigham Young Academy at Provo, now the Brigham Young University, and the Brigham Young College at Logan were established, the first in 1876, and the second in 1877. Seeing the good work that was being accomplished by these two schools, the need of a similar institution in Salt Lake City was felt. Accordingly, in 1886 the Latter-day Saints' College, which is now the Latter-day Saints' University, was founded. Since then academies and seminaries have been established in various settlements in Utah, Idaho, Mexico, Arizona, Colorado, and Wyoming, where a sufficient number of Latter-day Saints are residing to justify the establishment of such schools, until at the present time the Church is maintaining one university, two high schools, eighteen academies, and eight semi-

naries. The object of these institutions is to give regular courses in secular education the same as is given in the secular schools of like character; but in addition, enough religious training is given to keep the spiritual development of the student in proportion with the secular development. Competent teachers are employed and the secular training given in these institutions of learning is up to the standard with that given in any secular school of like character.

In addition to schools and seminaries the Church has established auxiliary organizations for the training and instruction of its members. In 1848 the Primary Association was organized for the training of the children. In 1849 the Sunday School was organized as an additional means of giving instruction to the children and the young men and women of Zion, and in recent years the Parents' Class has been added to this organization, so that now it is prepared to teach the old as well as the young. In 1869 the Retrenchment society was organized by President Brigham Young for the purpose of taking care of and instructing the young ladies of the Church. This society later grew into the Young Ladies' Mutual Improvement Association. In 1875 the Young Men's Mutual Improvement Association was organized for the purpose of looking after the young men and boys of the Church and aiding in their education. In 1892 the educational system, known as the Religion Class, was instituted for the purpose of supplying religious training to the children who attend the secular schools. All of these organizations are still running, and are exerting a powerful influence in the intellectual development of the Latter-day Saints. But in addition to all these organizations and institutions of learning, we have the various quorums of the priesthood, which meet weekly to consider subjects of high educational value, not only pertaining to our own religion, but to other sects and religions, and also questions of philosophy and practical education.

In conclusion, let me ask this question: Where can be found another organization or community of the same size that is doing more for the education of its members than is the Church of Jesus Christ of Latter-day Saints? I believe there is no such organization or community to be found anywhere. And yet, the Latter-day Saints are looked upon by a great many people as a body of ignorant, uncultured people, and the leaders of the Church are accused of discouraging education, and placing a premium upon ignorance. On the contrary, the Latter-day Saints are the most enlightened people on the face of the earth. No other people have a knowledge of the mysteries of God and His Kingdom to the extent that they have, which knowledge has come to them through modern revelation, and probably no other people are doing more for their education and intellectual development than are the Latter-day Saints. The Lord has not failed to fulfil His promises—

He has opened the windows of heaven and poured down light and knowledge upon the heads of His people in profusion.

As a result, the educational standing of the Latter-day Saints compares favorably with that of any other people upon the face of the earth; and the charges of ignorance and illiteracy made against them are utterly false. Those who make such incongruous accusations against an industrious and enlightened community such as the Latter-day Saints, manifest that either they are totally ignorant concerning the teachings and practices of the people they accuse—in which event they have absolutely no right to make charges—or else they are wilfully and maliciously resorting to the filthy channels of slander and villification.

60 Brackenbury Road, Preston. JOEL RICHARDS.

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## MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held in the Wolseley Hall, Redding Road, Easton, Bristol, May 21st, 1911. President Rudger Clawson of the European Mission, President John F. Snedaker and twenty traveling elders were in attendance.

Meeting opened by singing. Prayer was offered by Elder C. Eton Price. Sacrament was administered by Elders John W. Madsen and Lance L. Graham. President Snedaker gave a greeting and a hearty welcome to all present.

Elder Thomas D. Richards said that whenever the Lord has had a people upon the earth He has always had a prophet to lead and direct them.

Elder James R. Anderson stated God speaks to man to-day the same as in former days. Authority and obedience are what constitute the order of the Church of Jesus Christ.

Elder William H. Fowler spoke of the restoration of the gospel in fulfillment of scripture and emphasized the necessity of repentance and obedience to the laws of God.

Sister Alice Jenkins and Elder Joshua E. Salisbury sang a very pleasing duet, entitled, "O My Father."

President Clawson said the testimony of an elder is binding upon all who hear it. Those who accept the message of the elders and remain faithful will be saved in the kingdom of God. Those who reject a message will have to answer for it in the day of judgment. God will not be mocked. President Clawson emphasized the importance of obedience to the Word of Wisdom, and spoke of the blessings derived therefrom.

An anthem, "Song of the Redeemed," was sung by the choir.

The afternoon service commenced with the usual exercises. President Snedaker presented the general authorities and local officers of the Church. All were unanimously sustained.

Elder J. Arthur Beard gave a very favorable report of the Stroud branch. Explained that apostles and prophets are necessary to-day to receive the revelations of God.

Elder Elmer J. Hancock said that our mission is to prepare the way for the coming of Christ. Blessings will follow obedience.

A quartet was sung by the Bristol male chorus.

President Clawson commented upon the great truth that sacrifice brings forth the blessings of heaven, Jesus Christ being the Exemplar. The honesty and integrity of the Latter-day Saints should be a testimony to the world. It requires a sacrifice upon the part of all elders and saints to spread the gospel. The servant cannot be greater than his Master. We are His servants. If the Savior gave His life for us, we must, if need be, give a life for Him.

The choir sang, "Let the Mountains Shout for Joy."

At the evening session President Snedaker spoke on the first principles of the gospel. The Savior's command was, "Come, follow me." Referred briefly to salvation for the dead. "Mormonism" embraces all truth. "Where did we come from? Why are we here? And where are we going? are questions," said he, "that concern each one of us. We receive this knowledge by obeying the gospel."

A pleasing anthem was given by the choir, "Grant us Peace, Lord."

President Clawson referred to the plain, simple language in which God speaks to His people. He commented upon the simplicity of the scriptures. Spoke of the way Christ began His ministry; also of His simple life and of the beauty and force of His parables. God speaks not only in simplicity but also in solemnity and power. There is nothing mysterious about our Heavenly Father, for He has created man in His own image. Therefore He is in the image of man. Thus God has body, parts and passions; a veritable being of flesh and bones. We cannot stand in His favor unless we repent.

A vote of thanks was extended to Mr. and Mrs. Blackmore for the splendid assistance rendered by them to the choir. Appreciation was also expressed for the help given by Mr. Fred. Jenkins.

Conference was brought to a close by the choir singing, "Rouse, O ye Mortals." Benediction by Elder Joshua E. Salisbury.

On Saturday afternoon President Clawson, President Snedaker and twenty traveling elders met in Priesthood meeting. Reports were made, questions were submitted and answered, and much good counsel was given.

A. De Lore Nichols, Clerk of Conference.

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"All true independence of character is born of an inner life that feeds on noble thoughts and consecration to higher ideals. All other is artificial and narrow. It is most important to keep clearly in mind the differences between narrowness and love and truth."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 1, 1911.

## MR. W. T. STEAD IN THE "REVIEW OF REVIEWS."

A NUMBER of trenchant articles by Mr. W. T. Stead, editor of the *Review of Reviews*, bearing favorably upon the "Mormon" question, have recently appeared in the press, and owing to the prominence of the writer have undoubtedly attracted wide attention. Although he is far from accepting, or advocating, the doctrines of the "Mormon" Church, he nevertheless writes without prejudice and in a spirit of fair play.

His article in the May number of the *Review of Reviews*, is particularly strong. His criticism of Father Vaughan, who desires to see every "Mormon" seized by the scruff of the neck and flung into the sea, is keen and incisive but just. The reference to Bishop Welldon will be read with interest. Credit is given to the Latter-day Saints for their faith, their industry, their sobriety and the keen business foresight of their leaders. Mr. Stead states that the estimated wealth of the "Mormon" Church is £100,000,000. This estimate goes far, far beyond the actual fact—and is so tremendously exaggerated, that one might well believe it was due simply to a typographical error. Attention is called to the political influence wielded by the "Mormon" people in the Western States of America. It is true that the "Mormons" like other citizens of the Republic exercise the inestimable privilege of the franchise, but this political influence is not so far-reaching and comprehensive as to give them control in State elections, outside of and beyond Utah.

We commend the admirable article of Mr. Stead which follows to the thoughtful attention of our readers.

RUDGER CLAWSON.

"There was at one time some talk of appointing Bishop Welldon, Dean of Manchester, to the Bishopric of Southwark, which has now been filled by the appointment of Dr. Burge, headmaster of Winchester. The Dean is a good man and a staunch friend of peace. But the part which he took last month in heading the anti-Mormon crusade justifies the Prime Minister in passing him over. It is almost inconceivable that a man of his experience and knowledge of the world should have so far forgotten the elemen-

tary principles of religious toleration as publicly to demand that Parliament should pass a law prohibiting the teaching of the tenets of the Mormon faith in any part of the United Kingdom. It is astonishing to find such evidence of the atavistic tendency on the part of Bishops to revert to the type of Archbishop Laud. The Bishop of London is almost as bad, and as for Father Bernard Vaughan, nothing would satisfy him but the summary enforcement of lynch law against any Mormon or defender of the right of Mormons to free speech. The whole pitiful exhibition of religious intolerance is a melancholy illustration of the ease with which even good men succumb to the sensational appeals of unscrupulous journalists. It was "good copy" to attack the Mormons. They are in the minority. Their tenets are unpopular. A cry could easily be raised against them on the sanctimonious plea of a pious zeal for the sanctity of the home. Therefore, "Down with them! Down with them!" It is a disreputable form of the "Hep, Hep," which has so often hounded savage mobs on to the massacre of the Jews.

"That Mormons in their heart of hearts believe that polygamy is a divine ordinance may be as true as it is undoubtedly true that many Roman Catholics hanker after the right to save the souls of men by dealing summarily with the bodies of heretics. But that is no reason for persecuting either of them. There are more so-called Christian Englishmen living in non-legal polygamous relations with women in the United Kingdom than there were Mormons living with plural wives in all the world, before polygamy was abolished in Utah. The Mormon wife is honored. She bears her husband's name; her children are recognized and carefully brought up. The English Christian's mistress is despised; she is not allowed to call herself by the name of the man to whom she bears children; and these children are branded as bastards and disowned by their father. It is probable, nay, absolutely certain, that there are more prostitutes in London to-day than there are plural wives in all Utah. Why, then, this Pecksniffian zeal to save innocent English girls from the horrors of Salt Lake, while not a word is said about the dangers of Picadilly? The Mormons in this country are not polygamists. They do not preach polygamy; they repudiate it. No English girl has yet been proved to have contracted a plural marriage as the result of their teaching. The parsons and priests and bishops who have been befooled by the *Daily Express* and *Daily Mail* ought to be thoroughly ashamed of themselves. If Bishop Ingram and Father Vaughan were to stand in sackcloth and ashes at Charing Cross for a whole day the experience would do them good, and be an edifying object-lesson to the man in the street.

"Nothing is more easily roused than the demon of religious intolerance. Nothing is so futile as religious persecution that stops short of extermination. If the Mormons had not been

persecuted in their birthplace the Church of the Latter-day Saints would have perished in its infancy. It was the blood of the martyrs—even such a sorry martyr as Joseph Smith—which was the seed of that Church. But what is quite inconceivable is that Papists and papistically-inclined Anglicans should not realize that they are playing with fire when they attempt to harry the Mormons out of the land by mob violence. The savage passions that brought about the Lord George Gordon riots in the eighteenth century and the Orange riots in our own time are still smouldering under the surface. Father Vaughan longs to see every Mormon seized by the scruff of the neck and flung into the sea. For one Englishman who wishes to drown a Mormon there are hundreds who would like to drown a Jesuit, and the clamour that is raised about emigrating girls to Utah is nothing to the fiendish yells that might be roused at any time by a Newdigate *redivivus* who would set on foot a crusade against convent bastilles in which imprisoned ladies were said to suffer the worst outrages from shaveling monks. It is rather discreditable to our pulpit and our press that I have been left almost alone to raise a protest in the name of religious liberty against Mormon baiting. I suppose people are afraid of being called pro-Mormons, a *sobriquet* which was of course immediately applied to me.

"There is a Mormon danger, and a real Mormon danger, but it has nothing to do with us, and it is strengthened and increased by those absurd hysterics about polygamy, which conceal the real peril. The real Mormon danger lies in the fact that, strange and almost incredible though it seems, the Mormons do really believe in their extraordinary religion, and prove their faith by the punctual payments of tithes for its maintenance. They have by their faith and their tithes, and by the keen business foresight of their leaders, realised in their own way the cherished idea of Cecil Rhodes. He dreamed of a great political secret society composed of fanatical believers in the Imperial idea, whose chiefs should have the control of £80,000,000. With this fund at their disposal, Mr. Rhodes believed the directors of his secular Society of Jesus—minus Jesus—would be able to dominate political parties and save the Empire as Loyola saved the Church of Rome. The Mormons have substituted for the Imperial idea of Mr. Rhodes the political-religious ideas of Brigham Young. They have created a secret oath-bound organisation, and they have accumulated a capital which is estimated at £100,000,000. Their position in the Western States enables them, although a minority, to exercise a casting vote in State elections. They have already one Mormon Senator. Soon they will control the election of a dozen. And the end is not yet. It is not their polygamy, but their faith, their industry, their sobriety, and their readiness to pay tithes and obey orders which make them a danger to the Republic. And the more their religion is attacked the greater will be their power."

## DEPARTURE OF ELDER S. NORMAN LEE.

Elder S. Norman Lee, who has been connected with the *Star* as associate editor for the past two years, has been honorably released to return to his home in Zion, and will sail on Saturday, June 3rd, 1911. As a writer Elder Lee has given evidence of exceptional ability, and his thoughtful editorials have been read with interest and pleasure by our many readers. As chorister in the Sunday School and general meetings of the Liverpool branch, held in Durham House, and also as class leader in the Y. M. M. I. A., Elder Lee has given much needed help. He has filled numerous appointments to conferences throughout the mission, thus giving him opportunity to lift up his voice in testimony of the truth. In all things, at all times, he has been punctual and attentive to duty, and will long be remembered as a devoted servant of the Lord. This is his second mission to the world. It is with many regrets that we have to announce his departure, but he goes from the mission field with our confidence, good will and blessings.

Elder Hugh Ireland, of Salt Lake City, has been appointed successor to Elder Lee, and will enter at once upon the discharge of his duties. His well known ability fits him admirably for the work in hand. We bespeak for him that consideration and sympathy that are so helpful to a writer.

Rudger Clawson.

## "THY BROTHER SHALL RISE AGAIN."

(*Continued from page 334.*)

The Latter-day Saints teach that every son and daughter of Adam's race shall rise from the dead, and this without regard to whether their deeds have been good or evil. Like the rest of our doctrines, this is fully sustained by the Bible. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15.) "For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15: 22.) These passages are straightforward and complete in declaring the universality of the resurrection. There are numerous other striking records which by inference testify quite as positively of the same thing. For instance: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

(Rev. 20: 12.) Later revelations are, if possible, more explicit, but the scope of this article precludes reference to other scriptures, except where they are really necessary to clearness. However, for the benefit of those who wish to study this phase more fully we advise reading, II. Nephi 9: 4-19; Alma 11: 40-45; Alma 40: 11-19; Doc. and Cov. Sec. 29.

In all God's domain, order is a prominent principle. In this matter of the resurrection order will, without doubt, be strictly maintained. It is clearly indicated in the Bible, but for some reason—lack of the Spirit of understanding, most likely—the fact of order in this event seems to be generally overlooked. "There is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection." St. Paul said: "For as in Adam all die, even so in Christ shall all be made alive. *But every man in his own order*: Christ the first-fruits, afterward they that are Christ's, at his coming." (I. Cor. 15: 22, 23.) "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I. Thess. 4: 14-17.) First, shall Christ arise; then they that are dead that have died *in Christ*: then "we who are alive and are *Christ's at his coming*" shall pass quickly through the process of death, or a change analogous to death and the resurrection. There is still another class to be raised, but all in perfect order. According to John, the Revelator, they shall have to wait a long time. " * * * and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they *lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.*" (Rev. 20: 4, 5.) This completes the order. Christ first: then the dead in Christ; after that the living in Christ to be changed; and last of all, the *rest of the dead*, those not included among the fortunate ones, of whom the Revelator said: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6.)

From the foregoing references we learn that there will be more than one resurrection. There are to be two, at least. On this question, one of the Book of Mormon prophets has said: "Now whether there is more than one time appointed for men to rise, it

mattereth not; for all do not die at once: and this mattereth not; all is as one day, with God; and time only is measured unto men." (Alma 40: 8.) The argument that all men are not resurrected at once, as they do not all die at once, is reasonable. It does not follow that because God has promised a "resurrection day" that it has reference to a period of twenty-four hours, as time is divided unto man. There is now pretty general concord between "believing" scientists and advanced theologians, that a "Day" as it is used in the revelations,—for instance, in the story of the Creation—signifies a period given to any specific performance of the Creator. The word "Day" is even now used for designating periods of history. We say, "In Christ's day," meaning the time or period in which Christ lived on the earth. It is an expression used by Daniel in predicting the establishment of God's kingdom in the last days. He said, "Thou sawest that a stone was cut out of the mountain without hands, which smote the image upon his feet * * * and the stone that smote the image became a great mountain, and filled the whole earth." After interpreting the dream, he explained that the stone represented the kingdom which God should set up "in the days [times or reigns] of these kings." In the beginning it was to be a small thing, a stone cut out of the mountain, but in his dream, Nebuchadnezzar saw it grow until it "filled the whole earth." (Daniel 2: 34, 35, 44.) This small beginning and gradual growth indicates that the setting up of the kingdom in its completeness was not a momentary action, but a process of development covering a more or less extended period, while "these kings" exercised dominion, taking no account of twenty-four-hour divisions of sixty minutes to the hour, etc. The Book of Mormon prophet, therefore, is well supported in his observation that there may be different times or seasons set for men to rise from the dead. There are at least two great points of prominence in this fact of the resurrection; the one before the Millennium, the other when the thousand years are finished, but each operation will no doubt occupy more or less time. To illustrate, There is a moment at which the doors of a public assembly room are opened, but those who gather there do not all enter at the same time. And, though a particular minute may mark the dismissal of the meeting, all do not pass out at the same instant. So in the resurrection; Christ "burst the shackles of the tomb," and many rose with Him, but the earth has in some instances relinquished her dead at dates much later than His ascension. Peter and James, and the Angel Moroni, who appeared to Joseph Smith and Oliver Cowdery in the nineteenth century, were of these—the latter, Moroni, having lived in mortality four hundred years after Christ.

"Blessed and holy is he that hath part in the first resurrection: * * *" This is the tenor of all the scriptures, indicating that the privilege may not be lightly treated. It naturally leads up to

the question, Who shall be entitled to come forth in the first resurrection?

The Book of Mormon prophet, Mosiah, answers the question thus: "And now the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection. * * * And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about a restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." (Mosiah 15:21-25.) The word of the Revelator in chapter twenty, verse four, is very comprehensive. It includes all that Mosiah says, but in terms so general that many fail to grasp the magnitude of his assertions. In more modern revelation even greater detail is observed than in either the Book of Mormon or the Bible. "Then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; * * *" (Doc. and Cov. 45:54.) This latter prediction will likely astound the sectarian Christian, but it is Biblical. It is fully embodied in the words of John, which we have already quoted. Read Rev. 20:4, and note that all except those who had worshipped the beast, or his image, or received his mark upon their foreheads, or in their hands: were to live and reign with Christ. The heathen who have never heard or known Christ—and little children who have not arrived at an age of accountability—have never worshipped the beast, nor received his mark, for he is anti-Christ. We are pleased to quote Dr. James E. Talmage on this view of the subject:

"The statement that the heathen dead will have place in the first resurrection is sustained by the word of scripture, and by a consideration of the principles of true justice according to which humanity is to be judged. Man will be accounted blameless or guilty, according to his deeds as interpreted in the light of the law under which he is required to live. It is inconsistent with our conception of a just God, to believe Him capable of inflicting condemnation upon anyone for non-compliance with a requirement of which the person had no knowledge. Nevertheless the laws of the Church will not be suspended even in the case of those who have sinned in darkness and ignorance: but it is reasonable to believe that the plan of redemption will afford such benighted ones an opportunity of learning the laws of God; and surely, as fast as they so learn, will obedience be required on pain of the penalty." (Articles of Faith, pages 404-5.)

*(To be continued.)*

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FRIENDSHIP is a word the very sight of which in print makes the heart warm.—AUGUSTINE BIRRELL.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home May 27th, 1911, per s.s. *Megantic*: From Great Britain—C. B. Gunnell, David Hyden, Thomas D. Richards, J. F. Turner. From Scandinavia—Holger M. Larsen. From the Netherlands—Carlton Jones. With the company were thirty-three emigrants in charge of Elders David Hyden, Holger M. Larsen and Carlton Jones. Elder W. A. Woolford, of the British mission, has been honorably released and sailed for home May 26th, 1911, per s.s. *Virginian*.

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**Arrivals.**—The following named missionaries for the European mission arrived May 28th, 1911, per s.s. *Laurentic*: William H. Tingey, Hugh Ireland, Alfred C. Swift, Charles Vivian Kimball, John Kosalsky, Phillip A. Tadje, Salt Lake City; Edwin L. Fullmer, Raymond, Canada; John F. Oleson, George Fowers, Hooper, Utah; Martin H. Kirk, Pleasant Grove, Utah; George Hamp, Grace, Idaho; James Austin Whitehead, Hinckley, Utah; Delbert D. Brockbank, Spanish Fork, Utah; Charles Weber, John Ulrich Schiess, Freedom, Wyoming; Carl U. Viehweg, Clifton, Idaho; Hulda G. Mickelson, Shelley, Idaho; John Jarvis Banks, Provo, Utah; Earl G. Frandsen, Basalt, Idaho.

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**Appointments.**—The elders who arrived for the British mission, May 28th, 1911, have been appointed to labor in the following conferences: George Hamp, Birmingham; John F. Oleson, Hull; Edwin L. Fullmer, Leeds; Alfred C. Swift, Liverpool; William H. Tingey, Martin H. Kirk, London; Delbert D. Brockbank, George Fowers, Manchester; James Austin Whitehead, Charles Vivian Kimball, Scottish.

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### SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVI.—STATE OF THE SOUL AFTER DEATH.

Text: Blessed and holy is he that hath part in the first resurrection.—Rev. 20: 6.

I. THE TERM "SOUL."

1. Used in Latter-day Saint theology to designate the spirit and the body of man (Doc. and Cov. 88: 15). In this usage, resurrection from the dead is expressively described as the redemption of the soul (verse 16). Compare with Genesis 2: 7; P. of G. P., Moses 3: 9; 6: 8).

2. Observe that in our English versions of the Holy Bible, the term is sometimes applied to the spirit as distinct from the body (Matt. 10: 28.)

II. The Spirits of Mankind Between Bodily Death and Resurrection.

1. Spirits of the righteous in Paradise.

2. Wicked spirits await with dread the coming resurrection.

Read B. of M., Alma 40: 11-14. Observe that paradise is not the place of final glory, but a temporary abode characterized by a state of peace where rest the spirits worthy of coming forth in the first resurrection. Read especially Moroni 10: 34; and compare II. Nephi 9: 13; IV. Nephi 14. For Biblical use of the term see Luke 23: 43; II. Cor. 12: 4; and Rev. 2: 7. Compare Christ's words to the penitent thief cited above with His words to Mary Magdalene three days later, as showing His visit to paradise, and not to the abode of His Father.

III. Graded Conditions in the Hereafter.

1. Every soul is strictly answerable for his acts (Many references in last lesson apply here; see especially Matt. 12: 36, 37; 16: 27; compare Jer. 17: 10; 32: 19; Romans 2: 6; 14: 12; I. Cor. 3: 8; see also II. Cor. 5: 10; Rev. 20: 12; 22: 11, 12). Note that personal responsibility is predicated on personal free agency, and is in accord with justice. See Lesson 2,—"Free Agency."

2. Places to be prepared for all (John 14: 1-3; compare I. Cor. 15: 40-42).

IV. Degrees of Glory.

1. The celestial (Doc. and Cov. 76: 50-70, 92-96).

2. The terrestrial (same section: 71-80, 87, 97).

3. The telestial (same section: 81-86, 98-112).

V. Sons of Perdition.

(Doc. and Cov. 76: 25-49; compare Hebrews 6: 4-6; B. of M., Alma 39: 6.)

For general reference and additional citations see "The Articles of Faith," pp. 61-66, 94, 95, and 415-422; Lecture XXI.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Whoever is swayed by envy stands in his own light and loses possible blessings. Envy and its near relation, covetousness, have lived through centuries, and many and various are the sins these twain have begotten."*—S. NORMAN LEE.

No. 23, Vol. LXXIII. Thursday, June 8, 1911. Price One Penny.

## MORMON MORALS.

### MINISTER'S VIGOROUS REJOINDER.

[THE following article copied from the *Sunday Chronicle* of May 21st, 1911, will be read with interest by the readers of the *Millennial Star*.—ED.]

In recent weeks much has been heard of the alleged immoral tendencies of "Mormonism," but more than one strong note has been sounded on the other side of the discussion, and none perhaps stronger than that in a pamphlet just issued by the Rev. W. E. Ireland, M.A., of Park Green Congregational Church, Macclesfield. We reproduce below some of the more striking passages in the pamphlet:—

"Considerable interest, some excitement, and perhaps a little genuine alarm have been aroused recently on account of the presence of Mormon missionaries among us, and in some quarters these feelings have found violent expression. While it may not be possible to extinguish or even to allay the excitement, the general discussion may be made to serve a useful purpose.

"A public warning against the Mormon propaganda has been issued by our Watch Committee, and all ministers of religion are urged to bring the matters before their churches.

"One is glad to observe, and I ask you particularly to note that, in issuing the warning, the Mayor carefully dissociates himself personally from vehement denunciation of the Mormons, and therein he has acted with great discretion. He says:—'In comply-

ing with that request I offer no opinion respecting the teachings of the Mormon Church.'

"It must be plainly stated that it is not the business of the Watch Committee to discuss such opinions. For years the Mormons have had nearly a hundred legally registered places of worship in this country. They have a constitutional right to worship among us, and to preach their doctrines. If they commit any crime, they can be punished in a lawful way; but, short of that, it is the duty of the authorities to protect them in the exercise of their rights.

"It is recorded in *Urwick's Nonconformity in Cheshire*, that about the year 1792 'the members of the church and congregation at Townley Street were often in peril of their life and property, for, as Dissenters, it was taken for granted that they were *revolutionists* too, and to no purpose did they openly avow their attachment to the throne and person of the king. They were outrageously insulted as they passed through the streets on their lawful business; they were a byeword of derision as 'Calvinists' and 'Jacobins,' and their meetings for religious worship were liable to perpetual interruption, as when (for example) on one occasion, having assembled for a prayer meeting, they were compelled to extinguish the lights, and to return home, lest damage should be done to the chapel and violence be offered to themselves.'

"Under those circumstances it would be the duty of the authorities not to issue warnings against the dissenters, but against public disorder, and to defend the constitutionally guaranteed liberties of citizens, no matter how dangerous those liberties might seem.

"But it will be said that this is an immoral teaching: it justifies polygamy! Yet many well-informed and impartial authorities declare that Mormons are ceasing both to preach and practise polygamy.

"It must be remembered, however, that there is room for two opinions on the matter of polygamy. Let us, as a wise statesman once said, learn to think imperially. Polygamy is widespread in the British Empire; polygamous marriages are recognised in imperial courts of justice. There are seventy millions of Mohammedans in India alone; and it was lately announced, as interesting and significant news, that our Mohammedan fellow-subjects will soon have a beautiful and costly mosque erected in London, the capital city of the Empire. Will righteously indignant Londoners join in wrecking that mosque with stones out of consideration for London's morals? Perhaps they will have sense to reflect that those morals cannot be much worse than they are.

"Again, it is alleged that the aim of the Mormons is to allure young women into a life of slavery and virtual prostitution. If it be true, no one would regard such influences without serious misgiving; though probably very few young women will actually

be attracted by the prospect of becoming the wife of an unknown man in Utah, still less of becoming one wife among several unknown wives of an unknown man. There may be such a danger. There is danger that young women should be attracted by announcements in English newspapers that '5,000 wives are wanted' in some colony. Young women cannot be too strongly urged to use sufficient self-respect as well as common sense to treat such announcements with contempt.

"In these instances the danger, I believe, is slight, but I would refer to it as part of a larger and much more serious question. This wave of popular bigotry, not unstained by hypocrisy, should set us thinking. Whatever Mormons may do in Utah, at home and by Englishmen, womanhood is thrust down in weakness, trampled upon in brutality, and flung aside in contempt as the very mire of the streets.

"We are not in a position to cast stones at Mormons, even if the worst be true. You will find in *The Queen's Daughters*, by Dr. Kate Bushnell, and *Under the Surface*, by Dr. Laura Martindale, evidence for the following charges:—

"The British Army in India sees that each regiment is provided with so many native women for the use of soldiers, and, in recruiting, soldiers are offered the inducement of cheap licentiousness, with Government protection against the unpleasant consequences of vice. A military order was once sent to all the cantonments that in the regimental bazaars it was necessary to have a certain number of women, care must be taken that they were sufficiently attractive, and that young soldiers must be advised of the advantages provided by the Government for the safe practice of vice.

"And at home? Mrs. Bramwell Booth, writing on the victimising of young girls, gave instances which had come under her notice. A girl of twelve wronged by her sister's husband. A child of ten wronged by her father (two years' imprisonment.) A well-to-do tradesman wrongs his little daughter while the mother lies dying; the child becomes a mother at fifteen and the man was never brought to justice.

"These men might have been snaring hares and rabbits. We need public warning to our magistrates as well as to young girls.

"At one of the most celebrated maternity hospitals in London, young unmarried women are admitted for their first confinement only. I was told by one of the nurses that the vast majority are domestic servants wronged by their masters. Warn our young women? Yes! But let them, if in service, be warned against their masters; if clerks and typewriters, against managers and foremen; if travelling, against the men and women infesting every railway station and every steamer (and whom no one mobs) on the prowl to entrap any lonely girl.

"Let us warn mill-girls against employers, and against the most dangerous class of all, the idle, uncultured, unrestrained, and in-

solent sons of our moneyed classes. A very forcible and pointed warning of this kind might be drawn up. Would the Watch Committee publish it?

"Warn young girls against Utah! There are 17,000 women in Glasgow alone earning their bread by their shame; and is anyone so foolish as to think they follow that calling because they like it? There are bright-eyed and pure-hearted Irish girls coming here for service or other employment, who are trapped as soon as they land at our ports, and lured into places they never leave alive. Let the Birkenhead mob wreck such places; and then let the vicar of Heywood order the keepers of such houses to leave the town. But it is conceivable that, in some places town councillors own the property and their rents are drawn from these women's earnings.

"Have we not among us blind guides, like those of old, who choke distressingly at a gnat and swallow complacently a camel?"

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## MINUTES OF LEEDS CONFERENCE.

THE semi-annual Leeds conference was held in the Labor Church, Peckover Street, Bradford, May 28th, 1911. There were in attendance President Rudger Clawson of the European Mission, President Ernest S. Horsley, Sister Eliza B. Horsley and twenty-five traveling elders of the Leeds conference; also Elder John B. Hirst of the Sheffield conference, Elder Albert T. Smith of the Birmingham conference, Elder James W. Fitches of the Irish conference and Elders Benjamin Layton and Richard Haslam of the Manchester conference.

President Ernest S. Horsley presided. The morning session commenced at 10. Prayer by Elder Clarence E. Bohling. The sacrament was then administered by Elders Leonard H. Whipple and George O. Low, during the passing of which the Bradford choir sang, "Oh God, the Eternal Father."

President Horsley explained the purpose of our assembling here, and welcomed those present.

Elder A. H. Bowman of the Leeds branch, spoke on the persecutions suffered by those who believed the gospel in all ages; also explained the establishment of the Church of Christ in these latter days, to the truth of which he bore testimony.

Elder John B. Hirst told of his visits among his relatives and spoke forcibly on the need of revelation from God; also explained clearly the dream of Nebuchadnezzar and the interpretation by the prophet Daniel, showing the time when the gospel was to be restored.

The congregation sang "Be it my only wisdom here."

President Clawson spoke in complimentary terms of the singing and commended the spirit with which the congregation entered into it. He explained the way in which the Latter-day Saints believe in rendering sermons, viz., being lead by the Holy Spirit.

He explained the way the Lord had chosen to establish His church in these days, through the instrumentality of the Prophet Joseph Smith. He commented upon the great truths contained in the revelations given to the prophet. He read the eighty-ninth section of the Doctrine and Covenants, or what is known among the Latter-day Saints as the Word of Wisdom, giving proof that the truths brought forth in these words of the Lord to His people, are now being accepted by such great and learned men as Dr. Charles William Elliot, President of the Harvard College of America.

Benediction by Elder Thomas G. Harrison.

The afternoon session commenced at 2 p.m., three hundred and twenty-five persons being present. Prayer by Elder Fred. C. Parker. President Horsley presented the general and local authorities, who were unanimously sustained.

President Clawson said that President Horsley had now completed his mission, and was honorably released to return home. He presented the name of Elder Frederick C. Parker to succeed President Horsley. All present unanimously sustained this proposition.

Elder Thomas W. Winter of the Leeds branch, released to return home shortly, bore testimony to the truthfulness of the gospel, and showed that faith without works is dead.

Elder James W. Fitches, of the Irish conference, spoke on the mission the Apostle Paul performed both before and after his conversion.

Elder Leonard H. Whipple of the Pudsey branch, spoke on the number of religions in the world and showed the inconsistency of believing that they were all on the "straight and narrow path." He explained the plan Christ marked out and emphasized the necessity of obedience to it in order to be saved.

Singing by congregation, "What was witnessed in the heavens."

President Clawson spoke on the personality of God, showing that the belief of the Latter-day Saints, that He is a being of body, parts and passions, is upheld by the scriptures. He read the Ten Commandments and emphasized the great need of obedience to these important words of truth, also read the Lord's prayer and commented on the beautiful thoughts it contains.

Benediction by Elder Charles J. Parry.

The evening and closing session commenced at 6 o'clock, an audience of four hundred and thirty persons being present.

Prayer by Dr. George H. Higgins.

The labor and statistical report for the past seven months was then read by the clerk.

President Horsley said he had enjoyed his labors in presiding over the conference for the past two years. He thanked all for their kindness and for the support they had given him, and trusted they would be ready to do as much for President Parker.

He spoke on the blessings to be derived through the payment of tithes and offerings.

Sister Horsley, who also had labored as a missionary for the past two years, and was now honorably released to return home, bore her testimony to the truthfulness of this work, and spoke on the necessity of the ordinance of baptism.

Elder Edward C. Rich, of the Halifax branch, also honorably released, spoke on the great truths embraced in "Mormonism," which he testified to be the gospel of Christ. He showed very clearly how all blessings are predicated upon the law of obedience. He thanked all for their kindness to him in his labors among them.

The Bradford choir, under the leadership of Elder Charles J. Parry, rendered in a very pleasing manner an anthem entitled, "What are These."

President Clawson spoke on the purpose the elders have in coming to these lands, which he testified was only to teach the gospel of Christ. He commented upon the willingness of the elders to do whatever was asked of them, by proper authority, and upon the work they had done here in the past six months. He explained the conditions in Salt Lake City and read the testimonies of several non-"Mormons" in regard to the "Mormon" people. These persons, bearing testimony, had lived among the "Mormons" and had found them to be a virtuous, God-fearing people.

After singing, the benediction was pronounced by President E. S. Horsley and the conference adjourned for six months.

On Saturday, May 27th, at 2 p.m., President Clawson met with the elders in Priesthood meeting. Reports of the labors done in the past six months were given and also conditions existing in the various branches were reported by the presiding elders. Excellent advice and counsel was given by President Clawson.

CLARENCE E. BOHLING, Clerk of Conference.

---

## TO-DAY.

With every rising of the sun
Think of your life as just begun.

The Past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but To-day.
Grasp it, and teach it to obey

Your will and plan. Since time began
To-day has been the friend of man.

You and To-day! A soul sublime
And the great heritage of time,

With God Himself to bind the twain,
Go forth, brave heart! Attain! attain!

*Anon. from British Weekly.*

## PRAYER AND WORSHIP.

It is our duty and privilege to know the true and living God, also that "He is a rewarder of them that diligently seek Him."

"If men do not comprehend the character of God they do not comprehend themselves."

"It is the first principle of the gospel to know for a certainty the character of God and to know that we may converse with Him as one man converses with another."

Before we can really, truly and sincerely worship we must have some conception or idea of the object to whom we present our prayers. We may not be able to comprehend God in His might and power, in His glory and intelligence; but we may know Him as He would that we should know Him—as King, Ruler and Creator.

The Savior has given the key whereby we may know more of God's will and purposes: "Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven."

What a kind and loving Father! He has given unto all His sons and daughters the right to call Him Father, and His greatest desire is that we should know Him, love Him and keep His commandments, thereby reaping the blessings in store for the righteous, thus making His kingdom on earth as it is in heaven.

Prayer is the great secret in bringing mankind in harmony with God's will. If all would engage more frequently in prayer, humanity would be raised to a higher level. We must remember that prayer consists not in words only. The most acceptable prayers are not those that are couched in choicest language; nor those that meet the requirements of rhetoric. But the prayer that counts is uttered with the seal of the heart's desire.

When we have prayed we must remember to wait also. The more patient and insistent we are in prayer, so much more will God grant unto us when He sees fit to bestow the blessing. We must know and remember that God always hears and grants our petitions, though He often postpones the answer till His infinite wisdom determines the fittest time.

In short, the burden of the word of God is: He who prays earnestly for blessings or instructions can confidently say, Such and such blessings are actually laid up for me.

"Thus saith the wisdom of the Lord,
Bless'd is the man that hears my word:
Keeps daily watch before my gates,
And at my feet for mercy waits.

"The soul that seeks me shall obtain,
Immortal wealth and heavenly gain;
Immortal life is his reward,
Life and the favor of the Lord."

West Hartlepool. Louis L. Allen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 8, 1911.

## THE MESSAGE OF "MORMONISM."

ALTHOUGH the missionaries of the Church of Jesus Christ of Latter-day Saints have been preaching the gospel for many years in these lands, there are still grave misapprehensions in the minds of many people as to the real nature of their message. Those who are uninformed as to our principles and aims usually regard them as at least questionable, if not decidedly wrong. Some have arrayed themselves against us without even investigating the principles we teach, while others, inspired by evil motives—by malice or by hope of gain—have endeavoured to prejudice and embitter the public mind against us. All this while hundreds of our elders, leaving their homes and severing the dearest ties of life, have been spending their time and means in order to proclaim to the nations the glorious truths of the everlasting gospel.

It is indeed a glorious truth that God has spoken in this age and committed to man the gospel of Christ, with power and authority to administer in the ordinances thereof. This fact means so much to the world, that we are in duty bound to repeat it again and again. The Church of Jesus Christ of Latter-day Saints was brought into existence as a result of the restoration of the gospel to the earth, so that the principles it teaches have not had their origin in either the cunning or the wisdom of man, but in the sure word of revelation of the Eternal God. This is abundantly demonstrated by the results that have followed the proclamation of the gospel message from the beginning.

When the heavenly message came to earth it was certainly needed. What were known as Christian churches were seriously divided, and continually multiplying: the controversies of centuries as to the principles and ordinances of the gospel were still still unsettled—as they are to-day among those who reject the revelations God has given in these days. But, when communication with the heavens was re-established, then came "line upon line, precept upon precept," until at length the confused mass of religious theory and principle assumed a clear, logical and scriptural consistency.

It is no longer necessary for man to seek among the conflicting theories of his fellow-men for some ray of light or fragment of knowledge concerning God and immortality. God has clearly re-

vealed through the gospel the purpose of this earthly life and the principles through which we may obtain eternal life and exaltation. He has condescended to give unto us laws regulating our everyday life. These laws are not, like those of some religious orders, purely arbitrary ones. They agree with the nature of things, showing forth the Divine purpose, leading into the Divine harmonies, to see and know things as they really are. While many good people are earnestly seeking and toiling, hoping perchance to win the Divine favor, the Latter-day Saints have a certain knowledge of what God would have them do here and now. For He has made known unto them the particular laws or means by which, under the operation of the ordained laws of the universe, they may obtain whatever blessings they desire, whether they be of a temporal or spiritual nature. Through the medium of the gospel of Christ, which is the real message of "Mormonism," man, therefore, learns what is the will of his Heavenly Father concerning him—the principles and laws he must obey—in order to secure His blessing and approval here and an eternal inheritance in His kingdom hereafter. To learn and obey the Divine will, is to bring such light and joy to the mind and heart that they who have received it would not exchange it for all the wealth and honors of the world.

Thousands of Latter-day Saints throughout the world, who, despite persecution and temporal trials and sacrifices, have accepted the gospel of Christ and faithfully obeyed its principles, gladly testify that they have thereby received the Divine Spirit in fuller measure, giving to them greater light and peace and satisfaction than they ever before possessed; and that, come what may, they will cherish above all things the priceless treasure of their faith. Such is the message of "Mormonism," such is the secret of its power.

H. I.

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## "THY BROTHER SHALL RISE AGAIN."

(*Continued from page 350.*)

In showing who shall come up in the first resurrection, we have shown to all intents and purposes who shall have part in the second. Obviously it will be those who *do not* have part in the first, since *all* men are to be raised up, both the just and the unjust. It may be simmered down to this, however, that it will be the residue after the first resurrection; and composed of those who have heard Christ and rejected Him.

There is no more knotty question in all this broad subject, than that affecting the actual, or material unification of the body and the spirit. There is no gainsaying the fact that the scriptures teach Christ's resurrection as an example, and that when the restoration is completed, both the process and the result shall be analogous to His experiences. But the student finds himself in a

quandary before this proposition: Christ's body was inanimate for three days only, and did not have time to decompose, while the bodies of practically all the rest of mankind decay and are resolved again into the elements whence they came. How shall it be possible to restore again in the likeness of Christ's resurrection, a body that has been drowned at sea and furnished food for the fishes, or one that has been devoured by wild beasts? The question is perplexing, but if we bring into its consideration a modicum of faith, we shall be able to dispel quite satisfactorily the haziness which surrounds it. Let us refer briefly to some arguments for this process, arguments that have furnished intelligent men with some satisfaction, and which still retain this virtue in the face of the most adverse criticism, that they show the infinitude of God's constructive and creative powers. They are faith-promoting in that they produce a consciousness of His omnipotence.

The apostle Paul said: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I. Cor. 15:35-39.) St. Paul's idea seems to be that the body which is sown may act as a seed from which the new body is to grow up, but the likeness to Christ's resurrection is lacking in that He did not grow a new body, but arose with a body composed of the identical particles which He laid down. Also, it is incorrect to say "* * * that which thou sowest is not quickened, except it die." A seed that dies is not quickened, but decomposes and does not bear fruit.

Hon. William Jennings Bryan made a tour of the world some years ago and at several points in his travels delivered a lecture entitled, "The Prince of Peace." The lecture is a master-performance; and in one part refers to the phase of the resurrection which we are now considering. He says: "If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give the rosebush whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter mute and inanimate, though changed by the forces of Nature into a multitude of forms, can never die, will the spirit of man suffer annihilation, when it has paid a brief visit like a royal guest to this tenement of clay? No; I am as sure that there is another life as I am that I live to-day.

"In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew and all its lineal descendants planted and replanted from that time until now, its progeny would to-day be sufficiently numerous to feed the teeming millions of the world. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust."

Mr. Bryan uses very much the same argument as does St. Paul, that the dead body shall simply produce its kind after the manner of the kernel of wheat, but their analogies fail in the same point, namely, they do not take into consideration the difference between the lump of mortal clay and the kernel of grain. The mortal body that is laid in the tomb is dead, and decays wholly, while the kernel of wheat retains all the time the germ of life. Devitalize the kernal of wheat and you have an organism comparable to the body when it is bereft of the spirit. To quicken a devitalized seed, therefore, would be a process analogous to quickening a spiritless human body. That was what happened in the resurrection of Christ, and if our premise is correct, that is what will happen in the resurrection of our bodies.

The prophet Ezekiel was granted a vision of the manner in which God will raise up the dead, a vision that satisfies our idea of the actual process. Some may argue that this vision was given to show Ezekiel how scattered Israel might be gathered from all parts of the earth whither God has "sifted" them, but whether it was for this purpose or to show Ezekiel how the dead might be resurrected, it serves equally well as a vivid illustration.

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest. And he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of

man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." (Ezekiel 37: 1-10.) The vision showed the dry, devitalized bones, piled in the valley promiscuously, bones very likely separated widely from the other bones originally comprising the same frame, but through the power of God they were all properly assembled, bone to bone identically as before they were separated.

But the question still remains, How is it possible to gather in the process of resurrection, fragments of the body that has been torn and scattered? The Prophet Joseph Smith has given us a key to the solution of this question, without which it would be wellnigh impossible to proceed further. With it the door is opened to a conclusion of the whole matter. He says: "There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any supposes that any part of our bodies, that is the fundamental parts thereof, ever goes into another body, he is mistaken." Thus the fundamental parts of each human body have an identity as well as the assembled organism. When we realize this fact—which is plainly set out in the vision of Ezekiel, when our eyes are opened to it—something of the possibilities under the direction of Almighty God, begin to dawn upon us. We not only get the impression that He is *able* to do what He has promised, but we begin to perceive in a sense *how* it may be accomplished. The operation is conducted according to natural laws transcendently higher than our unaided powers can grasp, but still analogous to principles that are well known, and even elemental, in the field of present-day science. A figure that has been used in these columns only recently will answer our present purpose as an illustration:

A minted sovereign may be dissolved in acid and held in solution invisible to the naked eye. Then, by the application of a common chemical formula, every particle of the gold in the original coin can be re-assembled. If man can do this truly wonderful thing, is it impossible that God can gather the particles of every separate human system from wherever it may be when the time comes? But let us carry this example a step farther. Sovereigns, and other minted coins, contain a certain percentage of metal called alloy. Alloy is baser metal of harder texture and tends to protect the gold, which is soft, from wear and tear. Both the gold and the alloy is dissolved by the acid, but the formula for precipitating the gold does not affect the alloy. Thus what is gathered is pure gold. Now we understand what St. Paul meant, or so we take it, when he said: "So also is the resurrection of the dead. It is

sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (I. Cor. 15: 42-44.) Our bodies are laid in the tomb, full of frailties and imperfections, but the formula which God applies to reassemble the individual particles of our individual bodies, affects only the incorruptible elements: precipitates only the pure gold, and we stand forth cleansed and purged of impurities, immortal, indestructible!

Is all this beyond the bounds of possibility? We think not. If man in his acknowledged imperfection can perform the miracles which we see daily, it is easy to believe that the Creator and Framer of all things can work infinitely grander miracles by the operation of natural laws as yet untouched by man. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55: 8, 9.)

*(To be continued.)*

## FROM THE MISSION FIELD.

**Changes of Address.**—The headquarters of the Leeds conference has been changed to 104 Gladstone Street, Bradford. The headquarters of the Birmingham conference has been changed to 17 Vicarage Road, Handsworth, Birmingham.

**Releases and Departures.**—Elders S. Norman Lee and Perry D. Peters, of the British mission, have been honorably released to return home, and sailed June 3rd, 1911, per s.s. *Mauretania*. Elder Clinton Alston, of the British mission, has been honorably released to return home and sailed same day per s.s. *Arabic*. Elder Henry J. Amundsen, of the Scandinavian mission, has been honorably released and sailed for home June 6th, 1911, per s.s. *Zeeland*.

**An Interesting Communication.**—Elders Storey and Baker write from Maidstone, Kent, as follows: "A short time ago we secured a small hall and commenced holding meetings. The attendance has been small, but we hope to be able to get others interested. We attended the Men's Adult School, Easter Sunday, and had the privilege of explaining the resurrection and signs following the believer, this being the subject of their lesson. On making known our religion and mission we were requested to address them at a future meeting. This we gladly accepted and the time was appointed for April 30th. Accordingly we fulfilled the appointment, speaking on the 'Origin and History of 'Mormonism,'' the subject chosen by them. Afterwards questions were asked and

answered, occupying the remainder of the meeting. We have another appointment to speak to them on 'Mormon Doctrine,' May 14th. The clergy have been opposing us here as elsewhere. We were refused entrance to an anti-Mormon mass meeting, held April 20th, at the Church Institute, in which resolutions were passed to warn the people against marrying a 'Mormon' or emigrating to Utah under any condition or pretext. Rev. E. W. S. Jackson was the main speaker, resurrecting the Spaulding story and telling the people our articles of faith taught polygamy. We have been able, however, to answer all such attacks through the columns of the *Kent Messenger*, and owe our sincere gratitude to the editor for same. We have been granted all the fairness we could ever expect from the Maidstone paper, which is an exception to the rule. We are rejoicing in the work of the Eternal Father and the testimony we bear."

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**District Meetings.**—A very successful district meeting was held at Gateshead (Newcastle conference), on Sunday, May 21st, 1911, with President Joseph W. Clark and seven elders in attendance. At the afternoon session President Clark made some pointed remarks on the significance of the sacrament, after which the Church authorities were presented and sustained. Elder R. J. Stayner spoke on the restoration of the gospel. Said that the great reward promised for living the gospel plan will more than compensate for the persecutions which the true followers are called to undergo. President Clark said that Christ brought salvation to all, providing they keep His commandments. We shall all obtain the glory and place we have merited. In the evening a well-filled hall of saints and investigators paid excellent attention to Elders J. R. Sayer and H. C. Anderson. The former showed that the fundamental principles—faith, repentance, baptism, and the bestowal of the Holy Ghost, as taught by the Latter-day Saints, are strictly in accordance with the scriptures, and must be complied with, if we expect to enter the kingdom of heaven. Elder Anderson showed that men must be called of God in this age, for Jesus Christ is "the same yesterday, to-day, and for ever." Sister Flora Ridge and Elders H. C. Anderson and A. G. Brain added to the interest of the meetings by the rendition of several appropriate solos and a duet.

A district meeting was held at Mechanic's Hall, Eastwood (Nottingham conference), on Sunday, May 21st, 1911. Three very good meetings were held. There were present President Thomas S. Wheatley and five elders of the Nottingham conference. There were also present several members of the Nottingham choir, under the leadership of Elder A. Henson, who rendered the following anthems in a beautiful manner, "Incline Thine Ear Unto Me," "His Promise True," "Let the Mountains Shout for Joy," "The Song of the Redeemed." Elders Charles R. Welling, Milton H.

Love, Clarence T. Ward, and President Thomas S. Wheatley were the speakers. Elder Ward explained the Book of Mormon, its origin, and how needful revelation is in these last days. President Wheatley's Father, Bishop Wheatley from Utah, who is on a visit to his friends and relatives, clearly explained the various organizations of the Church, and the duties of the officers.

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**Successful Socials.**—A very successful farewell social was held at Durham House, 295 Edge Lane, May 11th, 1911, under the auspices of the members of the Birkenhead branch, in honor of Elder Harold W. Langton, who has been honorably released to return home. Elder Langton has been associated with the branch some twelve or thirteen months, during his stay in England. The hall was well filled with saints and friends who came to pay respect to their departing brother. A very pleasing program was rendered, the main feature of which was a sketch entitled, "Aunt Belinda's Burglar." Elder Langton was presented with a very pretty and useful present as a token of remembrance of the branch.

On Thursday, May 4th, 1911, the saints and friends of the Glasgow branch (Scottish conference), held a very successful social, in honor of Elders William A. Budge and William White, prior to their departure to their homes in Zion. An excellent program, consisting of songs, recitations and instrumental selections, constituted the evening's amusement. At 9:30 a very nice luncheon was served. Both elders were presented with a fine volume of "Burns' Poetical Works" by the elders, saints and friends, as a token of appreciation for their labors performed in this conference. Elder Budge was presented with a beautiful Scotch rug, by the Glasgow Branch Choir, of which organization he has been an able director for the past year. The entire affair was a grand success. All present expressed themselves as having spent a most enjoyable evening.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXVII.—Pre-existence.

Text: And they who keep their first estate shall be added upon. —P. of G. P., Abraham 3: 26.

I. Meaning of the Term.

1. State of existence prior to mortal birth.
2. Sometimes spoken of as man's "first estate" in contrast to the period of mortal probation, which is called the "second estate" (P. of G. P., Abraham 3: 26; Jude 6). Known also as the stage of "primeval childhood."

II. Pre-existence of the Savior; Declared in Scripture.

1. Prior to His early birth. (a) See Isaiah 43: 11-15; 48: 16-17; 49: 26; Exodus 3: 14; 6: 3 and compare John 8: 58. (b) See P. of G. P. Moses 1: 6; 2: 1; 4: 2; 5: 7-9, 57; 6: 51, 58, 61;

7:47, 53, 59, 60. (c) Among Book of Mormon scriptures, see I. Nephi 17: 30; 19: 10; 20: 17; 21: 26; II. Nephi 6: 18; Mosiah 3: 5; 4: 2; 13: 34, 35; 15: 1; Helaman 14: 12; III. Nephi 1: 13; Ether 3: 6-20.

2. By Christ Himself, or by His apostles in the time of the Primitive Church. (a) Among Bible scriptures see John 3: 13; 6: 33, 38, 51; 16: 28-30; 8: 58; 17: 5; also 1: 1-4, 14; and I. Peter 1: 19, 20; II. Timothy 1: 9, 10; Rev. 13: 8. (b) Among Book of Mormon scriptures see III. Nephi 9: 15-22; 11: 10, 11; compare 15: 2-8.

3. In the present dispensation (Doc. and Cov. 14: 9; 19: 1, 2; 35: 1, 2; 38: 1-5; 39: 1-3; 76: 13, 14, 19-24; 93: 1-11.)

III. Pre-existence of the Spirits of Mankind.

1. Note that the number of Israelites was known before the earthly existence of the nation (Duet. 32: 7, 8).

2. The remarkable revelation to Abraham (P. of G. P., Abraham 3: 22, 23, 26.)

3. Pre-existence understood by the apostles of old (John 9: 1-3).

4. Declared in modern revelation (Doc. and Cov. 93: 21, 23, 29, 38.)

5. Additional scriptures (Eccles. 12: 7; Hebrews 12: 9; compare Numbers 16: 22; 27: 16.)

IV. Pre-existent Spirits Fore-ordained to Earthly Ministry.

1. Christ's fore-ordination (I. Peter 1: 20.)

2. Other fore-ordinations (references III. 2, given above; see particularly B. of M., Alma 13: 3; and Romans 8: 29, 30: compare 11; 2).

3. Fore-ordination does not imply compulsion. (a) Man's free agency is inviolable. (b) God's fore-knowledge (Romans 11: 2; Acts 15: 18: Jude 4) is not the determining cause of individual destiny.

V. Spiritual Creations Other than the Spirits of Mankind.

1. Read the account of creation in Genesis 1; compare 2: 1-7.

2. Compare with the foregoing the fuller account given in Pearl of Great Price (Moses 3, particularly verses 5, 7, 9).

3. Note the word of modern revelation (Doc. and Cov. 29: 30-32.)

General reference: "The Articles of Faith," pp, 195-199.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"He that will not reason is a bigot; he that cannot reason is a fool, and he that dares not reason is a slave."*—DRUMMOND.

No. 24, Vol. LXXIII. Thursday, June 15, 1911. Price One Penny.

## METHODIST AND MORMON PERSECUTION IN ENGLAND.

[IN many and various ways history repeats itself. As an illustration confirmatory of this statement we point to the recent persecution of the "Mormons" in Great Britain, and its counterpart, the persecution of the Methodists in Great Britain over a hundred years ago. An account of the latter incident was published in the *Utah Independent* magazine, Salt Lake City, V. S. Peet, Editor, of recent issue, and now appears in the *Star* for the information of our readers.—ED.]

The recent attempt of a few Episcopal Bishops in England to persecute and drive out the Mormons is nothing new for a few of the clergy in England. Of course, we know that they were stirred up by Hans Peter Freece, a jack Mormon and a pretended Presbyterian convert from Salina, this state. Every little while some Episcopal Bishop in England gets incensed and tries to blacken some other religious denomination.

It was in 1738 that John Wesley first launched forth Methodism in England. Within a year from that date prejudiced books by his opponents began and continued with varying degrees of virulence through the greater portion of his life. If villification could have destroyed Methodism, it would have lived only a short time after its birth. Hundreds of publications with rude cartoons appeared all through England, from the common poster or handbill, embellished with rude caricature intending to catch the eye of the mob, to the pretentious and gaudily bound and illustrated pamphlets, displaying in rude pictures the Methodists. Many of these books were designed for the amusement of "My Lord and Ladies." As the movement spread throughout England, assaults

on Methodists became very bitter, as the assaults were led principally by the clergy. It became quite popular among the smarties of that time who would not join the mobs because they were too cowardly, but employed their time in writing ribaldry, jests and satire upon the poor Methodists. From 1760 to 1780 there appeared at short intervals a succession of books and pamphlets, many of which were of the most slanderous character. The great majority of these pamphlets were issued anonymously, as their authors were ashamed to sign their names.

Edward S. Ninde, in his history of Methodist persecutions in England, states that in 1756 an anti-Methodist volume of considerable size appeared and on the title page read: "The Great Secret Disclosed" (referring to Wesley's book), "With an Effectual Method for Bringing About a Reformation and Destroying Methodism." The author declares that if the clergy had not been unfaithful shepherds, Methodism would never have arisen; and with the passionate earnestness of a prophet he emplores them to do their duty by the flock of Christ, and thus the Methodist heresy will be destroyed. The same year a thirty-six page booklet of a similar nature was published. On the title page says as follows: "Methodism Displayed and Enthusiasm Detected: Intended as an Antidote against and a preservative from the Delusive Principles and Unscriptural Doctrines of a Modern Sect of Seducing Preachers," etc.

In 1745 a tract was written signed by a sincere Protestant carrying the title, "A Serious Address to Lay Methodists to Beware of False Pretenses of Their Teachers." A clear warning is sounded: "If you continue to follow such Wandering Lights as you have lately been gadding after, you must be led into the bogs and whirlpools of error and delusion." It said that many of the Methodists were Catholics in disguise.

Again in 1743 a small volume appeared on "The Progress of Methodism in Bristol, or the Methodist Unmasked, Wherein the Doctrines, Discipline, Policy and Successes of that Novel Sect are Fully Detected and Properly Displayed in Hudibrastick Verse." We are simply informed that it was written by "An Impartial Hand!" Whitfield and Wesley are referred to as we read how,

"A set of men there are, I wist,
That bear the name of METHODIST,
Who travel up and down a preaching.
At Bristol, here, they came a teaching;
To speak the truth, nor more nor less,
They, here, have met with such success,
That, from the observation made,
Their preaching is a gainful trade.
And this design, to carry on
Was undertook by GEORGE and JOHN:
But who is JOHN? or who is GEORGE?
Each one is left to think at large."

Many of these books and pamphlets correspond with the Anti-Mormon tracts and pamphlets that are being distributed now by the Presbyterian Board of Home Missions, "Mormonism Exposed. The Life of a Mormon Girl. Mormonism in the Public Schools. Mission Day Schools among the Mormons" and the Devil Fish Map pamphlets are parallel to the pamphlets issued in England by the preachers of that day.

In 1750 a pamphlet appeared with the title, "The Enthusiasm of Methodists and Papists Compared." This was not the first time that Wesley and his followers had been likened to Romanists. A marked peculiarity of the anti-Methodists' publications during the decade 1741-51 is that they contain so many references to a supposed collusion between the Methodists and the Catholics. This may be traced to the absurd rumor, invented about this time and maliciously circulated, that John Wesley was a secret agent of the Pretender, Charles Edward; that he kept two priests in his house; received large remittances from Spain; that Methodism was nothing more or less than a scheme to create a strong party from among the poor favorable to Charles; and that at the right moment the Pretender, backed by France and Spain, would land in Britain, be met by Wesley with 20,000 men, a new government established, and Roman Catholicism restored. Year after year these tales, kept alive by enemies who knew they were false, followed Wesley wherever he went, and there were always plenty of people foolish enough to believe them. Wesley made little or no attempt at refutation. But when, in 1750, after all fear of the Pretender had passed, there was published a pamphlet—anonymous, indeed, but as Wesley suspected, and as it proved—written by no less a prelate than Dr. Lavington, Bishop of Exeter, comparing the Methodists with the Papist, and seeking to fan the flame of persecution against an innocent and defenceless people, Wesley was deeply stirred. The Bishop's attack was brutal. He began with abrupt declaration that the "whole conduct" of Methodism was "but a counterpart of the most wild fanaticism of the most abominable communion in its corrupt ages." He followed with a series of charges which it is difficult to think a man of his intelligence really believed.

Some time ago a very enthusiastic but ignorant churchman in Marshall, Mo., wrote a doggerel on Mormonism to injure two Mormon missionaries who were visiting that town. When people do not have arguments to sustain them in a religious controversy, they resort to ridicule and satire. The following poem was written in 1776 in England, entitled "The Methodist, a Poem." It came out in a handsome booklet. All the peculiar features of this "novel sect" are fully displayed. Of the lay-preachers we read:

"The Bricklay'r throws his trowel by,
And now builds mansions in the sky;
The Cobbler, touched with holy pride,

Flings his old shoes and last aside,
And now devoutly sets about
Cobbling of SOULS that ne'er wear out
The Baker, now a preacher grown,
Finds man lives not by bread alone,
And now his customers he feeds
With prayers, with sermons, groans and creeds.
Weavers, inspired, their shuttles leave,
Sermons and flimsy hymns to weave;
The fisherman no longer set
For fish the meshes of their net,
But catch, like Peter, men of sin,
For catching is to TAKE THEM IN.

* * * *

Sickens the soul? And is its state
With sin's disease grown desperate?
Wesley sells powders, draughts and pills,
Sov'reign against all sorts of ills.
ASSURANCE charms away the fit,
Or at least makes it intermit."

In 1779 several "poems" in quarto, with full-page illustrations, were published, dedicated "To that Prodigy of Perfection, the Chief Apostle of that Second Temple of Methodism, the Sinless Foundery." Their character, in the references to Wesley and the institutions of Methodism, is scandalous in the extreme.

The commotion that is now going on in England against the Mormons is simply a repetition of the fight against Methodists 150 years ago.

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## WHAT "MORMONISM" HAS DONE FOR THE WORLD.

"To form a correct judgment concerning the tendency of any doctrine, we should rather look at the forms it bears in the disciples than in the teacher, for he only made it—they are made by it."—HARE.

What "Mormonism" has done or has not done for humanity are vital questions often asked and as often unanswered. No man can tell just how far-reaching the influence has been. God alone can find out, and He would have to take its measure and bring to bear many calculations before He could determine.

"What we do is transacted on a stage of which all the universe are spectators. What we say is transmitted in echoes that will never cease. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. Living, we act; and dead, we speak; and the whole universe is the mighty company forever looking, forever recording the words, the deeds, the thoughts, the passions of mankind."

While they have been assailed as worthless bauble and every

effort has been used to bring about their destruction, the teachings of the Latter-day Saints have marched steadily on, and despite the things said to the contrary, they have been a mighty and potent influence in the development of the world of thought.

No man has spent his life in vain whose aim and ambition has been the betterment of himself. "No fountain is so small but that heaven may be imaged in its bosom."

Some years ago we met an old gentlemen who had been active in newspaper work in Salt Lake City during the early sixties, and who was well acquainted with President Brigham Young.

After our introduction had been graciously acknowledged by the old gentleman, we began asking about the great man, who, under the guiding hand of Omnipotence, was so instrumental in directing the destinies of what was to become a mighty people, whose religion was to be heralded to all the nations of the world. He told us of his knowledge of the "Mormons" during those early days, of his intercourse with Brigham Young and of his impressions of the residents of the territory of Utah.

He was unstinted in his praise of the hardy pioneers and their fearlessness in overcoming the natural conditions which seemed to be against them. He said the language of many of them would have been a barrier, under any other circumstances, for it was with difficulty they were able to make themselves understood, for they came from several foreign countries. Without the leader they would all have perished, but with a boldness that, to many would have appeared terrifying, their dauntless leader wrested victory from the very jaws of death and under the guiding hand of Almighty God planted those people in the desert; and their fruit has been of the choicest variety and has done honor to the world and will yet be chosen from among men to standardize the mode of living.

Many interesting experiences, during those early days, were recounted and the scenes of our boyhood were portrayed.

From the homes of "Mormons" go out into the world "Mormon" men and women; the impress of those homes is upon them, and only as these homes are what they should be, will those men and women be what they should be. They have been weighed in the balance of public opinion—they have never been found wanting. They have stood the test of time, and the storms of persecution have but tended to make them better and stronger and more worthy the influence of their homes.

At length the question that brought the old gentleman to his feet was asked. "Brigham Young wasn't much of a speaker, was he?" He stood up and with all the emphasis he could command he said, "God never made a better! Why, sir, I have listened to to him when he held his audience spellbound, and every sentence he uttered was a sermon. He brought order out of chaos; he took raw recruits, fresh from the mines and workshops of Europe,

settled them upon the land, made good citizens of them and built what is the most wonderful commonwealth in the world, when its primitive condition is taken into account, and the difficulties they had to encounter are considered.

"The world has never seen the equal of Brigham Young, since the days of the Savior. He was my friend, as he was the friend of every right thinking man. It made no difference to him what a man's religious belief was. I care nothing for his religion, but the man, sir, the man!"

Such, in brief, was the testimony of one who could look at "Mormonism" through unprejudiced eyes—who could see good in a people whose religion he could not accept.

Brigham Young was a product of "Mormonism." "He was made by it," and so also have been thousands of others. They owe all to that peculiar form of doctrine.

"The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering." —Channing.

The emblem of the State of Utah is a bee hive. Several reasons might be ascribed for its adoption. It represents frugality, industry, honesty, and above all things else enjoins "mind your own business."

The converts to "Mormonism" have been sought among the industrial classes of all nations, and while a few have been lured with a desire to get gain from the industry of others, they have been very few when compared to the great mass of communicants. Coming as they have, therefore, from the working classes of the nations, work has been nothing new to them, and as artisans they have been prepared to provide the necessaries for themselves, and their exchange of labor has conquered the rigors of the new country. Removed so many hundreds of miles from civilization, their very condition has developed the inventive genius to a wonderful degree.

"It is one of the mysteries of life that genius, that noblest gift of God to man, is nourished by poverty. Its greatest works have been achieved by the sorrowing ones of the world in tears and despair. Not in the library well fitted, softly carpeted, and looking out upon a smooth green lawn, or a broad expanse of scenery; not in ease and competence, is genius born and nurtured; more frequently in adversity and destitution, amidst the harassing cares of a straitened household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair, is genius born and reared. This is its birthplace and in scenes like these, unpropitious, repulsive, wretched, have men labored,

studied and trained themselves, until they have at last emanated out of the gloom of that obscurity the shining lights of their times, become the companions of kings, the guides and teachers of their kind, and exercise an influence upon the thought of the world, amounting to a species of intellectual legislation."—Haines.

Such, to its fullest extent, was the condition of the early settlers of the sterile waste of desert, now known as the State of Utah, where a hardy band of pioneers, led by an intrepid leader, settled to make their future homes. Unused to the rigors of the frontier life, they trusted in God and struggled on and in the struggle they gave to their sons and daughters the very best heritage that can come to any man or woman—clean, healthy, strong bodies and active, intelligent minds. These have been transmitted to another generation, until the "Mormon boys and girls" take their places in the vanguard of all the great Universities of the land.

So much for what "Mormonism" has done for the world.—From *Liahona The Elders' Journal.*

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## LIFE IS TOO SHORT.

Life is too short for any vain regretting;
Let dead delight bury its dead, I say,
And let us go upon our way forgetting
The joys and sorrows of each yesterday.
Between the swift sun's rising and its setting
We have no time for useless tears or fretting.
Life is too short.

Life is too short for any bitter feeling;
Time is the best avenger, if we wait.
The years speed by, and on their wings bear healing—
We have no room for anything like hate.
This solemn truth the low mounds seem revealing
That thick and fast about our feet are stealing.
Life is too short.

Life is too short for aught but high endeavor—
Too short for spite, but long enough for love.
And love lives on forever and forever,
It links the worlds that circle on above;
'Tis God's first law, the universe's lever.
In His vast realm the radiant souls sigh never.
Life is too short.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 15, 1911.

## ANOTHER FALSEHOOD NAILED.

A DETERMINED effort is being made by the opponents of the Church of Jesus Christ of Latter-day Saints to show that the chief aim of "Mormon" missionaries in England is to convert young women and ship them to Utah. There is no foundation in truth for this unwarranted claim. It has been met and refuted time and again. We positively state it is not true. Our shipping register, which is open for inspection, will show that the "Mormon" emigrants are composed mainly of families. The matter was thoroughly investigated by a representative of the *M. A. P.*, London, and his findings were published in that magazine February 11th and 18th, 1911, under the title, "Exploding the 'Mormon' Bogey," and republished in the *Star* February 23rd, 1911.

It was a complete vindication of the "Mormon" missionaries from the baseless charges made against them and the facts and figures given are unanswerable.

The latest revival of this worn-out charge against the "Mormons," that they are making a speciality of shipping young girls to America, appeared in the *Liverpool Evening Express* of May 27th, 1911, in the form of a letter signed by a number of individuals, and was answered in the *Express* of May 31st, 1911. We submit both the charge and the answer to the judgment of our readers. That the emigrants who were sailing away to a distant land should give evidence of strong emotion is not surprising, because it is usual in almost all cases, "Mormon" or non-"Mormon": but it is surprising, and wholly unjustifiable, that people would lend themselves to the promulgation of a base falsehood by asserting that one half of the company were young girls between the ages of sixteen and twenty-two. The purpose of this heartrending appeal to the uninformed public is to arouse a feeling of animosity against the "Mormon" missionaries. Surely, the object sought will not be attained, for all honorable, wise and thoughtful people who love the truth and stand for fair play, will frown down the story that is based upon a lie.

Let the parties who signed the letter bring forth evidence to show that half the company were girls between the ages of sixteen and twenty-two, or, that our statement of the case is untrue, and we hold ourselves in readiness to make a humble apology through

the columns of the *Star*. If they fail to bring the evidence, and they surely will fail, then they must stand convicted of a base and wilful falsehood, and merit the judgment that will finally be pronounced upon those "who love and make a lie."

RUDGER CLAWSON.

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## THE MORMONS.

### MORE ENGLISH GIRLS BOUND FOR UTAH—PROTEST BY PASSENGERS.

Mr. Robert W. F. Self, who recently crossed the Atlantic on board the steamship *Laurentic*, of the White Star Line, writes to the *Daily Express* from the ship protesting against the Mormon propaganda, and stating that English girls are still being lured to Utah. The letter is also signed by seven other passengers on board, and contains the following:—

Sir,—I am sending you a letter to protest against the propaganda carried on by the Mormons in England. There is a party of about forty on board, half of whom are young girls between the ages of sixteen and twenty-two.

As the ship was leaving Liverpool it was quite heartrending to see a young girl between two of these men. The way in which she turned her pitiful glances towards Old England, and the way in which these men were endeavoring to soothe her anxieties, would have aroused the anger of any right-thinking person. These poor young girls are being lured on to destruction, and every one aboard is alive to the fact that it is nothing less than white slavery under the thin disguise of a fanciful religion.

Nor are their evil machinations confined to their sojourn in England. Even on the ship they endeavour to get into conversation with any young girl who happens to be alone. It is useless for them to try their practice on American girls, as the evil of Mormon ways is too well known. It is high time that England's legislators awoke to this fact and forbade absolutely such pests even to stop on the shores of our good old Motherland.

I give you the signatures of several passengers aboard who are unanimous with me in protesting against such trickery.

ROBERT W. F. SELF.
A. P. HAYES, Chaplain.
J. E. DRURY, M.D.
(Rev.) JAMES LAWSON.
J. L. COLBECK.
Mrs. S. N. WHITE.
(Miss) JENNY M. HENDERSON.
JAMES E. GODDARD.

On board steamship *Laurentic*, May 12.

### President Clawson Replies to Allegations—Converts on the "Laurentic."

TO THE EDITOR OF THE "EXPRESS."

Dear Sir,—Upon my return to-day from a trip out of Liverpool I found on my desk a copy of your issue of the 27th inst., containing a letter concerning "Mormon" emigrants from a number of passengers on board the *Laurentic*, which sailed from this port on the 6th inst. It is so untrue and unfair that I wish very much to correct the impression your correspondents have attempted to make.

Referring to our emigrants, your correspondents say: "There is a party of about 40 on board, half of whom are young girls between the ages of 16 and 22." Now, as a matter of fact, there were in our party twenty from England and eleven from the continent, a total of 31. Of these there were sixteen males and fifteen females, and only two of the latter were of an age between 16 and 22. These two were going to relatives, and not another female passenger was unattended by male relatives.

I am giving you this information to show how far prejudiced people will go to cast reflection on the "Mormons." The figures submitted in this answer can be verified by the records of the shipping company.

Thanking you for the courtesy of space for this letter, I beg leave to subscribe myself, yours sincerely,

Rudger Clawson,

President of the European mission of the Church of Jesus Christ of Latter-day Saints.

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## "THY BROTHER SHALL RISE AGAIN."

(*Continued from page 365.*)

As a fitting finale to this discussion, we think it proper to consider the "life beyond the grave." St. Paul seems to include in his calculations of the resurrection, the life of the saved in the kingdom of heaven, for he speaks of the different degrees of glory and adds: "So also is the resurrection of the dead." At any rate, the operation of the change from mortality to immortality may be likened to a modern clearing house. All go into the mill at the same point, death, and thence by God's plan of justice and order, find at the other end their proper niches.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I. Cor. 2: 9.) This may be applied to the condition of the faithful in the kingdom of God after the resurrection. "But," said St. Paul, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I.

Cor. 2: 10.) The first reference applies to man unaided by the Spirit of revelation. But, holy men moved by the Holy Ghost, have had the worlds behind the veil disclosed to their view and in their testimonies we have faithful depiction of what awaits us, and what we may attain to by striving. Words are weak vehicles at best for conveying pictures to the mind, especially of things we have never beheld or experienced, yet the testimonies the prophets have left us regarding the sublimity of "the many mansions" in our Father's house, take on indescribable lustre when we are under the influence of the same Spirit which moved them as they saw and wrote. Verily "the Spirit searcheth all things, yea, the deep things of God."

The Apostle Paul gives us to understand that all glories are not alike. He said: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. (I. Cor. 15: 40-42.)

In the light of these references to different degrees of glory, the following words of the Savior take on a clear meaning: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14: 2.) They mean, simply, that all shall be judged (and rewarded or punished) according to their works; and that there are more than two places provided to receive the souls of men. The sectarian world recognizes "heaven and hell," indiscriminitely assigning to one place, hell, all who are not fortunate enough to reach the other place, heaven. Of that ridiculous doctrine that only those predestinated, can possibly get into heaven, we pass by as too absurd to merit any consideration whatever.

It is uncommonly interesting to understand that there are places prepared for all, graded in glory and desirability to fully meet the requirements of perfect justice. It is equally as interesting to know the rules by which the grading shall be governed. For this information we are indebted to modern revelation. Section seventy-six of the Doctrine and Covenants contains the fullest elucidation of the matter that has even been vouchsafed to man. There is too much of it, however, to make advisable its inclusion here; therefore, we refer our readers to verses 50 to 112 of the said section seventy-six.

The same order is observed and the same types used in this exposition as in St. Paul's allusion, although more in detail. St. Paul mentions the celestial and terrestrial glories, but he must have recognized another for he typifies three, using the sun, the moon, and the stars as symbols. The Doctrine and Covenants names the *celestial*, the *terrestrial*, and the *telestial;* the first as the glory of the sun, the second as the moon, and the third as the

stars. And as the stars differ from each other in lustre, so are there infinite gradations of glory within each of the grand divisions. "In the celestial glory there are three heavens or degrees; * * * (Doc. and Cov. 131: 1.) St. Paul's differentiation may be taken by some to refer only to the lowest glory inasmuch as he says: " * * * for one *star* differeth from another star in glory," but if there are different glories in the lowest, and different degrees in the highest, then it is reasonable to suppose that there are gradations all the way through, from one extreme to the other.

Human experience shows that the line of demarkation between one quality and another in things mundane, is often very fine. For instance: There is but the subtlest division between the sublime and the ridiculous in some aspects; the two qualities are of different character, yet they are contiguous. In the law, a person under twenty-one years of age is regarded as an infant, while a person who has completed twenty-one years is an adult. From his birth to the time of his majority he is in the same category. There is very little difference in age between a man twenty years three hundred sixty-four days old, and a man twenty-one years old; but still they come under a different classification. So far as any distinction in law is concerned, they occupy the same relation to each other as do the new-born babe and the patriarch of three-score years and ten.

In school examinations, a certain degree of proficiency is required to pass a student from a lower to a higher grade—for instance, from the second to the third grade. One hundred points represents the maximum a student can acquire, but seventy-five will pass him. The student who only gets seventy-four points fails. The dividing line is somewhere between seventy-four and seventy-five, a very narrow margin, indeed, but it represents the line of demarkation between the grades. Other students may have got eighty, ninety, or a hundred points, yet they are all in the same grade. If the schools were as perfectly organized as the kingdom of heaven, there would be gradations of reward to correspond to the different degrees of merit. That's the promise of the future life. "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection: and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. Sec. 130: 18, 19.)

(*To be continued.*)

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Accustom yourself to master and overcome things of difficulty; for if you observe the left hand for want of practice is insignificant, and not adapted to general business; yet it holds the bridle better than the right—from constant use.—Pliny.

## FROM THE MISSION FIELD.

**Baptism.**—On June 1st, 1911, one more member was initiated into the Church and joined the Birkenhead branch (Liverpool conference) by baptism at Wallasey, Elder J. T. Williams officiating.

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**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home June 10th, 1911, per s.s. *Cedric*: From Great Britain—Charles R. Welling. From Switzerland and Germany—Don Carlos Young, Jr. From Sweden—Edwin Ericksen.

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**Gainsboro' Branch.**—On Whit-Sunday the children of the Gainsboro' branch Sunday School took part in two very interesting programs, in Sunday School and evening meeting. On Monday, the children met and were conveyed to the High Field Farm, in wagons, where they partook of an excellent "tea" and indulged in sports of all kinds. Several strangers were in attendance. Much credit is due to those who took part in the programs and also to those who took charge of the "tea."

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**Barnsley and Birdwell Branches Have An Outing.**—On Monday, June 5th, 1911, the saints of the Barnsley and Birdwell branches of the Sheffield conference met in Locke Park, Barnsley. The children were each given a bag of candy and nuts and a small present. There were races for those of varying ages, and a prize awarded to the winner of each race. Following the races a cricket match was engaged in. All expressed themselves as having had an enjoyable afternoon. About one hundred saints and friends were present.

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**Mrs. Margaret S. H. Parr Laid to Rest.**—A funeral service was held at the Farmers Ward Meeting House on Wednesday, May 17th, 1911, at 1 o'clock, over the remains of Mrs. Margaret S. H. Parr, aged 67 years, who died at the home of her son, Robert, 133 East Wabash Avenue, Salt Lake City, Monday, May 15th, 1911. Deceased was born in Campbelltown, Inverness-shire, Scotland, November 3rd, 1843, removing in 1873 to Markethill, County Armagh, Ireland, where she married George Parr and resided until October, 1908, when she emigrated to Utah, accompanied by her two sons. The service was presided over by the Bishopric, and the following elders, who were acquainted with Mrs. Parr in Ireland, were present, seven of whom made appropriate remarks: Robert Wills, H. J. Burgon, A. M. Faddis, G. A. Purrington, F. Murphy, T. R. Burt, E. Cox, E. Tew and C. Milne. Deceased is survived by two sons, David Hossack and Robert Mitchell, three grandsons and a grand-daughter. Mrs. Parr died in full faith of the gospel of Jesus Christ.

**Elders at Swinton Invited to Speak.**—On April 30th, 1911, at Swinton (Manchester conference), while the regular Sunday service was being held, a class of theological students entered the hall, filling it to its capacity. After the meeting questions were asked and answered, and an invitation given the elders to address the class on "The Origin of Mormonism," at their meeting room. A fair hearing being promised, the invitation was accepted. Subsequently it was requested that the subject of "Polygamy" be also treated upon. On May 31st President Mitton spoke as requested on these topics. The audience listened attentively to the address, and at its close many questions were asked. Some opposition was manifested, but a number of those present insisted on the elders getting fair play. President Mitton bore a strong testimony to the truth of the gospel as taught by the Latter-day Saints. The elders were pleased at the opportunity thus afforded of getting their message before a body of intelligent men.

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**District Meeting.**—Two very successful sessions of a district meeting were held on Sunday, June 4th, 1911, at Jarrow (Newcastle conference), with President Joseph W. Clark and five elders present. At the afternoon meeting President Clark presented the names of the authorities and officers of the Church, all being sustained. Also explained some of the distinctive features of the Latter-day Saints' religion. Elder George B. Chambers spoke from the text, "Seek ye first the Kingdom of God," showing the organization and workings of the Church established by Christ. President Clark extended a welcome to all present at the evening session. Elder J. R. Sayer continued by referring to the comprehensiveness of the gospel of Christ. Quoted many passages pointing to a departure therefrom, and showed from history how the gospel had been adulterated, until a dead form only was left. Elder H. C. Anderson took as a subject, "The Restitution of all Things," bearing testimony that revelation is as necessary to-day as it has been in any age of the world. Revelation has always characterized the church and prophets of God. The restoration of the gospel, as spoken of by John the Revelator, has been accomplished by divine revelation. During the services several pleasing vocal selections were rendered by Sister Flora Ridge, and Elders Anderson and Brain.

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**Successful Socials.**—On June 5th, 1911, at the Latter-day Saints Hall, Northampton (Birmingham conference), the officers and teachers of the Sunday School entertained upwards of sixty saints and friends to a "tea" and social. The "tea" was served in good style, and the excellent program was thoroughly enjoyed; part of the evening was devoted to games. The profits, which amounted to £1, will be used to take the children for a holiday.

A very successful farewell social was given in the Borough

Chambers, Blackburn branch (Liverpool conference), on Saturday evening, May 6th, 1911, in honor of Elders James F. Turner and Harold W. Langton who leave shortly for their homes in Canada and Utah. Some nice presents were given to the departing elders as tokens of esteem in which they are held by the saints and friends of the branch.

A social was held at 20 Elm Road, Portsmouth (London conference), on Friday evening, May 19th, 1911. Thirty-seven saints and friends met together with six elders, and all had a very enjoyable time. After a program of musical selections, we indulged in a few lively but interesting games. During the evening light refreshments were served.

A very pleasant social was held at Wolseley Hall, Bristol branch (Bristol conference), Monday evening, May 22nd, 1911. About one hundred and fifty people were present, one half of whom were friends. A very entertaining program was rendered, consisting of vocal and instrumental music, recitals, etc. About thirty young girls, not members of our Church, entertained us with their singing and dancing. We appreciate very much their kindness in thus contributing to the success of our social.

A farewell social was held Friday evening, June 2nd, 1911, at Durham House, Liverpool, in honor of Elder S. Norman Lee. The elders of the Liverpool conference and a large number of the saints of the Liverpool and Birkenhead branches were in attendance. An excellent musical program was rendered, and a pleasant spirit prevailed throughout the evening. President Rudger Clawson paid a high tribute to the character and labors of Elder Lee—to the value of his editorial writings in the *Millennial Star*, and his faithfulness as a missionary. On behalf of his many friends, President Clawson presented Elder Lee with a gold signet ring, and also a hand-embroidered Irish linen robe for Sister Lee. Elder Lee responded in a feeling manner, acknowledging the kindness of his many friends throughout his pleasant and profitable mission.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXVIII.—Religious Liberty and Toleration.

Text: We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.—*Articles of Faith*, 11.

I. Worship.

1. Meaning of the term. (a) Derived from the Anglo-Saxon tongue, signifying "worthy-ship." (b) Applied therefore as expressing adoration for some being or some thing deemed to be worthy of reverence.

2. Capacity for worship. (a) Dependent on the worshipper's comprehension of worthiness characterizing the object of his reverence. (b) Knowledge of the divine personality and attributes is therefore essential to our intelligent worship of the true and living God.

II. Religious Intolerance.

1. An infringement of human rights. (a) It implies interference with man's free agency, which is a gift of God (See Lesson 2,—"Free Agency)." (b) Note that our national constitution professedly safeguards this right by forbidding the enactment of any law "respecting an establishment of religion, or preventing the free exercise thereof." (Constitution of the United States, first amendment.)

2. Intolerance is unscriptural. (a) Intolerance restrained (Mark 11: 38-41; see also Luke 9: 49, 50, and compare Numbers 11: 27-29. For another instance see Luke 9: 51-56; compare John 3: 17, and 12: 47.) Study the lesson taught in the parable of wheat and tares (Matt. 13: 24-30.) (b) Toleration positively enjoined (Matt 5: 44, 45).

3. Religious liberty proclaimed as an inalienable right of man, by the Church of Jesus Christ of Latter-day Saints (Doc. and Cov. 134: 2, 4, 7, 9, 10).

III. Toleration is Not Acceptance.

1. Note that the heathen who have known no law are to have part in the first resurrection (Doc. and Cov. 45:54; 76: 72: compare Romans 2: 12.) Yet this is not assurance that heathen idolatry is sanctioned. In justice, those who have lived without opportunity of learning the law are to be tolerated until the law is made known unto them.

2. Distinction between sin and the sinner (Doc. and Cov. 1: 31-33). (a) "For I the Lord cannot look upon sin with the least degree of allowance" (verse 31). (b) "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (verse 32.)

General reference: "The Articles of Faith," Lecture XXII.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"All things are possible to him who believes; they are less difficult to him who hopes; they are easy to him who loves, and simple to any who do all three."*—LAWRENCE.

No. 25, Vol. LXXIII. Thursday, June 22, 1911. Price One Penny.

## DIVINE REVELATION—CHRISTIAN THEOLOGY—ADVANCED THOUGHT—A COMPARISON.

BY JOSEPH E. TAYLOR.

IN this age of advanced thought, advanced science and modern philosophy, is it not possible that we may be overrun with a great many faulty hypotheses, and consequently unreliable deductions, which lead to wrong conclusions?

In the early period of the earth's existence, sacred history records, several heresies were introduced which were serious departures from God's revealed will concerning the human family. In some instances, following the example set by the serpent in the Garden of Eden when he took issue with the Father Himself and introduced the word *not* into heaven's unqualified declaration, that as a penalty for partaking of the forbidden fruit that, "In the day thou eatest thereof thou shalt surely die." Eve, however, yielded to the false representation made by the serpent and Adam followed her example. But with what result? A death, so far-reaching that not only a physical death but a spiritual one followed; which would have been eternal, had not a Savior been provided for man's redemption from this terrible fall; which was, from an immortal to a mortal state of being; of which we, the descendants of our first parents—after the fall—have fully partaken.

Adam did not spring into life upon this earth from a beginning, which we attribute to the race in general. He was perfect in form and stature; and not until the potency of the subtle influence which the forbidden fruit contained of which he partook with Eve, his wife, had permeated his entire being was there to be

found in him any element which contained in the slightest degree the seeds of death.

The true philosophy of the fall and man's redemption therefrom has not been revealed, so as to become plain and easy to comprehend from any human standpoint. If any seer or revelator should point out the true philosophy thereof, we might look for some of the most profound scholars of the age to at once attempt a comparison along the line of present advanced science and modern philosophy, and because they would fail to find—which they certainly would—anything that agreed with modern science, they would boldly—as did the serpent—insert something fully equivalent to the word *not* into their reply.

Let me ask, would such a declaration, based upon such reliable scientific conclusions, invalidate in the least degree the declaration of an inspired revelator upon this or any other subject whatever, although such declarations may not be accompanied by any proof whatever?

Trace the history of the giving of any oral revelation from the earliest period down to the present day, no matter to what it relates, it has seldom indeed been accompanied by any corroborative evidence. Such evidence, if given, followed afterwards. Allow me to suggest that this absence of evidence might be a test of our faith in the word of the Lord which we are required to exercise.

Leaving out past history, to some of which we may incidentally refer, and coming down to our own day; we can profitably consider many of the announcements and declarations made by heavenly messengers and which the great majority of so-called enlightened mankind have refused to accept.

Ninety years ago, a beardless youth of fourteen years—Joseph Smith, Jr.—made the startling declaration, "I have seen God," who introduced me to His Son, our Savior, saying, "This is my beloved Son; hear him." Joseph accepted—without questioning their identity—and related, somewhat in detail, the instructions the Savior gave him at this time; also the appearance afterwards of other heavenly personages, giving their names, also their instructions to him and the bestowal by them subsequently upon him the divine authority.

Joseph told of the appearance of the first two—the Father and Son—to a Christian minister. The minister not only scoffed at the idea, but declared that such a thought was from hell. He said it was utterly impossible, for this reason: Such things as the appearance of heavenly beings, as well as heavenly visions and revelations had ceased with the early apostles and there never would be any more of them. In thus speaking this minister was sustained by the entire theological world, which included every theological school and every Christian member, without any exception.

Here was an unlettered youth, who, not from any choice of his own, found himself pitted against an army of theological scholars and divines who not only echoed but maintained the conclusions of many centuries of the past.

In reply to their emphatic denials, he repeated what he declared he had seen and heard; and asked: "Who am I that I can withstand God? For by denying what I have told I would offend God and bring myself under severe condemnation."

Joseph was now prepared to, and did give accurate description of these heavenly beings. In this he was again met by another positive denial. Coupled with the universally accepted doctrine of the entire Christian world, that the Godhead, although constituted by three personages, yet neither of these three had a separate and distinct identity; they being only one person and that, too, without possessing any passions, etc.

We might say in passing, that the hypothesis established by learned theologians centuries ago, which was inherited by tradition and the teaching of the fathers of the Romish Church, namely, "There is a God," is a correct one. But the first deduction drawn from this true hypothesis is a false one, which consists of uniting three Gods in one, and one in three. It is from this false deduction that all the after reasoning upon this subject is based.

For the first time, after a period of many past centuries, this boy prophet boldly declares and describes the true and living God and His Son, Jesus Christ, whom he had seen and with whom he had conversed, which no school of science or modern philosophy is prepared to successfully disprove, despite their most positive denials.

If reliable data could be obtained from any recognized source of information in regard to the continent of America and its peoples of the long ago, it would be considered invaluable; but the historian is limited within the narrow compass of a few unreliable traditions and fragmentary legends; due largely to the wanton destruction of data which was found by the conquering foes of this people—Cortez and others of his stamp. But this inspired youth is now prepared to supply this long-felt want.

One of the heavenly visitors — Moroni by name—delivered to Joseph the plates—he being the last custodian of the same—upon which was engraved a history of this land and its people from the time of its early occupancy by the first colony who migrated hither after the confounding of the language of the people at the time of the building of the tower of Babel down to a period some four hundred years A. D., which in round numbers totals about two thousand seven hundred years; which is by far a history of the longest period now extant. While this record is of necessity somewhat abbreviated, yet it contains enough upon which to base absolutely correct conclusions along all the lines upon which it treats.

*(To be continued.)*

## THE FALL.

THE opening scene in the great drama of life was set in a beautiful garden filled with fragrant flowers and luxuriant vegetation, including all varieties of trees, the fruit of which was delightful to the taste and the sight, a pleasure for the eye to behold. Myriads of birds in gaudy attire fluttered in the branches and shrubbery, their melodious music being wafted on the cool summer air. Innumerable animals of every kind and description browsed leisurely on the grass-covered hills, or stood lazily under the shading trees.

Such was the charming and delightful home of our first parents. How strange and yet how beautiful. What motive induced them to forsake this lovely place for the outer dreary world? Was it a mistake on their part, and did they upset the plans of the All-wise Creator, by breaking His divine mandate, and partaking of the forbidden fruit? Many people would have us believe so. It is true that God sometimes uses Satan to assist Him in bringing about His righteous purposes, but to say that He would allow Satan to outwit Him, and bring His plans to naught, is to charge Him with inconsistency and folly, God forbid. The very fact that He gave two commands, each in direct opposition to the other, is proof enough in itself that the original plan was not deviated from.

"Multiply and replenish the earth and subdue it," was the first and greater command and the second was: "Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it." They both being immortal, how could they keep the first command? How were they to be changed from immortality to mortality? "The wages of sin is death," so says the Apostle Paul. Take the definition of death in its most comprehensive meaning, i.e., death is the parting from one stage of existence into another. Every person who is born into the world suffers a spiritual death, and every person who leaves this mundane sphere will suffer a temporal death. The very moment Adam and Eve partook of the forbidden fruit, they became mortal, and were cut off from the presence of God, or in other words, suffered a spiritual death. Eve being deceived, partook of the forbidden fruit and became mortal. Adam was still immortal. He knew that it would be impossible, worlds without end, to keep the first and greatest command in the condition he then was. He also knew that by partaking of the forbidden fruit he would break the other command. He therefore partook of the forbidden fruit, knowing fully the result, and by so doing chose the command that would bring the greatest good to mankind. That Adam chose wisely and made no mistake is evident from the words of Peter. "Adam was not deceived, but the woman being deceived, was in the transgression."

Another proof that Adam did not blunder is the fact that the atonement was already planned. In Rev. 13: 8, and I. Peter 1: 19-20, Christ is spoken of as the Lamb slain from the foundation of the world. It is obvious that the atonement bears a direct relation in regard to the fall, and was instituted by God in His infinite foresight.

After the fall the tree of life was a forbidden fruit, and if it had been partaken of, God's plan would have been upset. To prevent this He did not command Adam to refrain from partaking of the fruit, but He placed cherubim with flaming sword to make it impossible. God being able to see the conditions of the world from beginning to end as plainly as we see them in the past, there is little doubt but that He would have done the same with the tree of knowledge of good and evil, had He not intended Adam to partake of the same.

The conditions that came as a result of the fall were many and varied. Death, temporal and spiritual, knowledge of good and evil, work and enmity, were all the results of the transgression. That these things were a benefit to mankind instead of a curse, is evident to the careful observer. To quote the words of Adam, "blessed be the name of God for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God." Nephi is very explicit on this, "And now, behold, if Adam had not trangressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good for they knew no sin. Adam fell that men might be; and men are, that they might have joy."

It is plainly seen that these conditions are necessary rounds in the ladder of eternal progression, and without them man could never become exalted. This is a world of contrasts, and everything has its opposite; good and evil, hatred and love, bitter and sweet, right and wrong, and the reason we are placed here is to come in contact with these opposites; to battle with adversity and to experience pain and suffering, that we might be prepared for the presence of our Maker, and more fully enjoy the felicity of eternal life.

Sorrows become our schoolmaster,
Directing us aright;
Misfortune becomes our stepping stone,
From darkness into light.

The Latter-day Saints are held in ridicule by the sectarian world, for upholding and promulgating this doctrine. But this is not surprising considering their belief and teaching in regards to

the Fall—that Adam and Eve made a grave mistake, upset the plans of the Lord, and brought a great calamity upon the human race, and that the transgressors were severely punished.

We believe that Adam and Eve performed noble missions, which brought eternal benefits to the human race, and that they will receive a high reward for their faithfulness.—L. E. HARRIS, in *The Messenger.*

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## TRUE CHARITY.

[THE following excerpt from "The Kingship of Self-Control," by William George Jordan, has been sent us for publication. It contains many beautiful and suggestive thoughts, which will be read with pleasure by our readers.—ED.]

There is but one quality necessary for the perfect understanding of character—one quality that, if a man have it, he may "dare to judge"—that is omniscience. Most people study character as a proof reader pores over a great poem: his ears are dulled to the majesty of the music of the lines, his eyes are darkened to the magic imaginations of the genius of the author; that proof reader is busy watching for an inverted comma, a misspacing, or a wrong font letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves as being shrewd in discovering the weak points, the vanity, dishonesty, immorality, and pettiness of others, think they understand character—they knew only part. They know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has succeeded in associating with humanity for some time without becoming a cynic.

We never see the target a man aims at in life: we see only the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to exempt him from the misjudgment of those around him. It is impossible to get aught but a distorted image from a convex or concave mirror.

If misfortune comes to some one people are prone to say, "It is judgment upon him." How do they know? Have they been eavesdropping at the door of Paradise? When sorrow and failure come to us, we regard them as misdirected packages that should be delivered elsewhere. We do too much watching of our neighbor's garden, too little weeding in our own.

Bottles have been picked up at sea thousands of miles from the point where they have been cast into the waters. They have been the sport of the wind and weather; carried along by ocean cur-

rents, they have reached a destination undreamed of. Our flippant, careless words of judgment of character of someone, words lightly and perhaps innocently spoken, may be carried by unknown currents and bring sorrow, misery and shame to the innocent. A cruel smile, a shrug of the shoulders or a cleverly eloquent silence may ruin in a moment the reputation a man or woman has been building for years. It is as a single motion of the hand may destroy the delicate geometry of a spider's web, spun from its own body and life, though all the united efforts of the universe could not put it back as it was.

We do not need to judge nearly so much as we think we do. This is the age of snap judgments. The habit is greatly intensified by the sensational press. Twenty-four hours after a great murder there is difficulty in getting enough men who have not already formulated a judgment to try the case. These men, in most instances, have read and accepted the garbled highly-colored newspaper account; they have to their own satisfaction discovered the murderer, practically tried and sentenced him. We hear recorders state their decisions with all the force and absoluteness of one who has had the whole book of life made luminant and spread out before him. If there be one place in life where the attitude of the agnostic is beautiful, it is in the matter of judging others. It is the courage to say: "I don't know, I am waiting further evidence. I must hear both sides of the question. Till then I suspend all judgment." This is the supreme form of charity.

It is strange that in life we recognize the right of every criminal to have a fair, open trial, yet we condemn unheard the dear friends around us on mere circumstantial evidence. We see all life grow dark, hope sink before our eyes, and the golden treasures of memory turn to cruel thoughts of loss, to sting us with maddening pain. Our hasty judgment, that a few moments of explanation would remove, has estranged the friend of our life. If we be thus unjust to those we hold dear, what must be the cruel injustice of our judgment of others?

Let us not dare to add to the burden of another the pain of our judgment. If we would guard our lips from expressing, we must control our mind, we must stop this continual sitting in judgment on the acts of others. Let us by daily exercises in self-control learn to turn off the process of judging. Let us eliminate pride, passion, personal feeling, prejudice and pettiness from our mind and higher, purer emotions will rush in, as air seeks to fill a vacuum.

Let us cultivate charity in judging: let us seek to draw out latent good in others rather than to discover hidden evil. Let us, if we would rise to the full glory of our religion, take for our watchword the injunction of supreme charity—"Judge not."

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RESOLUTIONS made in sincerity, and properly nourished and cared for, crystallize into character.—S. NORMAN LEE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 22, 1911.

## DEGREES OF GLORY.

It is one of the characteristic beliefs of the Latter-day Saints that in the world to come there will be degrees of glory commensurate with the varying merits of the children of men. A knowledge of human nature and history, of the varying characters of men, will show the reasonableness of such a belief. The Latter-day Saints are by many regarded as entertaining views that are not elevating. Yet in regard to this particular tenet of their belief, it can be truly said that they alone among the religions of the world have set an eternal premium on character and worth. Not only do the precepts that have been Divinely committed to them shed abundant light upon the first principles of the gospel—what we must do to become members of the Church of Christ and receive the seal of adoption into the family of God—but the Lord has given them a knowledge of the order that shall prevail throughout the eternal worlds and the qualifications of their respective inhabitants. Indeed, the teachings of the Latter-day Saints from the beginning have tended to promote virtue and diligence in every department of life.

The teachings of the modern Christian world are not consistent with the facts of life or with eternal justice. It is commonly taught that in order to be saved and eternally exalted in the kingdom of God one needs only to believe in Jesus as their Savior, and they thereby become fitted for an inheritance with the saints in glory. The idea prevails among modern theologians that such considerations as human goodness and worth are beneath the notice of Almighty God. By thus representing Him as indifferent to the character and works of men, they believe that they are showing in bolder relief the compassion and majesty of the Divine Being. But surely a universe governed by law, where His every son and daughter who has had the privilege of exercising a free agency, has ultimately reached that place and sphere to which they are best adapted and to which their character and worth entitle them—surely the fitness and harmony of such a world would more truly reflect the perfections and glory of the great Creator.

There are wide differences in the characters of people. There are some who love truth and right above all else in life. The long line of martyrs and patriots that shine out along the ranks of humanity, through all the ages, attest this fact. There are those

who follow the the star of duty wherever it may lead, and find their chief delight in doing good. These are the heroic and the valiant ones. There are also those who are disposed to do what is right, and will do it, if it be convenient, but who will make no great sacrifice for right or truth. There are many of this class. They yield to environment, and have not that innate nobility that will do the right at all hazards. These occupy an intermediate place on the moral plane of life. Then there are those who are indifferent to right, who will prey upon their fellows, or indulge their passions regardless of whom it may injure. They are more or less indifferent to what is right or honorable, and do evil rather than good throughout their lives. It is true that during this mortal life some ascend and some descend the moral scale, and that many influences contribute to the making and unmaking of men and women, which a merciful Father will undoubtedly take into account; but it cannot be denied that humanity may, in a general way, be classified somewhat as above.

Now is it reasonable to believe that such a wide range of character could find heavenly peace and harmony in personal contact and fellowship with each other throughout eternity? It may be answered that the sovereign grace of God will make all alike; but there is no scriptural warrant for such an answer. The tenor of the teachings of Christ through all His ministry, and especially as embodied in His parables, is that men will be judged and rewarded according to their deeds.

The Apostle Paul, speaking of the resurrection, states that there are three different glories. (I. Cor. 15: 40-42.) In one of the revelations given by the Lord in our own day (Doc. and Cov. 76: 50-70), the principal kingdoms or degrees of glory are clearly outlined. They are respectively designated as the Celestial, the Terrestrial and the Telestial, and the character and qualifications of those who shall attain to these are given. The three glories are typified by the sun, the moon, and the stars. The highest glory—the celestial—is for those who love truth and light, who learn and strive to keep the commandments of God to the utmost of their power. These, regardless of the opinion of the world, embrace and hold on to the truth, are willing to make any sacrifice rather than deny it. They strive to perfect themselves, to overcome evil with good. They have the promise that if they will prove true and faithful to the end, they shall inherit all things, and shall dwell with God and Christ forever and ever. This is the ultimate goal that every Latter-day Saint should strive to reach. It is the will of the Lord that they should attain that glory, and by His grace they may. When exposed to the scorn and persecution of the world, they should bear in mind the glorious prospect that is before them—that they are heirs to the highest joys and glories in the universe. Earthly honors and distinction have usually to be earned, and much more so eternal glory and honor.

While our Heavenly Father desires all to attain to the highest glory of which they are capable, yet, through lack of understanding or infirmity of will, many will not qualify for the highest honors. Abundant provision has been made, as we learn from the revelations God has so graciously given us, whereby all of His children may ultimately attain to a glory adapted to their character and capacity. Those not sufficiently noble and faithful to reach the highest glory may attain the second rank, the terrestrial. Those who are worthy of this glory, are good and honorable, but were blinded by the craftiness of their fellows. They are not truly valiant, and therefore not entitled to the highest glory. The moon does not shine by its own light, but merely reflects the light of the sun, so those whose glory is typified by the moon are satisfied to be guided by the light or judgment of their friends or religious teachers, not having the disposition or capacity to pursue light or truth for the very love of it, as do those of the celestial spirit.

The least of the three kingdoms or degrees of glory is the telestial. This is given to all those who have not been worthy of either of the higher glories, but who have not committed the unpardonable sin. These are also saved and will enjoy eternal happiness. In this lesser kingdom there are various degrees of glory adapted to the worth and capacity of each individual. We are told by those who were privileged to behold it that the glory even of the telestial "surpasses all understanding."

Who can contemplate the provision thus made, in the economy of our Heavenly Father, without feelings of adoration for the wisdom and love that has prepared these various kingdoms of glory for the children of men, and given unto them His glorious gospel, that through it they may attain the highest joys and glories? Well may the Latter-day Saints rejoice in the knowledge that God has given unto them of these things, which is in harmony with all the facts of life, with reason and justice, with the scriptures, and attested by the Spirit of God within their own hearts.

H. I.

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## "THY BROTHER SHALL RISE AGAIN."

(*Concluded from page 380.*)

Continuing the school illustration: While there is but the slightest shade of merit between the student marked at seventy-four and the one marked at seventy-five, yet the latter has a distinct advantage over the former. In the higher grade, new and advanced studies are taught and enjoyed. These privileges accrue to the seventy-five point student as well as to the one who reached one hundred points. The seventy-four point student, as well as those below him again to a certain point, will have to content themselves with something less: something below the third grade,

but still above the first. In the first grade will be found students ranging from those who only just failed to reach the second, down to the absolute illiterate. Thus, while there are three divisions, there will be a fine gradation right through from the depths of the lowest to the heights of the highest, interrupted only by the lines of separation, or demarkation. The advanced studies and extended opportunities in the higher grades will be an incentive to all students to reach higher and yet higher. This, to our mind, illustrates fairly well the different degrees of glory that will be found in the three grand divisions of the kingdom of heaven. In the Celestial kingdom there will be the one hundred point saints and down to a lower grade, as described in section 76 of Doctrine and Covenants. Their special privilege is written thus: "These shall dwell in the presence of God and His Christ for ever and ever" (v. 62). Those who inherit the next lower kingdom, the Terrestrial, shall be highly favored, but shall lack the blessing of dwelling in the presence of God. It is written: "These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies Celestial, and differ in glory as the moon differs from the sun" (v. 77, 78). The lowest of all is the Telestial. Their condition shall be glorious, judged by present standards, but they shall lack the presence of both the Father and the Son. Their prospect of communion with the Father and the Son, is only through the ministration of the Holy Spirit.

When we speak of the different gradations within each of the grand divisions of the kingdom of heaven, and then say that the seventy-five point saint shall enjoy all the special privileges equally with the one hundred point saint, it sounds like a contradiction. But it isn't a contradiction. There is no such thing as absolute equality among men. We see this verified in the world to-day. Equality in the fullest sense never has been and never will be. In the army there are generals; they are of the same rank, equal in that sense, but they may be widely different in capability. There may be many bishops, but aside from their equality in calling, no two are alike. God said to Abraham: "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; * * *" (P. of G. P., Book of Abraham, 3: 19.) But in another sense there is equality. For instance: In this world we all have equal claim upon the protection of the law, we enjoy equally the rights of life and property. In our relationship to God we all enjoy equally the privilege of approaching the Throne of Grace; we all have the same freedom of choice between good and evil, and we all have equal claim upon the justice and mercy of the Lord. Each one of us shall receive full measure of that which is his: that to which his faithfulness and diligence has entitled him.

It will be observed by those who have studied section seventy-six, which we have under consideration, that a brief reference is made to what the nature of our employment shall be in that new and widened life beyond the grave. Speaking of those who earn a place in the telestial glory, the prophet says: "These are they who receive not of His fulness in the eternal world, but of the Holy Ghost through the *ministration of the terrestrial;* and the terrestrial through the *ministration of the celestial;* and also the telestial receives it of the administering angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation" (v. 86-88). So, whatever else there may be for us to do, one great and important thing will be to help uplift those who may be assigned to the lower glories. It is a splendid outlook for him who has experienced the exultation that comes of making his neighbor happy; who glories in helping men and women to a higher plane; but, whoever finds no joy in uplifting his fellowman will miss much of the glory of heaven, for that is a prospect of the future and heavenly life.

The subject is practically endless, but we think we have pointed out enough landmarks to enable the reader to find his own way into many more of the "mansions in the Father's house."

S. N. L.

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President Rudger Clawson left Liverpool on Tuesday, 20th inst., for London, where he will remain until after the Coronation. He will then proceed to join his family at Chimnitz, Germany, going later to Zurich, Switzerland, where a conference of the Swiss and German mission will be held, commencing July 1st. They will also visit the Netherlands, where a conference will be held at Rotterdam in July. President Clawson and family expect to return about the 1st of August. We wish them a pleasant trip and a safe return.

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## IMPORTANCE OF THE PRIESTHOOD.

The priesthood that we hold is of the greatest importance, because it is the authority and power of God. It is authority from heaven that has been restored to men upon the earth in the latter-days, through the ministration of an angel from God, who came with authority to bestow this power and this priesthood upon men.

I say that the priesthood who are the agents of our heavenly Father, hold the keys of the ministering of angels. What is a key? It is the right or privilege which belongs to and comes with the priesthood, to have communication with God. Is not that a key? Most decidedly. We may not enjoy the blessing, or key, very much, but the key is in the priesthood. It is the right to enjoy

the blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. You who hold the priesthood have the key or the authority, the right, the power or privilege to preach the gospel of Jesus Christ, which is the gospel of repentance and of baptism by immersion for the remission of sins—a mighty important thing, I tell you. There isn't a minister of any church upon all of God's footstool today, so far as we know, except in the Church of Jesus Christ of Latter-day Saints, who has the keys or the authority to enjoy the ministration of angels. There isn't one of them that possesses that priesthood. But here we ordain boys who are scarcely in their teens, some of them, to that priesthood which holds the keys of the ministering of angels and of the gospel of repentance and baptism by immersion for the remission of sins. There is not a minister anywhere else in the world, I repeat, who possesses these keys or this priesthood or power, or that right. Why? Because they have not received the gospel, nor have they received that priesthood by the laying on of hands by those having authority to confer it.—PRESIDENT JOSEPH F. SMITH.

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## MYSTERIES.

MAN is the maker of mysteries. He is the great illusionist. He is also in himself a compound of mysteries. He stands upon this cryptic ball called earth, and surveys. What he fails to comprehend he labels—Mysteries.

Man will conquer mystery. The time will come when his intelligence will be cognizant of the myriad "laws" which rule the universe. And he will surely find that the myriad minor laws are subservient to a few major laws. And then he will be able to diagnose all disease relative to man with a minimum of labor and apply the remedy, with certain and quick success. A quickness which to-day would be awarded the term "miracle."

Man is the master-mystery. Mystery has its throne in the philosophy of man. Revelation is the only means whereby man can conquer mystery. It may be inspiration. Yet what is inspiration but the infusion of some part of that Divine Intelligence immanent in the world?

The veil of secrecy is drawn tightly over many of the creations of the Almighty, and will remain so, until He wills that they should be unveiled. They are His handiwork, and there is a day coming when these great mysteries will be unveiled before the wondering eyes of a divine humanity.

There is nothing secret which shall not be revealed. Many are the martyrs who have grappled with some species of mystery and

have gone to the grave a seeming failure. Yet men have arisen and conquered where their predecessors failed. So it is when man is in tune with the Almighty. It is then that the Father in heaven yields His gifts to man.

Many there are who would add mystery where there is none. They would make the Deity incomprehensible. They would drown Him in mystery and thereby flood the world with darkness deeper than death. Yet the Divine rays of the true gospel dispel darkness and unmask much that is called mystery by man. Light breaks through the earth-born clouds, the mystery disappears before the light of truth—and man is conqueror by the help of God.

Gateshead-on-Tyne. AUBREY PARKER.

## FROM THE MISSION FIELD.

**Baptisms.**—On June 11th, 1911, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), in which four souls were added to the fold of Christ. Elders I. M. Osborn and J. W. Fitches officiated. Also one soul was baptised at Omagh, Elder W. C. Davidson peforming the ordinance.

A baptismal service was held at "Deseret," South Tottenham (London conference), on June 12th, 1911, Elder George E. Anderson baptizing two converts.

**Successful Socials.**—On May 12th, 1911, at 88 Clarendon Road, C-on-M., Manchester (Manchester conference), a social was given in honor of President Charles W. Porter and Elder Howard Chamberlain, who have been honorably released to return home. President Porter was released to return home on account of sickness. A program was rendered and presents were given to the departing elders. A full house of saints and friends were present to bid adieu to the departing brethren.

Sisters Ellen Noble, Mary Done and Elizabeth Daws, of the Hucknall branch (Nottingham conference) gave a tea on the evening of May 20th, 1911. The proceeds, which amounted to £1 4s. 5d., were contributed to the organ fund. Much credit is due our kind sisters who were so generous in thus aiding us in the work of the Lord.

On Tuesday, May 30th, 1911, the saints and friends of the Halifax branch (Leeds conference) held a farewell social in honor of Elder Edward C. Rich, who has been honorably released to return home, and Elder Frederick C. Parker, who leaves to fill the position of president of the Leeds conference. Elder Rich was presented with an inkstand as a token of love and esteem for his faithful labors. A varied and interesting program was given by the saints and friends. About one hundred were present.

The elders of the Nottingham conference met for their monthly

Priesthood meeting at Unity Hall, Derby, June 10th, 1911. At 5:30 p.m. "tea" was prepared by the Derby saints, and in the evening a pleasing concert was given under the direction of the Derby branch. All present had an enjoyable time.

On Wednesday evening, June 14th, 1911, an excellent social was held at the Masonic Hall, Dundee (Scottish conference), in honor of Elder A. W. McGhie, who has been honorably released to return home. After the usual order of program, which was enjoyed by all, was rendered, he was presented with two beautiful volumes of poems from the members and friends. We feel grateful to those not of our belief who made the social such a success.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### LESSON XXIX.—SUBMISSION TO SECULAR AUTHORITY.

Text: We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.—*Articles of Faith, 12.*

I. OBEDIENCE TO AUTHORITY REQUIRED BY SCRIPTURE.

1. Old Testament instances. (a) Note the case of Hagar, the bond woman, who was required by the angel to submit herself to her mistress (Genesis 16: 1-9.) (b) Under theocratic government (Exodus 22: 28; Deut. 16: 18; 1: 16; I. Chron. 23: 4; 26: 29). (c) Under kingly rule. Observe David's penitence for having lifted his hand against Saul, the king (I. Sam. 24: 5, 6, 10; 26: 9-12, 16.) Further counsels (Proverbs 24: 21; Eccles. 8: 2; 10: 20.)

2. Teachings of Christ and His apostles. (a) The tribute money paid (Matt. 17: 24-27). (b) Render unto Caesar (Matt. 22: 15-21; see also Mark 12: 13-17; Luke 20: 20-25). (c) Paul's apology when before the high priest (Acts 23: 1-5); his instructions to others (Titus 3: 1; see especially Romans 13: 1-7; I. Timothy 2: 1-3). (d) Peter's teachings (I. Peter 2: 13-17, 19, 20; II. Peter 2: 10).

3. Book of Mormon teachings. Observe that the duty of the people as subjects of the law of the land is fully taught throughout the volume; though, as civil and ecclesiastical authority were usually vested together, there are few instances of admonition to obey the secular law distinctively. Sanctity of the law is illustrated by Alma's judgment on Nehor (Alma 1 : 14).

4. Modern revelation. (a) "Be subject to the powers that be" (Doc. and Cov. 58 : 21, 22). (b) Laws supporting freedom acceptable to the Lord (Doc. and Cov. 98: 4-6). (c) Divine requirements may be waived under exceptional circumstances (Doc. and Cov. 124: 49, 50). As an illustration

note the discontinuance of the practice of plural marriage in compliance with the requirements of special enactments (see "The Articles of Faith," p. 435, par. 23, and page 440, note 4).

II. Official Declaration of the Church in this Dispensation.

Study in detail Doc. and Cov. 134, "Of governments and laws in general."

General reference: "The Articles of Faith," Lecture XXIII.

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## DIED.

Crowther.—At Ardsley (Leeds conference), May 6th, 1911, of dropsy, Leah Wood Crowther; born May 29th, 1849, at Great Horton, Bradford, Yorkshire, England; baptized May 15th, 1887, by Lorenzo Hewish, confirmed same date by Elder R. Owen.

Brown.—At Keighley (Leeds conference), March 9th, 1911, Adeline Brown, born March 8th, 1885, at Keighley, Yorkshire, England; baptized March 31st, 1906, by Elder Joseph W. McMurrin, Jr., confirmed same date by Elder George E. Briggs.

Malcolm.—At Aberdeen, Scotland, May 13th, 1911, Katherine Malcolm; born April 26th, 1911, blessed May 12th, 1911.

Betton.—At Dover, Kent (London conference), April 29th, 1911, Enid and Edward Betton, aged 2 years and nine months and 1 year and 5 months, respectively.

Apedale.—March 22nd, 1911, Sister Sarah Apedale, aged 55 years; baptized October 28th, 1909, by Elder K. U. Brown.

Marshall.—At Sunderland, May 31st, 1911, William E. Marshall. Deceased was born in Leiston, Suffolk County, March 25th, 1854, and was baptized November 2nd, 1905, by Elder Vincent F. Wooton.

Ridsdale.—At Driffield, Yorkshire, England, April 6th, 1911, Richard Ridsdale; born June 28th, 1826; baptized October 5th, 1889, by Elder Rosel H. Hunter.

Mustoe.—At Gloucester, June 15th, 1911, Elizabeth Mustoe, aged 35 years. Deceased was baptized May 4th, 1911, by Elder George F. Price, confirmed by Elder Ralph D. Smuin.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Blessings may appear under the shape of pains, losses and disappointments, but let us have patience, and we will see them in their proper figure."*—J. ADDISON.

No. 26, Vol. LXXIII. Thursday, June 29, 1911. Price One Penny.

## STATEMENT BY PRESIDENT JOSEPH F. SMITH.

A STAFF correspondent of the *New York World* was recently sent by that journal to Utah to investigate the charges made that "Mormon" missionaries are endeavoring to secure young girls for immoral purposes. He prefaces his report with the following statement by President Joseph F. Smith:—

To the Editor of *The World*:

The Latter-day Saints are doing in England only what they have done there for the past seventy-four years—preaching the gospel of Jesus Christ. It may seem strange to some that we should send men in this day to Great Britain and throughout the Christian world to preach the gospel, but we are preaching the same gospel that was established by the Savior during His ministry, with the same power, authority and discipline that existed in the primitive church. We believe that this gospel has been revealed by divine authority and command, after a departure of many centuries on the part of the Christian world from the true teachings and spirit of primitive Christianity.

We accept the Bible—King James's version—as the word of God. We believe in God, the Eternal Father, in His Son, Jesus Christ, and in the Holy Ghost, and that it is necessary for mankind to be obedient to the laws and ordinances of the gospel in order to be saved. The first principles and ordinances to be complied with are: Faith in the Lord Jesus Christ, repentance from sin, baptism, by immersion, for the remission of sins, which must be performed by one having authority, and the laying on of hands for the gift of the Holy Ghost. In order that a man may properly preach the gospel and officiate in its ordinances he must be called by God,

"by prophecy and by the laying on of hands" of those who have that authority.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. We believe in the home and that it must be kept pure. Marriage with us is a covenant entered into for all time and for all eternity. We are true to our wives and steadfast in our fidelity to them and to our children.

For myself—and it may sound strangely to you—that means that I believe in being true to five wives, who are loving, loyal, contented and happy mothers. They have been my wives for from over twenty-seven years to more than forty years. They have looked up and been true to me through all these years, and I have held my love and duty to them above all things else; my love for them, my conscience and my manhood would not allow it to be otherwise.

In England individuals have maliciously misrepresented us, as they have done in the United States and at home. They have said that we seek to win women and girls from their homes to come and live among us here. They have said, for example, that eight hundred such leave England every month, and by the time this lying report reaches America it is made to read that eight hundred women leave England every week.

There are more women in Utah now than there are men, and you will find this to be true not only in Utah but elsewhere throughout the Church. This statement is so absurd, notwithstanding its wide circulation, that it needs no denial, for its falsity must be apparent to all.

They say that we are bringing girls here for immoral purposes. This is infamous. The fact is that we are seeking to purge Utah of the iniquitous white slave traffic. There is no place in the United States where the fight against it is being waged more vigorously than here in Utah. In the strictly Latter-day Saint settlements prostitution is unknown.

I may be pardoned for saying that the Church of Jesus Christ of Latter-day Saints is distinguished for one thing among others—that it purges itself from everything in the nature of immorality and crime. In other words, no man or woman can retain membership in the Church and at the same time be guilty of gross immorality. If he or she commit sin they break the sacred covenants entered into by them on becoming members of the Church. If their sin be committed in secret and is not repented of, the Holy Ghost, which they receive through obedience to the requirements of the gospel, gradually withdraws Himself from them, and they become weakened in their faith, and in time drop out, in many instances to become bitter apostates and fight the Church and its authorities. If their sin becomes known, they are dealt with by the tribunals of the Church on their fellowship. This is in accordance with the revelations of the Lord to us, all going to show that

no such thing as crime and immorality can be countenanced by us.

Our missionaries go out at the call of the Church. They are not paid salaries: the Church does not even pay their way or their expenses while they are gone. The burden is upon themselves or upon their families, and it is only when their mission is ended that the Church bears any expense—it pays their way home.

As each missionary goes forth it is strictly required of him that he shall not baptize a child without its parents' consent nor a wife without her husband's consent. This is binding upon him, and should any ask for baptism of him under such circumstances it is his duty to advise against and decline to do it. Duty is first with us—duty to God, duty to the Church, duty to the home and duty to our country.

They say that we are traitors, and that we are against the government. This charge is begotten in the spirit of absolute falsehood. The Prophet Joseph Smith, to whose office I have succeeded as president of the Church, taught us to be "subject to kings, presidents, rulers and magistrates, and to honor, obey and sustain the law." This is an article of our faith, given to us divinely, and we believe in and live it.

We have shown our loyalty to this state, which we have founded and builded out of a desert. It is an American state, as we who live in it are Americans. The first flag raised here was an American flag, hoisted on Ensign Peak in 1847, and the only flag that was ever waved here by a "Mormon" was the American flag.

I know, and the Church knows, the motives behind all this hue and cry that has been renewed against us. In England there is Hans P. Freece, the son of an apostate from the "Mormon" Church, who was himself educated by "Mormon" opponents for their ministry and the work he is now doing, and who states that he represents a "syndicate of churches," whoever or whatever he may mean by that, as he also represents the International Council of Women of America.

As to his veracity, it may be judged by a public declaration of his sister, a non-member of our Church, to the effect that he had made a false statement in regard to her being persecuted by the "Mormons."

In the United States, former Senator Frank J. Cannon is falsely accusing us. His father, one of the high officers of the Church, was one of my dearest friends. I worked in the mission field with him, notably in Great Britain, from 1860 to 1863, and followed him in the Hawaiian mission, and to his death we were associated together; he was my friend, as I was his. But his son has become my bitter enemy, and is now fighting that to which his father devoted his life and labors. He has told his story, and I do not care to say more of him.

JOSEPH F. SMITH,
President Church of Jesus Christ of Latter-day Saints.

## DIVINE REVELATION—CHRISTIAN THEOLOGY—ADVANCED THOUGHT—A COMPARISON.

By Joseph E. Taylor.

(*Concluded from page 387.*)

Unlike historical records in general it has associated with it a sacredness equal to, and corresponding with, our Bible record; presenting as it does a whole array of gospel truths, principles and laws. Its inestimable value has been the theme of many of the prophets of old. Notably that of Ezekiel, who in his thirty-seventh chapter speaks of the uniting of this record with that which the Bible contains, also the purpose of that union.

The announcement of the delivery of these plates—by Moroni—to the boy prophet and his translation into the English tongue of the characters engraved thereon; and that, too, not by any linguistical ability, but solely and exclusively under heavenly inspiration, was met with a similar ridicule and denial to that of his announcement of having seen God. Yet, strange to say, almost simultaneously with the date of this occurrence the bowels of the earth commence the furnishing of the very strongest corroborative evidences of its divine truths.

Either by accident or inspiration—which latter, they would be very loth to admit, our archeologists since that time have discovered and dug from the earth indisputable evidences of the existence of peoples upon this land who had attained to a high degree of culture in the arts and sciences, as well as the terrible wars in which they had engaged, resulting in an almost complete annihilation of its numerous colonies and peoples of its cities.

Thus, from the same source that the Prophet Isaiah predicted in his twenty-ninth chapter, this record should come, "Out of the ground and thy speech shall be low and whisper out of the dust," is furnished the silent, but convincing testimony that establishes the reliability of this record, the Book of Mormon.

The heavens having now, once again been opened, there has followed from this source an almost continuous stream of information and instruction upon nearly every phase of human existence, as well as pointing the way to eternal life. And the once ridiculed, despised and now martyred prophet was the channel chosen by our Father through which it has come.

We boast to-day of our advanced scientific discoveries, but it has already been acknowledged by some of the best scholars and scientists that there is embodied in many of the terse declarations of the prophet the most profound scientific truths, to which much close attention has lately been given. For after a careful and critical analysis of many of them there has been given a full

endorsement; but without crediting Joseph Smith with any divine inspiration.

One example may suffice. That of a professor who ranks high as a physiologist and hygienist. After perusing carefully the revelation called "Word of Wisdom," which may be said to be simply a dogmatic declaration of principles in relation to the treatment of the human body, and to which—if complied with—is added a positive promise of immunity from disease, etc. The professor, recognizing its extent as well as its correctness, asked, "Where did he get it from?" To which answer might have been given—although not accepted by the professor—from God. Who, since his first vision he had been and was then exclusively quoting, and since that time also, upon any and every subject treated by him, whether it related to man's present or his future welfare, for they were in continuous converse.

As an evidence of the confidence that God had in this man, on the sixth day of April, 1830, He said, concerning him, that He had "inspired him to move the cause of Zion," and bestowed upon him the title of translator, apostle, prophet and seer, and said to him subsequently, "Speak the words, I will fulfill them."

Concerning the future, Joseph said: The forefathers have anxiously waited for revelation in regard to a fulness of glory for man and the earth he inhabits; to which the angels have pointed in some of their communications to them. All of which the prophet declares is to be made known in this, the dispensation of the fulness of times.

Some might ask: Where will be found the repository of this knowledge? The answer is easily given. With Joseph, the chosen and duly appointed Seer of this dispensation. For not only are the saints, but the whole world dependent upon him to reveal these things that have been hidden since the creation and from no other source will they come to us.

In this connection we might remark that, inasmuch as communication has been opened up between man and his God, it would not be at all strange if some who are endowed with what is termed natural gifts should feel this heavenly influence to the extent of developing by study and experiment many of the possibilities along the lines of science and art that will prove of great benefit to humanity, although it may not be very far from their thoughts to even recognize, much less acknowledge, the source of such inspiration, not being God-fearing men.

The angel Moroni told Joseph that his "name should be had for good and evil among all nations, kindreds and tongues." While later, the Lord said to His servant, "The ends of the earth shall enquire after thy name, and fools will have thee in derision, and hell shall rage against thee. While the pure in heart, the wise and the noble and the virtuous shall seek counsel and authority and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors and thy God shall stand by thee for ever and ever." All of which has been fully verified.

The declarations that he has made—whether in the realms of science or religion; the prophecies that he has uttered—still awaiting fulfillment; coupled with the many powerful testimonies borne by him are made stronger and of greater force by his death. For despite all attempts to decry and belittle him, it will yet be acknowledged that the heavens have not overrated him, standing as he does, and will continue to be more than the peer of his fellows.

Paul said he knew "A man who was caught up to the third heavens and heard things that were unlawful to be uttered." Joseph says, "I knew a man who was caught up to the seventh heaven"—undoubtedly himself. For he tells us, he beheld the glory of the Father and Son and gazed upon the future habitations and glory of the sanctified ones, as well as the misery of the damned. Few, indeed, have been so privileged and so fully qualified to speak with the boldness which characterized all of his utterances.

Therefore, let the Christian theologist, the man of advanced thought, as well as the critical scientist, who claims to possess indisputable evidences of the correctness of his conclusions, as well as all others, pause before he challenges the word of the Lord which has been spoken by this choice seer of the last dispensation, for in the language of Paul in reply to the caviling Jews, "Let God be true—and if need be—every man a liar."

True scientific hypotheses, deductions, must and always will agree with the revealed word of God. All other conclusions may be set down to be not only unreliable, but absolutely false. By this rule we cordially invite all scientists, theologians and advanced thinkers to test their theories without putting any false construction upon God's word.

God's prophets, in their utterances, not only have made plain and easy to understand religious as well as scientific truths; but it belongs to them also to foretell future important events.

No important event, either national or international, ever did or ever will occur, involving calamity and destruction to peoples or nations, without due notice, by way of warning, being given under prophetic inspiration and that, too, in ample time.

The prophets, all of them, according to history—except indeed Jonah—readily responded, sometimes at the risk of their own lives, by portraying the calamities that were coming and pointing the way of escape therefrom.

Had Israel listened to the prophet Jeremiah, they would not have had to endure a cruel bondage of seventy years' duration in Babylon; with the loss of their beautiful Temple, with its vast treasures as well as their own personal possessions; also that of still greater value, their national honor.

Had Judah listened to the warning voice of the Savior and His apostles, they would have maintained their national existence as well as all that belongs to personal individual rights undisturbed. Instead of which, they were scattered and expelled, coupled with an ostracism so far-reaching, and sufferings so intense during eighteen centuries of time, the history of which is without a parallel. Indeed, it never has been, neither can it be, written by the pen of any mortal.

Under the same heavenly inspiration the Prophet Joseph detailed in great plainness the contest—war—between the North and the South which would grow out of the slave question, and that, too, thirty years before hostilities.

The suggestions he afterwards made, to avoid the awful calamity, were not heeded. He also made the following declaration—was it prophetic: "Had I anything to do with the negroes, I would confine them by strict law to their own species; and put them on a national equalization." The war came, leaving to the historian to record at what a terrible cost of treasure and blood the words of the prophet had been fulfilled.

There remains other predictions made by him of the same tenor, which will eventually involve all nations. To use his exact words: "And thus with the sword and by bloodshed the inhabitants of the earth shall mourn, etc." We might add, unless, indeed, they heed the warning voice of God's servants, which is certainly doubtful.—*Liahona The Elders' Journal.*

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## OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They shall grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair,
That angels may enter unaware.
Open the door!

—*British Weekly.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 29, 1911.

## SEEKING THE TRUTH.

TRUTH is a representation of things as they are. It is of supreme value in every department of life. A knowledge of ourselves and what we are best fitted for is a valuable aid to success in life. To know the privileges and duties that arise from our relationship in life is very essential. Most important of all is a knowledge of religious truth, which will not only conduce to our happiness in this life, but will affect and determine our eternal destiny. To see the present life in a true light it is necessary to know something of the plan of the Creator, our relation to Him, His purpose in our lives, and the duties that arise from these. It is indeed a glorious privilege to live in this advanced age, to have access to the treasures of knowledge that have been brought to light, and share in the privileges resulting from the labors and achievements of men throughout the ages that have preceded us. Yet the accumulated knowledge and achievements of the past are but a few faint suggestions of the infinite possibilities inherent in man and the universe. Perceiving the dignity and the possibilities of life, surely it becomes us all to seek after a knowledge of the Divine purpose, that we may contribute our part to its accomplishment.

To have the right attitude of mind in the pursuit of truth is all-important. To ascertain how and what things really are must be the supreme aim. More especially does this apply to religious truth. Few minds are entirely free from prejudice. Yet it involves a prejudgment—a bias or leaning, without reason, or for some reason other than justice. To be prejudiced, therefore, is not to see or to judge things fairly, and this prevents us from seeing them as they really are. Many people think it right to be strongly prejudiced in favor of what they believe to be true. The "investigation" of such people is merely looking for something to confirm their own views and some excuse for rejecting the opposite ones. Bigotry and intolerance is the natural outgrowth of such an attitude. On the other hand, the desire to know the real truth of things is truly magnetic in the realm of mind. "If there is a wish in your heart for the truth, that wish instantly brings the Omnipotent to your side. Every wish for

truth is a wish for God." One of the grandest things in life is to see the hand of God in Nature, in history, in our individual lives, and to be possessed of a desire to know Him and to follow wherever His truth may lead. To pursue the truth at all hazards calls for a clearness of vision, a strength of will, and a nobility of soul, that is very rare, but which, when possessed, bring a degree of light and peace that passeth understanding. It is not common or popular to make earnest and impartial investigation of religious matters. There are peculiar prejudices that are inseparable from every walk and condition in life. These constitute what might, from a psychological point of view, be designated "the perils of environment." The good-will of friends and associates, ties of kindred and affection, temporal comfort and success—all these have to be reckoned with, and to these the love and quest of truth is often subordinated.

Yet the pursuit of truth may be carried to extremes. It may be, and frequently is, merely a matter of informing the understanding. But it must be borne in mind that the mere intellectual knowledge of moral and religious truth will not perfect the individual life. That truth must be acted upon in order to produce the best results. It is not necessary to be forever standing on the borderland of the unknown, yearning after a knowledge of those things which God in His wisdom has not seen fit to reveal to man. So much has been revealed that we do not yet fully understand, and have not worked out in our lives, that it is well for us to strive to understand and appreciate what has already been revealed. Still it is no evidence of humility or wisdom to refrain from endeavoring to know clearly what has been given to us by the Lord. Indeed, it is required of us that we seek to know His word and will, and strive to understand and obey it.

The first question that confronts us in the investigation of religious truth is, Which of all the great religions of the world is the true one? It may help to an answer to ask, Which of these religions has exerted the greatest influence for good in the world? It cannot be successfully denied that the Christian religion has done more to elevate the world than any other. The greatest figure in all history is undoubtedly Jesus of Nazareth. The superiority of His life and teachings has been admitted by the greatest men and peoples of the earth. Even unbelievers have been compelled to acknowledge the majesty and pre-eminence of the world's Redeemer. But they are woefully divided as to many of His teachings and as to the Church He established. The question then arises, which of all the so-called Christian churches is the true one? This is the greatest question that confronts the religious world to-day. Yet there are few who will face the issue squarely, and in a spirit of sincere investigation endeavor to know the real truth of the matter. The Roman Catholic church claims to be the true one; but its teachings will not abide

the Scriptural test. The various Protestant churches claim to be united in "essentials," but are really divided on the most vital doctrines of the gospel. One church—the Church of Jesus Christ of Latter-day Saints—claims direct authority from God, continuous revelation, and absolute conformity with the teachings of Christ and His apostles. Its elders invite the fullest investigation of the doctrines they teach, and produce unanswerable scriptural proof in support of them. They declare that God has spoken in this day and age, established His Church with apostles and prophets as anciently, and that all the gifts and blessings formerly possessed are in that Church to-day. This is a claim that is made by no other church on the earth. It is sustained by the testimony of thousands who have investigated and accepted the gospel as taught by the Latter-day Saints, and who assert that they have proved that it is in very deed the truth of heaven. Such claims and such testimony ought to satisfy any thinking mind that here is a religion that deserves a most earnest and searching investigation. Yet how few there are who will give the principles of that religion the consideration they deserve. Christ and His apostles were not popular in their day, yet they taught the true and everlasting gospel, the very records of which have proved a blessing to the world. The Latter-day Saints are unpopular to-day, and yet they are teaching the same glorious truths, with the same authority and the same results. Surely thinking men and women, especially those claiming to be Christians, ought to break through the prejudices that bind them and examine the claims of this Church. They are earnestly invited to do so, and it is a privilege and a duty with which they should comply. In the scriptures there are various promises of Divine light and guidance for those who desire to know the truth. There is the whole tenor of scripture, and especially the teachings of Christ and His apostles, by which to test them. If the doctrines do not conform to these, then they are manifestly wrong. But they do conform, and the severer the test the more irresistible will be the conclusion that they come from the same source.

Notwithstanding all this, the prevailing tendency is to put the message aside, if not to ridicule it. Surely the proper way to treat a purported revelation from God is not to ridicule the idea of such a thing, but to put it to the proper test. "To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them." Modern Christians read and talk quite seriously of the mistakes made by people in other days in disregarding the prophets and counsels of God, and yet they are doing the very same thing themselves. Those, however, who are earnestly seeking after God and truth, investigate and receive the gospel, and partake of its blessings, while those who are indifferent, or who ridicule and oppose it, do so to their own condemnation. Happily there is one grand and final test of religious

truth—the one given by Christ Himself—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

H. I.

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## CORONATION OF KING GEORGE V.

On Thursday, 22nd June, in Westminster Abbey, King George V. received the Crown of his ancesters. The occasion was one of solemnity and grandeur. Never monarch received the Crown under more auspicious conditions. Manifestations of the love and loyalty of his people were visible on every hand. Representatives of all nations were present to do honor to the occasion, as well as statesmen from the Overseas dominions. King George and Queen Mary have won the hearts of their people, who fervently pray that their reign may be a long and happy one. We heartily join in the prayer that their Majesties may be long spared to reign over a happy and prosperous people and to maintain the best traditions and defend the rights and liberties of a great and honored nation.

H. I.

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## THE COMFORTER.

The Holy Spirit supports and comforts us in all our afflictions. The Psalmist David knew this, when in his deepest agonies he prayed—"Cast me not away from thy presence, and take not thy Holy Spirit from me, restore unto me the joys of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psalms 51: 11, 12, 13.)

Thus when the early Christians were placed under dire persecutions, and all manner of outward discouragements, they were yet filled with joy, and did walk in the comfort of the Holy Ghost. The testimony of the Apostle Paul is equally full of encouragement, when in speaking to the Thessalonian saints, he said—"Ye became followers of us; and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." (I. Thess. 1: 6.)

By the companionship of this Comforter, the apostles and prophets, and saints of the Most High, being made martyrs, did not only with admirable patience, but incredible alacrity, undergo the extremest losses, ignominies and tortures, which the spite of hell and the rage of the world could inflict upon them. Thus it may be deduced, that to have the companionship of the Holy Ghost, which is the sole author and spring of all true delight, is to have that real content within us, and that "unspeakable joy in believing," that satisfaction in well doing. Indeed it will teach us to observe all things, and to keep the commandments of Christ.

It will teach us to live the "golden rule" which was taught by the Master to His disciples some two thousand years ago: "Do unto others as you would have others do unto you."

The partaking of the society of the Holy Ghost, its influence, and consolation, is the richest solace to our souls. Indeed it is the nearest resemblance and the richest foretaste of heaven upon earth. With the aid of this Comforter, when we are spoken against on every side, and all manner of scurrilous reports are published against us, how beautifully impressive, consoling, and applicable the words of the hymn by E. H. Woodmansee appeal unto us:

"When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.
From heaven above, His light and love,
God giveth freely when we call,
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above,
When storms assail life's bark so frail
We seek the haven of his love.
And when our eyes transcend the skies,
His gracious purpose is complete.
No more the night distracts our sight
The clouds are all beneath our feet.

The direst woe that mortals know,
Can ne'er the honest heart appall,
Who holds the trust that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated all their plans shall fall.
Our utmost need is oft decreed,
And providence is over all."

The persecutions directed against the Latter-day Saints will eventually turn out for our best good. While it savors strong of the spirit of intolerance, it will advertise that which the world has been pleased to call "Mormonism," and start a spirit of inquiry and investigation in many homes where the honest in heart dwell. Truth will ever bear investigation. It will cause many to read our tracts and literature who otherwise would not. It will cause many to ask questions of the humble elder at their door, and it will lead many fair-minded people to the meetings of the saints, where they may hear freely the message we bear, of the restoration of the everlasting gospel. And as a consequence, many will become acquainted with the glorious truths and prophecies of the Holy Scriptures, which they have carried to and fro for years, but which have been, as it were, a dead letter in their hands.

To the Latter-day Saints it will serve to bring them closer together, that they may "speak oft to each other," and testify to each other of the goodness of God towards them; and enjoy to a greater extent and in a fuller measure the gift of the Holy Ghost. That Comforter will be with them, for they will draw nearer to their Father in heaven, seeking wisdom and counsel.

Their prayers will ascend to His throne as a petition, asking for strength according to their day. They will fully realize the import of the words of the Apostle Paul, that, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost; and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." (I. Thess. 1: 5, 6, 9.) "Wherefore, comfort yourselves together, and edify one another, even as also ye do." (I. Thess. 5: 11.)

The Apostle was no whit behind in knowing what persecutions, and slanders, and villifications were. They were heaped upon him, as also upon his fellow-workers and saints in his days, without measure. And for the testimony they bore, they were finally compelled to yield their lives as their Master had done.

The teachings of Christ are simple and plain, and easily understood. The path He marked out is strait and narrow, and consequently, there be few that find it. "By their fruits ye shall know them." We are taught to "love our enemies, and pray for them that despitefully use us, and persecute us." (Matt. 5: 44.) And this we Latter-day Saints do. We pray that their eyes may be opened, that their minds may be quickened, and that their prejudices may be allayed. We pray that they may know that God has again spoken from the heavens, and that we, as His humble servants, are endeavoring to promulgate those glorious revelations, and that we have come out amongst them in all nations, to do good and not harm. We realize there are many good, true, honest souls in the world, who have been blinded by the "cunning craftiness of men." And our mission to them is to carry this glad message, and in doing so we are made to more fully comprehend the meaning of the Savior's words, "Blessed are ye, when men shall revile you, and persecute you; and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets which were before you." (Matt. 5: 11, 12.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted

me, they will also persecute you. If they have kept my saying, they will keep your's also. But all these things they will do unto you, for my name's sake, because they know not him that sent me." (John 15: 18-21.) The Savior here teaches that the same causes will produce the same effects."

Our attitude towards those who would malign us is to ask God's blessing upon them, as the Savior directs; to pray that they may carefully weigh and consider, without prejudice, but with a prayerful spirit, the doctrines as taught by the Church of Jesus Christ of Latter-day Saints.

We are ever open to investigation, as the principles of the gospel are embodied truth. And the motto that Apostle Heber C. Kimball adopted on entering Liverpool, when the gospel was first introduced in Great Britain, will ever be our watchword, "Truth is mighty and will prevail."

Belfast, Ireland. E. DAVIES.

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## A MISTAKEN VIEW.

A VERY common error in the world to-day is that made in regard to the fall of Adam. The idea of most sectarians is that the great patriarch of the race is deserving of much blame and a vast amount of execration is heaped upon him by them because of his action.

This seeming mistake, viewed in the light of modern revelation, takes on a different aspect. The Apostle Paul informs us that, "Adam was not deceived, but the woman being deceived was in the transgression." (I. Tim. 2:14.) Turning to the Book of Mormon, we find, "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be, and men are that they might have joy." (II. Nephi 2: 22-25.) Again we have record of Mother Eve having said, "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Pearl of Great Price, Book of Moses, 5: 11.) These passages make plain the fact that to the seeming mistake of Adam the whole of mankind owe their mortal existence. Without mankind upon the earth the mission of Jesus Christ as the Savior of man would never have

been accomplished. Thus without the fall of Adam, who fell knowing the consequence full well, would the purposes of God have been frustrated.

Some of us perhaps have made mistakes which, viewed with our present knowledge, seem irreparable. Through the fall of Adam sin and death entered into the world. By the atonement of Christ these were overcome. Let us seek to find a means of rectifying the mistakes made by us. Let us search for knowledge, to know the will of the Lord concerning us. Let us not allow our past mistakes to blind us so that our opportunity for making matters right shall pass unheeded.

Barnsley, England. E. D. HATCH.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released to return home, and sailed June 24th, 1911, per s.s. *Celtic*: From Great Britain—John G. Darley, Robert Thomas Petty.

**Baptisms.**—A baptismal service was held at Coventry (Birmingham conference) on Sunday, June 18th, 1911, where four persons received baptism at the hands of Elders Heber C. Swainston and George M. Williams.

A baptismal service was held at Wallasey (Liverpool conference), on June 24th, 1911. One convert was baptized in the sea by Elder Sterling B. Talmage.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXX. PRACTICAL RELIGION—CHARITY AND BENEVOLENCE.

Text: We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul,—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—*Articles of Faith, 13.*

I. WHAT IS RELIGION?

1. See definition of James (James 1: 27).
2. Compare religion and theology.
3. Compare religion and morality.

II. Our Religion is Pre-eminently Practical.

1. Shown in its requirements as to affairs of every-day life.

2. Shown in the results already achieved—e. g., the establishment of a commonwealth in the Great American Desert; the building of temples, etc.

III. Benevolence.

1. Founded on love for our fellow men.

2. Its importance. (a) Note the Savior's teaching, in which He places love of fellow-men next to love of God (Matt. 22: 36-40; Luke 10: 25-27.) (b) Note the teaching of John, who has been called the "Apostle of Love" (I. John 4: 7, 8, 20, 21).

3. Benevolence enjoined (Proverbs 19: 17; Luke 10: 25-37; B. of M., Alma 34: 28, 29; Mosiah 4: 16-24; Doc. and Cov. 38: 35; 42: 30-38; 56: 16-20; 72: 12; 83: 6; 84: 112).

IV. Charity.

1. Charity and benevolence compared. Note the double sense in which the term "charity" is used. (a) Benevolence includes and far exceeds charity regarded as mere giving, such as alms-giving. (b) Charity means love toward our fellows. Study with care Paul's masterly explanation of charity. Observe that the apostle means by charity more than alms-giving as shown by verse 3 (I. Cor. 13). Among other scriptures see B. of M., Mosiah 4: 16-24.)

V. Benevolence Manifested by the Church To-day

1. Love toward mankind shown by extensive missionary labor—a labor of love and self-sacrifice on the part of individual missionaries and the Church alike.

2. Charity as expressed in material giving—an important requirement in the Church—expressed in our system of tithes and offerings (to be studied in next lesson.)

General reference: "The Articles of Faith," Lecture XXIV, pp. 441-446.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Then there can be no defeat, no failure, no loss. He is never defeated who wins the life he has elected to live. He knows no failure who gains a richer life from every experience, circumstance or event that may come to pass. He knows no loss who ascends to the greater whenever the lesser seems to pass away; and this you should endeavor to do."*

No. 27, Vol. LXXIII. Thursday, July 6, 1911. Price One Penny.

## "SIGNS FOLLOWING."

"AND they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Such is the sentence with which the gospel according to St. Mark is brought to a close. The signs following alluded to are those mentioned in verses 17 and 18, and these our Lord distinctly promised to all who were believers and had been obedient to the principle of baptism.

Two main questions seem to suggest themselves—(1) What end were these spiritual gifts to serve? and (2) Were they intended to be limited to the Apostolic age only, or were they meant for all times in the true Church of Christ? Spiritual gifts, or what are sometimes termed miraculous manifestations of the Spirit, are endowments to His servants through which Almighty God manifests His Divine power, and by which He exhibits His favor towards those so endowed, and they are also in themselves the outward proofs of Christ's supervision and direction over His Church. The scriptures seem to show that in every dispensation wherever the priesthood of the Son of God has been upon the earth, one of its main features was the possession of one or more of these gifts of the Holy Spirit, and it may be truly added, that a necessary characteristic of the true Church is the possession of our Lord's promised signs to follow believers.

Protestant writers as a rule urge that it was only the apostles and some others in the primitive age who were endowed with

these miraculous powers, and they claim that such were conferred on the early Church merely as a confirmation of faith, and in witness of the Divine origin of Christianity. This is the view of one of the ministers of the Church of England, for instance, who, in his note on the 17th verse of the 16th chapter of St. Mark's gospel, remarks that their end having been accomplished, and Christianity firmly planted on the earth, they were gradually withdrawn; while a late prelate of the same church in his exposition of the gospel of St. Mark, comments as follows: "By degrees this miraculous power was withdrawn from the preachers of the gospel. He who conferred it knew when it ceased to be needful, knew when the ordinary evidence on which we credit things which we have not seen, becomes so strong and sufficient, that men in every land might be justly required to repent and believe the gospel."

Among sectarian writers may be mentioned Dr. Doddridge, who in his *Family Expositor*, writes on page 456: "We cannot expect that the miracles of Paul's days should be renewed in ours." Again on page 848 in note *e*, he gives it as his opinion that "as the power of working miracles was not absolutely confined to the apostles, so it might in some instances continue something longer in the church than their days." In commenting on the words, "And these signs shall follow them that believe," as found in Mark 16:17, this same writer asserts that the word "believe" in this place signifies something different from that of faith, which had in the preceding verse (verse 16) been required as indispensably necessary to salvation. He does not appear to have assigned any reason for so strange an interpretation of the passage, nor do the words used by St. Mark warrant any such view as above expressed. Our Lord is stated by St. Mark in verse 16 to have said, "He that believeth and is baptized shall be saved," and in verse 17 He is said to have immediately added, "And these signs shall follow them that believe." The word "believe" in verse 17 can therefore have no other signification than the faith which in verse 16 was required for salvation.

Another writer, the Rev. Albert Barnes, in his commentaries on the gospels, holds the view that it was the apostles and others in the primitive age only who were endowed with power to perform miracles. As he admits, however, that the "signs following," mentioned in Mark 16:20, were signs that God was with His servants, and had sent them forth to preach, it is strange that this writer should practically claim that preachers of the gospel in this day and age of the world no longer require that same divine witness to their labors which the servants of the Lord enjoyed so fully in primitive times.

Without multiplying instances, it may be said generally that the present-day view of Protestant churches would seem to be, that the only object for which spiritual gifts were conferred in the

early age was to show that those enjoying such gifts were acting under divine influences, and that consequently their message to man was a true one; and also that it was by means of these remarkable manifestations that the gospel truths were brought home to the people, in order that Christianity might be the more easily and effectually established upon the earth. This end having been accomplished, the gifts were then withdrawn as being no longer necessary.

Catholic writers, on the other hand, claim that the working of miracles is still with their Church, but so far as one ever hears of any such manifestations, they are in no way to be compared with the wonderful workings of God's Holy Spirit as described by His inspired writers of the New Testament. Speaking in tongues, interpretation of tongues, discerning of spirits, prophecies, and healing of the sick by the laying on of hands of the priesthood after anointing with oil, do not seem to be among the spiritual gifts which the Catholic Church claims, but have given place to virtues and prodigies ascribed to the bones and other relics of martyrs and saints, as remarked by Elder B. H. Roberts in his *Outlines of Ecclesiastical History.*

Inasmuch as Holy Scripture nowhere asserts that spiritual powers in the Church of Christ are to be discontinued after the first age of Christianity, nor affords any sort of authority for such a view, the absence of spiritual gifts in modern times would seem to call for some sort of an explanation from the leaders and writers of Christian Churches which do not possess them, and so the difficulty is met by the statement that they were merely intended to establish the Christian religion in the early days of the Church, but that their retention is now no longer necessary. When our Savior asserted that all who believed and were baptized should be saved, He at the same time added a promise that certain signs should follow believers. If present-day ministers were asked whether our Lord intended that His promised salvation was to be limited to those who believed and were baptized merely in the early days of the Church, and not afterwards, they would certainly answer in the negative, and would very decidedly, and very properly, too, assert that Christ intended that all persons who believed and were baptized so long as the world endured were to be saved; yet in the most inconsistent manner they, with the same breath, assert as decidedly that His gracious promise of signs to follow believers was to be limited to the days of Himself and His apostles. Our Lord's promise was absolutely unqualified, and that portion of it which referred to signs following believers was therefore as limitless as that other portion which related to their salvation.

When we come to contemplate the wonderful attributes and the perfect character of our God, as revealed to us by Himself through His inspired servants, we find that He is not only merciful and

gracious, slow to anger and of great goodness, but that He is also unchangeable, the same yesterday, to-day and forever, a God of truth, full of infinite love, and no respecter of persons; so full of love, indeed, to His children in the world that He sent His Son Jesus Christ into it in order to save them. There are teeming millions of beings on this earth who are in no better position as regards light and truth than were the Jews and the Gentiles of the apostles' days. Indeed very many would seem to be in a far worse position than was the Jewish nation, inasmuch as they have never yet heard of the true and only God, of whom the Jews were in no way ignorant, and yet we are asked to believe that this same merciful, loving, unchangeable and impartial Father in heaven withholds from the world in these days those very means which are said to have been so essentially necessary formerly to the spread and establishment of the gospel of salvation among mankind. The explanations offered by modern Christian writers and ministers for the absence of spiritual gifts, appear to be no explanations at all, but mere presumptions which carry no warrant of scripture with them whatever.

Inasmuch then as God the Father and God the Son are unchangeable, so must also God the Holy Ghost be the same, and He will therefore manifest Himself in a similar manner in all ages, so that wherever the true Church of Jesus Christ exists upon the earth, the Eternal Spirit will only operate in signs and wonders through believers according to our Lord's gracious promise—"these signs shall follow believers."

Spiritual gifts were considered to be of such vital importance by the early Christian Church, that the inspired apostle Paul in writing to the Church in Rome (Rom. 1:7), expressed his longing to see the saints in order that he might impart unto them some spiritual gift, to the end that they might be established. He was not then writing to sceptics or unbelievers, but to those called to be saints, and it is quite evident therefore that these gifts were considered by him to be essentially necessary for believers, to the end that they might receive encouragement and confirmation in the gospel. In Doctrine and Covenants 46:9, we find a clear reason recorded why the Lord sent these gifts to His servants, "For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts." St. Paul, too, told the Church of God at Corinth that the manifestation of the Spirit was given to every man to profit withal. (I. Cor. 12:7.) It would thus seem that "signs following believers" was one of the means of grace intended by our Lord to aid His Church in spiritual growth and communion, and that such manifestations of Divine power were not intended merely as a means of establishing Christianity in primitive times.

In view then of what has already been recorded, the assertion that the age of miracles has closed, because He who conferred these spiritual gifts knew when they ceased to be needful, appears to be quite erroneous and without any warrant of scripture. St. Paul, in the twelfth chapter of his first epistle to the Corinthians, describes the various spiritual gifts bestowed on believers, and, while pointing out that they were given for the good of the saints, he nowhere limits their operation to any future time, and the only reasonable conclusion, therefore, would seem to be, that wherever the Holy Spirit abides, He will surely manifest His gracious presence in signs and wonders, as we know that He did in the early days of the Christian Church. The apparent want of faith in modern churches in the Lord's promise that signs shall follow believers must of necessity be fatal to the outward manifestations of the Holy Spirit among them. We cannot but recall to mind that in nearly all the cases in which our Lord performed His miracles, their effectiveness seemed to depend upon faith. "Be it unto you according to your faith." "Thy faith hath made thee whole." "Great is thy faith, be it unto thee as as thou wilt." "As thou hast believed so be it done thee." "Believe ye that I am able to this?" "According to your faith be it unto you." Such expressions of our Lord show how very necessary it is to have faith in the operation of the Holy Spirit, and how greatly a want of the requisite faith will act as a bar to spiritual gifts and blessings. St. Matthew tells us that Jesus Christ did not many mighty works in His own country, because of the unbelief of those among whom He dwelt.

The spiritual gifts which the early Church of Christ looked forward to and enjoyed are possessed by believers in this dispensation and age, and they are characteristic of the same wonderful Spirit which operated in apostolic times. There are many thousands of honest souls in the Church of Jesus Christ of Latter-day Saints who can bear truthful testimonies to this fact by personal knowledge and experience, and there are many authentic accounts of spiritual manifestations to be found in the works of former and later church writers. We thank our Heavenly Father for these signs of His abiding favor with us, enabling us, as they cannot but do, to increase in faith, and to grow in higher communion with His Holy Spirit.

Boulogne-sur-Mer, France. R. M. B. T.

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We are concerned about every interest of God, He being our Heavenly Father, and we a part of His creations, but we do not know all His purposes. We do not even understand fully all He has revealed concerning the ultimate state of man, but the little that we have come to understand is so plain and reasonable and reliable, that we place implicit faith in His promises.—S. N. Lee.

## GOOD DOCTRINE.

"We conclude that goodness and righteousness in the world are for all of us better than wickedness and crime. The privilege of enjoying the products of our labors and the perfect safety of our lives, health, and happiness, have come from the just conduct of man, from goodness and righteousness in the world, and from strict conformity to law and order. All these things grow out of, and are dependent upon, an intelligence, a creative, guiding and directive power, which pervades the universe."

These were the words of Dr. Kingsbury in the course of his baccalaureate address before the graduates of the University of Utah. He also said that the world has advanced most and has been made a better place in which to live chiefly by people who have sacrificed themselves by suffering and even death, in order that greater peace and purer happiness could come to their fellowmen.

This is an important truth, too often lost sight of by college graduates just entering with strong hopes, new ideas, and, generally, with high ideals, upon the work of life. Of similar consequence was Dr. Kingsbury's declaration that the right conduct of man toward man and a true, manly and genuine service are the greatest factors in human service and achievement. This he proved by showing that "a love for the Divine, for God, who embodies order, law, and the creative and dynamic powers which pervade the universe, is the force within man which makes of him a true, honorable, moral, and religious being."

So far from life having originated on the earth by some fortunate chance or occurrence, the speaker explained that as far as science is able to determine, life has always existed and intelligent capabilities reach back into infinite time. In this way he reached the conclusion that there is an underlying, intelligent, creative power guiding, along with all things else, the destiny of man; and that even without a positive knowledge of the destiny of man, one is yet forced to the belief that faith in God and a love for good will toward men is man's greatest, surest, and safest ground.

Now, if there must be order in nature, even in seeming chaos; if fixed laws must control all things, then there must be a creative intelligence "guiding all movements in nature, all growth, all development in living beings, animals, plants and man"—especially must it be guiding man, who is the highest type of all animal life and who alone among these is endowed with intelligent capabilities. "If this is true, and it is the only reasonable conclusion, then ethics has a true significance and religion an important duty."

The main argument was that a Divine hand is evident in all things; and that while finite minds cannot fully comprehend the workings of infinite wisdom and power, yet to become cognizant of His manifestations is within the grasp of all intelligent and

cultivated minds. The practical conclusion of the whole matter and our own duty therein the Doctor thought was to place in our schools, colleges and universities, to elect to political offices and to all other public and even private offices of trust, men who are beyond reproach, men who are honest and manly, and who are sufficiently broad and liberal to allow to all the perfect liberty of expressing their views on public matters. "It is our duty to make men of ourselves; manly men, honest, honorable, charitable, liberty-loving and God-respecting men, the preservers of law and order."

"Wanted: men!
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen.
Wanted: men."

If we correctly understand the Doctor's thesis, it is this: Mind, order, plan, exist as the highest things we find in nature; all nature is governed by fixed law, therefore none of these things come by chance; they come, like life itself, from previous mind, order, and plan, the author of which the Christian calls God, while the scientist terms it the great creative intelligence. Man's highest duty is to live in accordance with the divine law and plan to which he owes his being and his own great powers and opportunities.—*Deseret News.*

## IF YOU'VE ANYTHING GOOD TO SAY.

If you've anything good to say of a man,
Don't wait till he's laid to rest,
For the eulogy spoken when hearts are broken
Is an empty thing at best.
Ah! the blighted flower now drooping lonely
Would perfume the mountain-side,
If the sun's glad ray had but shone to-day
And the pretty bud espied.

If you've any alms to give to the poor,
Don't wait till you hear the cry
Of wan distress in this wilderness,
Lest the one forsaken die.
Oh, hearken to poverty's sad lament?
Be swift her wants to allay;
Don't spurn God's poor from the favored door,
As you hope for mercy one day.

Don't wait for another to bear the burden
Of sorrow's irksome load:
Let your hand extend to a stricken friend
As he totters adown life's road.
And if you've anything good to say of a man,
Don't wait till he's laid to rest;
For the eulogy spoken when hearts are broken
Is an empty thing at best.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 6, 1911.

## RELIGIOUS PERSECUTION.

THE infliction of pain, punishment, and even death, upon others, for adhering to a particular religious faith or mode of worship, has been very prevalent at different periods of the world's history. A departure from current religious belief has generally provoked the enmity of mankind. More especially has the declaration that God has spoken to the world been received by the majority with incredulity and antagonism. This has frequently gone the length of punishing those who ventured to proclaim the unpopular message. From the earliest period of history there has been a disposition on the part of men to refuse to receive counsel or direction from the Creator and to pursue their own ways. Throughout the long and eventful history of ancient Israel, both within and without the nation, there were murmurings and opposition to the Divine will and commandments. Many of the early prophets of God were persecuted because of faithfulness to their holy callings. Christ and His apostles were driven from city to city and the Master at length put to a cruel death because He claimed to be the Son of God and to have a message from His Divine Father. The apostles were nearly all martyred for declaring the glad tidings of salvation. For three hundred years Christianity was subjected to the bitterest persecution by the Roman Empire. Those who professed it did so at the peril of their lives, and untold thousands were undoubtedly slain for the testimony of Jesus. Even in later years the fires of persecution burst out again and again. The Inquisition in Italy, Spain and Portugal, and the awful massacres in France and the Netherlands are examples of the fearful lengths that religious persecution can go. Christ foretold that persecution would be the heritage of those who believed in Him. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 22). It is a striking fact that the fiercest persecutions in all history have come from those who were professedly religious, and who believed that they were doing a service to the cause of God. This has been in exact fulfillment of the prediction of the Savior—"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they

do unto you, because they have not known the Father, nor me." (John 16: 2, 3.) That prediction was literally fulfilled in the lives of those to whom it was spoken.

It is important to get an understanding of the reasons why the messengers and people of God were persecuted, and apparently ever will be. Again the words of Christ may be quoted as giving considerable light on the question. Speaking to His disciples, He said—"If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you." And again—"If they have persecuted me, they will also persecute you; If they have kept my saying, they will keep yours also." (John 15: 21). The unwelcome truth was that Jesus came from God—that He was the Son of God—and therefore greater than the religious leaders of the time. It is the strangest fact in all sacred history that those who had the oracles of God—and especially those who were best versed therein—were the ones who most bitterly opposed and put to death the Savior, and persecuted His followers. Yet, strange as it may seem, there is a striking parallel in our own days. The everlasting gospel, as restored to the earth through the Prophet Joseph Smith, is most bitterly opposed by ministers of the Protestant faith, the descendants of those who fought and bled for religious liberty. Now as then the claim of superior light and knowledge is intolerable. It was a hard thing for the Scribes and Pharisees—the one learned in the law and the other eminent for their apparent sanctity—to be called to repentance and to enter the door of the kingdom with the common people. "He taught them as one having authority, and not as the scribes." Their pride resented the idea of knowledge and authority superior to their own. The same causes operate in the same way in these days. The fact is, human nature is very much alike in all ages. Thus history may be said to repeat itself again and again. Ministers of religion, hearing the claim that God has spoken in this day, instead of giving any investigation whatever, feeling that their position and faith is assailed, endeavor to prejudice the public mind and to bring down persecution upon those who claim Divine authority to preach the gospel. When it comes to a comparison of principles, as it occasionally does, recognizing the weakness of their cause, they become embittered in their opposition to the truth, because they cannot successfully resist it. The ultimate resort is to ridicule and misrepresentation.

There is no need for surprise or alarm, however, for all these things were foreseen from the beginning. That they were continually in the mind of the Savior is evident from the commencement of His ministry until its close. In that memorable Sermon on the Mount—His first public utterance—these words were spoken —"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil

against you falsely, for my sake." Persecution is thus declared to be the heritage of the faithful, and if endured nobly, and for the sake of truth and right, will prove a blessing. It tests the faith of the saints, by giving them an opportunity to show how much they will endure rather than deny the truth. It is a test of loyalty to our Lord and Master, and we are told that they who suffer with Him shall also reign with Him. Those who desire an eternal crown of glory in the kingdom of our Heavenly Father have to prove their worthiness in the battle of life. If the saints of the Most High could only realize the real facts as to this earthly probation, the misrepresentation and suffering to which they are sometimes exposed would be cheerfully and gladly accepted by them. It is clearly shown by sacred history and by Divine revelation that trials and suffering are, in the hands of God, the means by which His faithful children are to become perfected. In the hour of trial, when opposed by apparently overwhelming odds, they draw near to Him in humble prayer, and receive peace and strength which renders them superior to all conditions, and going thus from grace to grace, they at length attain to that triumphant faith that never falters in the path of duty. God and His angels are surely watching over the saints in all their experiences—not to prevent them from being tried and tempted, but to uphold and sustain them in their hours of need, if they are faithful. Satan and his hosts are also looking on, and have the liberty to put to a reasonable test the aspiring candidates for eternal honors. It will be the supreme triumph of the saints of God, when they at length obtain an eternal crown of glory, that angels and devils alike will know that it has been deservedly won by them.

While persecution may be a source of blessing to the faithful, yet those who persecute bring themselves under condemnation. Some resort to slander and misrepresentation from real bitterness of heart and antagonism to the truth, yet others thoughtlessly join them in their evil work. It is a serious matter to oppose a religious faith that claims to be of God, and which can support that claim by unanswerable evidence. No one has a right to judge for another in matters of religion. It is a violation of the golden rule, for we all claim the right to decide for ourselves in a matter of such moment. Nor does it accomplish the object in view, for history shows that persecution has seldom or never overthrown a religion, but rather increased the faith and roused the energy of its adherents. It has undoubtedly been the cause of much unnecessary confusion and suffering in the world. It is certainly not enjoined on the Church of God to persecute even a false faith. On the contrary, it is directly opposed to the precepts and spirit of the gospel, and is subversive of the first principles of religious liberty.

H. I.

## PRESIDENT CLAWSON ON THE CONTINENT.

PRESIDENT RUDGER CLAWSON is traveling on the Continent, visiting the different conferences and feeling much encouraged at the work being done by the elders laboring there. A letter was received from him a few days ago, from which we cull the following, which will be interesting to our readers:

"I left London Friday night and reached this point Saturday night, June 24th, at 10:06 p.m. Sunday morning at 11, I left for Chimnitz to attend conference there. The branch at Chimnitz comprises about two hundred and fifty members, who are earnest, faithful Latter-day Saints. We held two well-attended and spirited meetings. The best of order prevailed and the closest attention was given to the speakers. The musical exercises were conducted by Elder Adams, and were impressive and inspiring. The conference was a decided success, notwithstanding the fact that the elders were recently banished from that section of the country.

"They took an appeal in the case, and during the interim the police authorities gave assurance of non-interference with their meetings. The conference, therefore, was held according to previous appointment, much to the pleasure and satisfaction of the elders and saints. Banishments are usually attended with great inconvenience, and always with serious annoyance to the elders, but, nevertheless, the good work goes on and many souls are being added to the Church every month in the Swiss and German Mission.

"After leaving the Hook of Holland and until I arrived at Dresden, I saw on every hand a most beautiful country. Every foot of it appeared to be under cultivation. The soil is rich and productive. Crops are abundant and harvesting is now in progress. The weather is exceptionally fine. Dresden, like most of the cities in Germany, is well laid out and the streets are kept clean and attractive.

"From here we go to Leipsic Wednesday morning, leaving that city in the evening for Zurich—where we will arrive Thursday noon. A three days conference will convene in Zurich, Friday, June 30th, 1911."

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LEARN these two things: Never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have Him to fall back upon? Let patience have her perfect work and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not yet.—GEORGE MACDONALD.

## THE FALL AND ITS CONSEQUENCES.

COULD not God have prevented the fall of man? Why did He permit Satan to tempt our first parents? Why does He permit the present reign of evil? These questions are asked many times, and often with very different answers. The difficulty arises from a failure to comprehend the plan of Deity. God could have prevented Adam's fall, but to have prevented it would have interfered with His own design, and the very fact that he did not tends to prove some future good. Now let us try and comprehend the Divine purpose, and see if the majesty of the law could be upheld without it. His purpose is to prove to men and angels the direct results of disobedience, while those who are faithful attain the greater blessing. Man must be tested, and is given his free agency and a knowledge of right and wrong as the means to that end.

> "Life's unsealed mystery soon shall say
> What joy hath God in this poor clay,
> Formed by His hand with potent skill,
> Stamped with His image, mind, and will."

God created man in His own image. (Gen. 1: 27). Now if we are in His image, man has in a degree some of His attributes. "And the Lord God said, Behold the man is become as one of us, to know good and evil." (Gen. 3: 22.) By this we see that a knowledge of right and wrong are part of man's original endowment. The principles of right and wrong have always existed, and those in the Lord's likeness must be free to chose either. Even Satan at one time had his free agency, but because of rebellion and ambition he fell from grace. (Pearl of Great Price, Moses 4: 1-4.)

Adam doubtless had an understanding of the hardships and trials that he and his posterity should pass through, but he did not shrink from his act, for God saw that an actual experience would be a lesson that would serve them eternally. For this cause the Lord did not prevent, but permitted man to take his choice, knowing the result would make him feel the consequence of evil. Had no opportunity presented itself for man to sin, he would not have been put to the test, and there would be neither virtue nor merit in doing good. Without choice, man would not be worthy of an exaltation. God saw the course man would take, and permitted his fall, thus death passed upon all mankind. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15: 21, 22.) This act of Christ does not force salvation upon any man, but through it all the world may be saved. There are fixed laws and ordinances to obey in order to gain the greatest of all gifts, which is salvation; but freedom of thought and action must be allowed to accomplish the great design.

Man acts an important part because he is a free agent, with a sense of moral responsibility. The gospel plan is the wisest one that could be made. Those who yield obedience are they who will be exalted; they will receive of the glory of the Father. These are they whom He shall bring with Him, when He shall come in the clouds of heaven to reign on earth with His people. The Prophet Joseph said that "the glory of God is intelligence," and from this we learn that the Lord desires willing and intelligent obedience from all His children.

Macclesfield. J. E. WHITTLE.

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**Wanted.**—Volumes 10, 18, 21, 25 and 26 of the *Millennial Star*, bound or unbound. Any or all of these volumes will be thankfully received and paid for upon receipt. Address *Millennial Star*, 295 Edge Lane, Liverpool.

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## FROM THE MISSION FIELD.

**Releases and Departures.**—Elder Thomas Caffall, of the Netherlands-Belgium mission, has been honorably released and sailed for home July 4th, 1911, per s.s. *Canada*. Elder Caffall was accompanied by fifteen emigrants.

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**Baptisms.**—At a service held June 8th, 1911, one person was baptised in the sea at Portsmouth (London conference), by Elder George T. Darley.

June 14th, 1911, one person was baptised in the sea at Ramsgate (London conference), by Elder D. A. Matheson.

A baptismal service was held at "Deseret," High Road, South Tottenham, on June 25, 1911. Elder W. L. Shurtliff baptised two converts.

At a baptismal service held at "Deseret," High Road, South Tottenham, London, on June 26th, 1911, Elder George E. Anderson baptised two converts.

A baptismal service was held at Townhead Baths, Glasgow (Scottish conference), on Friday, June 30th, 1911, where four persons were added to the fold, Elders John C. Cairns and Marriner S. Eccles officiating.

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**Latter-day Saints Join in Coronation Festivities.**—Elders Milton H. Love and Nephi D. Beckstrand, laboring in the Loughborough branch (Nottingham conference) report the following incident, which shows that the bitter anti-"Mormon" feeling is being replaced by one of fairness in the minds of the English people:—"An invitation was extended the Latter-day Saints' Sunday school at Loughborough, by the Town Clerk, to join in the Coronation festivities, of which a procession of the Sunday schools of the town

was the main feature. The invitation was gladly accepted. No sooner, however, had the clergy learned of this than a protest, signed by the heads of the different denominations, was sent to the committee general, threatening the withdrawal of the Church and Catholic children, "if the 'Mormons' were allowed to enter the procession." A special meeting was held by the committee, to consider the matter, when it was decided that the Latter-day Saints' Sunday school be allowed to join in the festivities. Headed by a beautiful banner, they entered the march. On reaching the Market place, the entire crowd of five thousand burst forth in hearty applause, and all along the line of march there were hearty cheers and manifestations of goodwill. This shows that the people of the town favorably approved the action of the committee and also that the spirit of fair play and toleration so characteristic of the English people is again asserting itself."

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**Successful Socials.**—On Saturday, June 17th, 1911, at 106 Ann Street, Belfast (Irish conference), a farewell social was held in honor of President Will W. Osborn, Elders I. M. Osborn and Elijah Davis and Brother William H. Ditty. A very good program was rendered, after which refreshments were served. All the brethren received valuable presents, among which was a very nice traveling bag which the elders presented to President Osborn. We regret very much to lose his valuable assistance.

On Tuesday evening, June 20th, 1911, a delightful social was held in honor of Elder Ralph J. Stayner, at 47 Scotch Street, Carlisle (Newcastle conference). Elder Stayner has been honorably released with the love and goodwill of all, having performed an excellent work in Carlisle. He has spent two years in this branch. As a token of esteem he was presented with a beautiful set of vest buttons. The evening was an enjoyable one and all who took part on the program deserve praise for their able work.

On Thursday, June 22nd, 1911, a successful social was held at 47 Scotch Street, Carlisle branch (Newcastle conference), by saints and friends to celebrate the Crowning of the King. The hall was well filled with saints, investigators and friends. The program was excellent. Lunch was served during the afternoon. A feature of the program was the presentation of a Coronation mug to every child.

On Tuesday evening, June 20th, 1911, some forty elders of the London conference met with the saints of the Hammersmith branch and spent a very pleasant evening in honor of Brother E. F. Tout and family, who left for New York on 24th June. An excellent musical program was rendered. Brother Tout and family came from Utah to London eleven years ago, and since that time have ever been ready and willing to help in the work of the Lord. Brother Tout, as a singer and speaker, has given great assistance in our street meetings; Sister Tout has been as a

mother to the elders, and the girls have, by their sweet singing, quieted many an unruly crowd. There were many expressions of regret at their departure and kindly wishes for their future welfare.

On June 26th a farewell social was given in honor of Elder J. T. Bigler at the Etherington Street meeting room (Gainsboro' branch). After an interesting program, the saints and friends presented him with a beautiful inkstand. Refreshments were served, some games played, and a most enjoyable evening was spent by all.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXXI.—Tithes and Offerings.

Text: And verily it is a day of sacrifice and a day for the tithing of my people: for he that is tithed shall not be burned.—*Doctrine and Covenants*, 64: 23.

I. Tithing.

1. Meaning of the term—literally a tenth part.
2. Early record of tithe paying. (a) Abraham paid tithes to Melchisedek (Genesis 14: 18-20; see also Heb. 7: 1-3, 5, and B. of M., Alma 13: 13-16). (b) Jacob made voluntary vow to pay his tithe (Genesis 28: 22).
3. Tithes required by the law of Moses. (a) Statutes thereon (Leviticus 27: 30-33; Numbers 18: 21, 24, 26; Deuteronomy 14: 28, 29; 26: 12, 13). (b) Later reference thereto (Hebrews 7: 5).
4. The law of tithing observed by the Israelites (II. Chron. 31: 4-13; Nehemiah 10: 37, 38; 13: 10-13; Amos 4: 4; Malachi 3: 8-12).
5. The law of tithing approved by the Savior (Matthew 23: 23; Luke 11: 42; compare 18: 12).
6. Tithing in the present dispensation (Doc. and Cov. 64: 23, 24; 85: 3; 119: 1-7).
7. A special instance,—covenant made with the Lord by Joseph Smith and Oliver Cowdery, Nov. 29, 1834:

"That if the Lord will prosper us in our business, and open the way before us that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world nor His people; after that, of all that He shall give us, we will give a tenth, to be bestowed upon the poor in His church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy

covenant; and that our children and our children's children may know of the same, we have subscribed our names with our hands.

"JOSEPH SMITH, JR.,
OLIVER COWDERY."

(See Deseret Sunday School Union Leaflets, Lesson 205,—"Tithes," issued Nov. 11, 1900).

8. Additional references to Bible scripture (Leviticus 27: 30-34: Numbers 18: 21-28; Deuteronomy 12: 5-17; 14: 22, 23).

9. Book of Mormon references (III. Nephi 24: 7-12: Alma 13: 13-15).

II. ADDITIONAL OFFERINGS.

1. The Fast-day offerings. (a) The purpose of fasting. (b) Benevolence expressed in fast-day offerings.

2. Other free-will offerings. (a) Donations to aid the work of the Relief Society. (b) Special contributions.

General reference: "The Articles of Faith," Lecture XXIV.

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## THERE ARE LOYAL HEARTS.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best shall come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

For life is the mirror of king and slave,
  'Tis just what you are and do;
Then give to the world the best you have,
  And the best shall come back to you.

*Madeline Bridge.*

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Be always displeased with what thou art, if thou desirest to attain to what thou art not: for where thou hast pleased thyself, there thou abidest. But if thou sayest, I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate."*—AUGUSTINE.

No. 27, Vol. LXXIII. Thursday, July 13, 1911. Price One Penny.

## WHAT THINK YE OF CHRIST?

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, MAY 15TH, 1911, BY ELDER NEPHI JENSON.

STANDING here before you, I have the consciousness that I am standing in the very spot where some of the holiest and purest men of God have stood. I believe that I am standing on the very spot where prophets of God have stood and spoken as they were moved upon by the Holy Ghost. With this consciousness coming over me, I cannot but feel a sense of my own insignificance and my dependence upon that power which comes from above. I desire that while I speak to you, I shall be in possession of the gentle, serene Spirit of God, that my heart and my faculties of mind may be sanctified to your edification and upbuilding in the faith of our Lord and Savior, Jesus Christ.

Whenever we meet together on occasions of this kind, we are confronted with one of the most sublime spectacles—a congregation of God's children showing by their worship their belief in God, although they cannot see Him. There is in such a scene majesty and sublimity. I cannot conceive of anything greater in the human soul than that simple faith which is more than Norman blood that enables him to "endure as seeing Him who is invisible."

What is man without this trusting faith? He is but a stranger wandering hither and thither in Col. Ingersoll's "narrow vale

between the barren peaks of two eternities." The man of simple faith can hark back to his primeval existence and look beyond the "peaks" and see the land where there are no shadows, and all is light.

There is no treasure comparable with faith in God. In the hour of the deepest sorrow, when we stand beside the grave's brink to inter in the cold earth one with whom we have laughed and talked and played, what can heal our broken hearts?

In that dark hour human speech contains no comfort. From the voice of science there comes no consolation. Philosophy has no note of hope. Only the voice of God can whisper peace to the distracted soul. And only those who have simple faith ever hear the voice of God.

"Mormonism" has come into the world with a message of faith. It has come to declare to mankind that Jesus is the Christ, that He was crucified for the sins of the world, and that He arose from the dead and brought to pass the immortality of the human family. It has come to answer the question, "What think ye of Christ?" in the way it is answered in the New Testament.

"What think ye of Christ?" is a thread-worn text. Hundreds of sermons have been preached on it and some from it; and, I believe, more have been preached from it than on it. The question was directed to the Jews. After asking this question, the Christ asked "Whose Son is He?" They (the Jews) say unto Him, "The son of David." He saith unto them "How then doth David, in spirit, call him Lord, saying, 'The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool?'" It will be observed that the answer sought by the Master was one that related to the sonship of Jesus Christ. He did not ask them what they thought about His course of life, or what they thought about His teachings, He wanted to know whose son they thought He was. That this is so is apparant from the fact that immediately after asking the question, "What think ye of Christ?" He asks, "Whose son is He?"

A decade or two ago almost all Christian preachers answered this question in the same way. If you had asked a Christian preacher then, "What think ye of Christ?" he would have said, "I think Jesus Christ is the Son of the Living God; that He came into the world; that He taught the gospel of salvation; that He was crucified for the sins of the world, that His body was laid in the tomb, and that on the third day He arose from the dead and brought to pass the immortality of the human family." But if you were to ask a great many divines the same question to-day, you might receive an altogether different answer. A young man of some distinction, five years ago, took it upon himself to make some investigations as to the faith a number of divines had in the Son of God. He prepared this question and submitted it to one hundred preachers of different Christian denominations: "Do you

believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired, in the sense that the great moral teachers are inspired; nobody has any difficulty about that question; but do you believe that Christ was God's very son, with a divinely appointed and definite mission, dying on the cross and raised from the dead? Answer, Yes, or No." The young man, after propounding the question to the one hundred divines, stated his findings in these words: "But again explanations were offered, and in at least half the instances the sum of most of the answers was that 'Christ was the most perfect man that the world has ever seen, and humanity's greatest moral teacher.'" Of course it is an excellent thing to have even that high an estimate of the Savior of mankind, but it is not enough to be assured that the Christ was a great moral teacher; it is not enough to be certain that He gave to man the highest and best ethics. Beyond and above these considerations is the question of His sonship, His divinity; and so far as I am concerned, I would rather be able to say, sincerely, from my heart, "I know that my Redeemer lives," than to know by heart and rote every word that Christ wrote and spoke. The estimate of the Christ expressed by these divines is not much in advance of the ideas entertained by skeptics concerning the Christ. Colonel Robert G. Ingersoll, the gifted agnostic, once said: "For the man Christ I have the highest admiration. I gladly pay to him the homage of my tears; but for Christ as the Son of God, I will have nothing to do with Him." Rousseau expressed his estimate of the Son of God in these words: "What sweetness, what purity in His manner, what sublimity in His maxims, what profoundness in His doctrines. Where is the man, where the philosopher who could so live and so die, without weakness and without temptation? If the life and death of Socrates were those of a philosopher, the life and death of Jesus Christ were those of a God."

Robert G. Ingersoll spent a quarter of a century in attempting to dethrone God upon the wings of his epigrams, amid peals of laughter. He ridiculed, satirized and laughed at the doctrine of the atonement. When he had reached the zenith of his fame, every pastor, bishop, and archbishop in Christendom regarded it as their special duty to search for words that hiss, bite and sting with which to execrate the man who had said, "An honest God is the noblest work of man." And yet less than twelve years after the eloquent agnostic's lips were sealed by death, the very preachers who had laid awake nights studying out epithets to hurl at the object of their hate, hasten to confess that they have no more faith in Christ than the famous agnostic had.

There can be no doubt but that Christ understood what act in His life should justify His claims and proclaim His divinity. When He had driven the money changers out of the temple, because they

had made the house of God a house of merchandise, the angered Jews turned to Him and defiantly asked:

"What sign showest thou unto us, seeing thou doest these things?" Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But He spoke of the temple of His body. You will notice that the Christ gave these people to understand that the one sign which He would show to them, by which they should know that He had the right and the authority to do the things which He did there, was that He would rebuild the temple of His body in three days, after it was destroyed. He made this act the test of His calling and His claims. If He rebuilded His body in three days, then the world would know that He was indeed the Son of God. The two great questions concerning the Christ are: First: whose son was He? and second, did He arise from the dead, three days after His crucifixion? It is safe to lay it down as a settled proposition that a person has not accepted the Savior, in the sense in which he must accept Him, until he believes, without reservation, that there was given to the Christ power over death; and that three days after His crucifixion He came forth out of the tomb and stood before mankind in the glory of a resurrected body. This is the test of Christian discipleship.

Did Christ rebuild the temple of His body in three days? If the New Testament is history, and not myth, we must conclude that He did. If He did, then the sentence, "Christ is risen," is the mightiest sentence which has been heard in all the ages of the world's history.

Christ did arise. There is no other explanation of the zeal displayed in His defense by His disciples after His crucifixion. It was not so much His perfect life that gave the disciples courage to face the haughty, frowning world as ambassadors of the despised Nazarene. Nor was it His great teachings that inspired the hearts of the disciples, as with fire, in the proclamation of the gospel. It was, rather, the assurance they had in their hearts that "Christ is risen!" that sustained them, upheld them and impelled them. That sentence has made the history of the Christian religion. That sentence has inspired Christians to do, dare, and sacrifice for their Master. That sentence has carried the missionaries of the Christian church in all ages of the world, out among benighted humanity, to hold aloft the banner of Jesus Christ. That sentence means more than all the rest of the words contained in the New Testament. The Latter-day Saints believe, aye, know, that that sentence is verily true.

What assurance have we of its truth? Three days after the crucifixion there was a vacant tomb. There can be no dispute about this proposition. The Roman soldiers, who were avowed enemies of Christ, were witnesses of this fact. When the angel

rolled the great stone from the tomb, the Roman soldiers stood back astonished and terrified witnesses of the greatest truth of all history—the resurrection of the Son of God. What became of that body?

The Roman soldiers were induced to tell the story that the disciples stole it away by night. This story is altogether incompatible with the zeal and courage with which the disciples went out and faced a doubting, scoffing world and declared the resurrection of the Son of God. If the disciples had stolen away the body, then they had in their possession absolute proof that the mission and claim of the Son of God had come to naught. If they had the body of Christ in their possession, then they had in their possession indisputable proof that what they were saying to the world was not true. It is unthinkable that these disciples could have made the sacrifice which they made and showed such zeal in the advocacy of that which they knew was not true. No, the disciples did not steal away the body. Did the enemies of Christ take away the body? Never! If such a thing had occurred, the haughty, skeptical Romans and Greeks would have had in their possession that with which they could have completely gainsaid the disciples of the Christ, when they went out through the land and said, "Christ is risen!" Only the resurrection of Christ explains the empty tomb. There is one proposition, in the history of the Christian religion, which the skeptic in his endeavor to undermine that religion has not yet explained. He has not explained why the disciples of the Christ, after the crucifixion, went out and faced the world and zealously and courageously proclaimed that Christ had arisen from the dead. Only the truth of the resurrection is an adequate explanation of this conduct on the part of the disciples. In view of these considerations, it passes my understanding that Christian preachers will say that Christ was only a great reformer, and that He was inspired only in the sense that other great reformers are inspired, "Mormonism" has come into the world to reveal Christ. It has come to make Christ real, to rescue Him from beneath the heaps of myths and fables under which misled theologians have buried Him.

Of course, the resurrection is hard to believe. We can't explain it; but it is true, although we cannot explain it. There are many things all about us that are true, despite our inability to explain them. Just now, outside of this building, the little flowers are breaking the crust of earth, and the sunlight is kissing the dewdrops in their hearts; and as they open their hearts they send forth their sweetness to gladden your sense and my sense. I do not know how it is; you do not know how it is, but you know it is true. So I say to myself, if there is a power, somewhere, which can make the flower to bloom, that power can also make my soul to rise again after I am dead.

*(To be continued.)*

## THE NECESSITY OF FORGIVING.

Among the many revelations given through the Prophet Joseph Smith, there is none more important than that contained in Section 64, Doctrine and Covenants. These revelations were given for the instruction and benefit of man. Being written under the influence of the Holy Ghost, we need the same Spirit to enable us to understand them. Let us analyze the tenth verse and see who are the real recipients of the blessings derived therefrom. "I, the Lord, will forgive whom I will forgive, but of you it is required to for give all men."

First, the Lord reserves the right to forgive whom He will, but on the other hand we are commanded to forgive all men. Next, let us consider those that have wronged us. Look into their life, and see if they are happy and enjoying the Spirit of Truth as they should, not forgetting the injunction of Christ, to first cast the beam out of our own eye.

When in our presence he imagines that our thoughts are centered upon him, even at times imagining the community where he lives is also aware of his offense. If truly repentant, he, like the publican, asks forgiveness, confessing his fault. He has now done his part and humbled himself, thereby fulfilling that which was required of him. He then departs with a beaming countenance, his burden lifted from his shoulder, the world seems more cheery, birds sing sweeter, the noise of his children do not annoy him, even the fire in the grate seems to burn brighter. We, if obedient to the commandment, will immediately forgive him, our pride—often false—will melt away, and we will give him the hand of fellowship.

Supposing we do not forgive him, let us see if we have removed the beam from our own eye, and then examine ourselves. Not to forgive soon leads to hatred, this in turn leads to unhappiness on our part. Hatred is like a leech which saps away our happiness, leaving the dregs of malice and discontent. Soon our friends see a remarkable change in us, from being a good companion, with bright, cheery ways, we become a grouch. Hatred, like a splinter in the hand, gets worse the longer it is left there, and like the wound soon gets serious unless proper treatment is given it; even serious complications may set in, leaving us in a deplorable condition. Trifles grow into offenses, gnats into camels, mole-hills are enlarged to mountains, till darkness, in a sense, enshrouds our minds.

At last we make up our mind to obey the commandment, forgive the injury, and extend to our brother the hand of fellowship. Immediately the world grows brighter, and we in turn are enjoying the same happiness our friend did after he had unburdened his mind and heart. Both now stand on an equal footing, peace and fellowship is restored, and in imagination they can hear the Savior saying, "Father, forgive them."

Richard Haslam.

## BEARING BURDENS.

"BEAR ye one another's burdens, and so fulfill the law of Christ." (Galatians 6:2.)

What a different world this would be if all the people belonging to the Christian churches could realize in their thinking and living Saint Paul's commandment! And it is also Christ's commandment, for it is but another way of putting his great law of love. And that means not only justice toward God and man, but active sympathy and the spirit of helpfulness.

How often we forget that the religion of Christ is something that is to make better and broader and stronger our characters; develop within us a friendlier, kindlier, more understanding sympathy with our fellows. The law of Christ is not all fulfilled in observing the round of religious services, however necessary and helpful. At most they are but means to an end.

In "bearing burdens" we fulfil the law of Christ, for if borne in the right spirit they will be prompted by love. And that leads us to the question, What are burdens? They are not alone sickness, accidents, misfortune, but have to do with the things of the spirit —troubles of the mind and soul, the struggle to be decent and Christian. To one having a hard fight to do right a little appreciation, a little charitableness, a little unselfish boost, may turn the tide toward victory.

But how different it sometimes is! We criticise, we question, we condemn, or at least remain silent when we ought to speak.

Fulfilling the law of Christ is simply carrying the spirit of Christ with us into all the relations of life. It is putting ourselves in the other fellow's place and then doing to him as we would have him do to us in like conditions. It is not to be sentimental or "gushy" or force ourselves on others. Sometimes we can best help to bear burdens by keeping silent, by simply holding in our minds the feeling of sympathy and love. If we maintain that attitude toward our neighbor and the world they will come to know it and feel it.

There is such a thing as spiritual telepathy. And it is not only the word and act but the thought that radiates the soul that will come to be an inspiration and help to our fellow.

"Bear ye one another's burdens, and so fulfill the law of Christ," the law of brotherliness, the law of love.—GUY ARTHUR JAMIESON, in *New York Herald.*

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No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this: it is your doing, not God's. He begs you to leave the future to Him, and mind the present.—GEORGE MACDONALD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 13, 1911.

## THE POWER OF THE GOSPEL.

THE opponents of "Mormonism" are much puzzled to account for its strength and vitality. The entire system is so mean and contemptible, they say, that it is unworthy the thought and investigation of intelligent people. Yet this "contemptible" religion, despite all opposition, retains its hold upon the minds and hearts of its adherents. There is a universal tendency to ignore such facts as come in conflict with our individual views and interests. But those who are wiser will always seek to discover the particular causes that make for success in the lives of men or of organizations. The fact is, there are principles of truth and power connected with the Church of Jesus Christ of Latter-day Saints—known as "Mormonism"—which are worthy the earnest consideration of all people who desire to know the real truth of things.

This Church claims to be the depository of God's revealed truth—to have a definite knowledge of His mind and will—and to teach its members to live in harmony with the same. Now it ought to be possible to put this claim to a reasonable test. Most assuredly God knoweth the nature and the hearts of men, and His Divine counsels, if known and acted upon, must produce results vastly superior to any that merely human wisdom could attain.

In June, 1832, in the first issue of one of the earliest publications of the Church, it was stated, "That it comes to declare that goodness consists in doing good, not merely in preaching it." That statement, which comes so near the form and spirit of the words of Jesus during his earthly ministry accurately represents the work and teachings of the Church since its establishment. The mission of preaching the gospel may be said to be a two-fold one. The principles and ordinances of the gospel have to be made clear—to be shown to be the very word and truth of God—and then they must be applied to the lives of the individual members of the Church, that through them they may become perfected. There is thus a theoretical and a practical side to the preaching of the gospel. The first principles of the gospel—faith in God, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—must be obeyed now, as in the days of Christ, in order to obtain membership in

the Church. Following these are other equally important counsels and commands of the Lord, that must also be taught and obeyed. A characteristic feature of the teaching of the Latter-day Saints, and of the people of God in all ages, is the prominence given to the doing of the things which God requires of His people. There has ever been a common and delusive tendency, from which few are entirely exempt, to be satisfied with knowing and approving the thing that ought to be done, instead of doing it. The burden of the teachings of Christ was ever opposed to this tendency, and the spirit of the teaching of His Church in these days is exactly the same.

Those who are accustomed to hearing the eloquent and scholarly discourses that are frequently given in many churches are sometimes surprised at the simple, practical addresses often given at our meetings. If they are disposed to make a comparison of the discourses as such, they may form an unfavorable opinion concerning us. But if they recognize that it is the province of religion to make people better, then they must concede that we are on the right path. While scholarly preachers may be weaving scriptural thoughts into rhetorical gems of superlative loveliness, the Latter-day Saints are urging their members to overcome their natural failings and to discharge those every-day duties that are required at their hands as members of the Church of Christ. To be well versed in religious lore is not regarded as the supreme merit, but faithfulness in keeping the commandments of God. Instead of leading our members through flowery mazes of thought, we teach them the things that are harmful, and urge them to abstain from them. To be pure and true, to be honest and faithful, to improve their minds, and to help their fellows—these constitute the burden of our teachings week after week and year after year. We do not believe that religion consists in abstract musings or in ignoring the concerns and duties of every-day life, but in seeking to discharge these faithfully, and to glorify God and do His will at all times. So our people are instructed to be diligent alike in temporal and spiritual affairs—that faithfulness is as necessary in the one as in the other. They are urged to labor to perfect every power and faculty of their being, and thus to stand four-square to all the activities of life. This leads to the cultivation of mind and character, to the development of social and brotherly feeling, and to increasing material prosperity. All this, together with the happy consciousness that they are engaged in the work of the Lord, and the many evidences of His blessing and approval that come to them through the keeping of His commandments, makes "Mormonism" a power for good in the lives of its adherents.

The natural result of these teachings is that our people have acquired a reputation wherever they are known for sobriety, progressiveness and industry. Those even of our opponents who are familiar with conditions in Utah do not hesitate to say that

we possess these and many other virtues in an eminent degree. The Latter-day Saints require absolute moral cleanliness from their members. No one is the church is high or influential enough to break the moral law with impunity. There is no double standard in our morality. One sex may not transgress the law any more than the other. The penalty of such transgression is to be excluded from the fellowship of the Church. The sacredness of the marriage bond is by no people more fully recognized. Knowing that such relationships, when rightly formed, will endure for ever, the family life is thereby elevated to a higher plane. The realization that family ties are perpetuated throughout eternity, begets an enduring respect and love that can hardly be realized by those who regard themselves as the chance companions of a few years. As evidence of this, the divorce rate among the Latter-day Saints in Utah is but one-fifth that of the average rate in the United States.

The ministry of the Church of Jesus Christ of Latter-day Saints is different from that of other churches. It is not a paid ministry. Men are chosen and ordained by those who are in authority, under the direction of the Spirit of God, to preach the gospel and administer in the ordinances thereof. They give their time and services to the Church, knowing that it is the work of God, because they desire to do so. They go to the nations of the earth, teaching the same gospel that Christ and His apostles taught, and are received in much the same way. They do not preach to win the favor of men by telling them that they can be saved by merely wishing to be saved, or by believing certain things. They call upon the people to repent of their sins, to worship the true and living God, and keep His commandments. This is all very different, and it is not pleasing to the pride of man. But it is God's message, and must be proclaimed.

The power of the gospel as taught by the Latter-day Saints is due, therefore, to the fact that it is of God. It embodies all principles and counsels necessary to save and exalt mankind in the presence of God. Obedience to it will bring all those gifts and blessings that are necessary to establish the minds and hearts of men in truth and righteousness. The Latter-day Saints perceive the beauty of the truth and realize its power in their lives, enabling them to overcome evil and attain unto good, and the experience thus gained gives them increasing love for their religion. As time goes by, and the principles of their faith are put to various tests, they perceive that deeper insight and fuller knowledge serve but to exhibit more clearly the foundation of truth on which they rest. It is the supreme glory of the gospel of Christ that it must ever bring light to the mind, joy to the heart, and power for good in the life of every one who will accept and obey it in sincerity.

H. I.

## CONFERENCE OF SWISS AND GERMAN MISSION AT ZURICH.

A FOUR days' conference of the elders and saints of the Swiss and German Mission came to a close Monday, July 3rd, 1911. A series of seven priesthood meetings were held. They proved to be of great interest. President Thomas E. McKay was in charge and one hundred and fifty-two elders answered the roll call. The gathering was also made conspicuous by the presence of thirteen conference presidents.

President B. G. Thatcher, of the Netherlands mission, sat on the stand and fourteen of his elders were interested listeners at all the meetings. The writer came down from Liverpool to attend the conference.

At the priesthood meetings twelve topics, each bearing upon some important phase of missionary work, were presented by chosen speakers, and afterwards discussed by the elders. A lively interest characterized the discussions, from which much information was brought out, giving to the missionaries a clearer understanding of their duty upon many points which were previously held in doubt. It was truly a time of refreshing, and lasting good will result to the work of the Lord in the Swiss and German mission.

On the Sabbath day two conference sessions were held at 10 a.m. and 2 p.m., with an attendance of five hundred and fifty at the first and six hundred and fifty at the second meeting. Short and spirited discourses were delivered, which, added to the fine singing of the choir under the direction of Elder Harold C. Kimball, made it an occasion long to be remembered.

The meeting Sunday night was of a musical character, such selections being rendered as were in keeping with the sacredness of the day. The program was greatly strengthened by the presence and help of two visitors from Paris—Sister Edna Evans, one of our sweet singers from Zion, and Sister Ella Nielson, pianist. Both of these young ladies are artists in their line, and the numbers they gave were appreciated by the large congregation present. That nothing might be lacking, brief remarks were made by two of the elders.

It is safe to say that a better or more impressive conference was never held in the Swiss and German mission than the one which has just come to a close. The presence in Zürich of so many elders and saints has attracted attention to them and their work, and will make a lasting impression for good upon the minds of the people. President Thomas E. McKay, who presides over this mission, has matters well in hand, being active, energetic and progressive, and is much beloved by his elders.

It will be of interest to the *Star* readers to know that, although in Germany the elders are subjected to frequent banishments, in the Republic of Switzerland the fullest measure of religious

freedom is enjoyed. Having as a nation successfully battled for freedom, they are now willing to grant this precious boon to the stranger within their gates.

July the 4th, Independence Day, was observed by our people here in an appropriate manner. A boat was chartered and carried the elders and others to the number of two hundred down the Zürich Lake, a two hours ride, to the picturesque village of Rapperswil, where a banquet was served. A patriotic spirit prevailed during the hour and a half passed at the banquet board, songs, recitations, sentiments and toasts being given and enthusiastically applauded. Every heart was touched, every soul was merry, but not with wine, new or old. It was simply a feeling of brotherly love and good fellowship that rested upon all and inspired the proceedings throughout.

At the conclusion of the banquet the boat was boarded and the return trip taken. A clear sky and a bright sun, with a fresh and balmy breeze blowing, added interest to the ride, and greatly enhanced the beauty of the landscape, which of itself is naturally beautiful.

Upon reaching the city the entire company repaired to a broad and level spot on the common to witness a hotly-contested base-ball game, played by the German elders as against a chosen nine from the Netherlands mission. The latter sought to win back an "honor" that was lost to them last year, but failed. However, they struggled with none the less fervor. Much enthusiasm was shown by the spectators, whose interest was about equally divided between the combatants. As the sun sank behind the mountains, the game came to a close with a score of thirteen to seven in favor of Germany. A mighty shout went up for the victors, and President McKay's countenance was lit up with a benign and satisfied smile, clearly indicating that in his judgment it could not have ended otherwise. On the other hand, President Thatcher's smile was not of a character to inspire confidence. To play a losing game and smile is invariably the part of heroism. It goes without saying that if the German elders' baseball league ventures over into Rotterdam next year they may safely figure on meeting their Waterloo.

Nothing of an unpleasant nature occurred to mar the spirit of the conference, or of the celebration, and the elders separated with joyful feelings to take up the burden of their work, which spells "Peace on earth, goodwill to men."

RUDGER CLAWSON.

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Errata.—In the article, "Signs Following," in last week's issue, through a typographical error, on page 418, line twenty-five, between the words "different from that of faith" the word "of" wrongly appeared; also on page 420, line twenty-four—"the Eternal Spirit will only operate"—should read "will surely operate," etc.

## NOT TO DESTROY, BUT TO FULFILL.

"THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17, 18.)

It may be inferred from the above words of the Savior that He had been accused of having put forth an effort to do away with the laws of Moses before they had been fulfilled, and that they were spoken in refutation of the charge as well as in point of doctrine. The same sort of accusation is made against the present-day followers of the lowly Nazarene. It is argued by divines and other learned men that revelation from and communication with heaven is a thing of the past and is no longer needed, that the heavens are sealed as brass above our heads, that the canon of scripture is full, that God no longer sees fit to speak to man either by dream, vision or in any manner whatsoever. Joseph Smith is considered by them as an impostor, because he declared, and sealed his testimony with his blood, that God has again spoken from the heavens and has re-established His Church on the earth, with all its primitive power and blessings; thus proving the words of St. Paul to be true, wherein he declares God to be "the same yesterday, to-day and forever." (Heb. 13: 8.)

The latter-day Prophet came not to destroy but to fulfill. How beautifully is the prophecy of Daniel, in the second chapter of his writings, fulfilled in the re-establishment of the Church and kingdom to-day! How beautifully does the testimony of the boy-prophet harmonize with the prophecy contained in Zechariah 2 and Rev. 14: 6-7. The Book of Mormon, containing a record of God's dealings with the seed of Joseph, who was blessed to be "a fruitful bough by a well; whose branches run over the wall," (Gen. 49: 22), has in these last days come forth, "not to destroy, but to fulfil"—not to discredit the Bible, but to work in conjunction with and to support the Bible, as will be evidenced by reading (Isaiah 29; Ezek. 37: 15-21; Psalms 85: 10-13.)

The doctrines of so-called "Mormonism" when carefully investigated with a humble desire to "know of the doctrine," will all, in like manner, be vindicated and proven "not to destroy, but to fulfil."

Barnsley, Yorks. E. D. HATCH.

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THE ideal man, says W. E. Maxey, is one who has courage to live the pure and simple life while going about daily, with no fear of being brought in contact with all kinds of temptation, able to treat with respect the good, bad and indifferent as he meets them, willing at all times to take his stand on the side of right in all matters pertaining to the welfare of humanity.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home July 8th, 1911, per s.s. *Cedric*: From Great Britain—Ralph Stayner, John Cameron, Jr., John T. Greene, H. Claude Anderson, Warren L. Shurtliff. From Scandinavia—Leo M. Greenhalgh. The following named missionaries have been honorably released and sailed for home July 8th, 1911, per s.s. *Laurentic*. From Great Britain—F. J. Walkingshaw, Arthur W. McGhie, Thomas Walton, William C. England, Thomas W. Winter, Ernest S. Horsley, Eliza B. Horsley, John Hadfield, James S. Nalder, Elijah Davis. From Switzerland and Germany—John E. Tanner, H. Richenbach, Eugene Bracken, Doyle Jensen, H. L. Hochstrasser. From Scandinavia—Reed J. Knudsen, Erastus J. Christiansen, Andrew P. Nielsen, James A. Stevensen. From Sweden—Andrew C. Bjork, Erick A. Stenquist, James Monson, Andrew Erickson. From the Netherlands—Arthur T. McKell. With the company were eighty-three emigrants in charge of Elders Ernest S. Horsley, James A. Stevensen, and Arthur W. McGhie.

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**Successful Socials.**—On Thursday, June 15th, 1911, a social and farewell entertainment was held in Bradford, in honor of President Ernest S. and Sister Eliza B. Horsley, who have labored as missionaries in the Leeds conference for the past twenty-seven months. Tokens of esteem were presented them in appreciation of their labors. Over one hundred and fifty saints and friends were present and had a highly enjoyable time.

On Wednesday evening, July 5th, 1911, the saints and friends of the Birdwell branch (Sheffield conference) held a successful social at the Miners' Institute, Hoyland Common, in honor of Elder John Hadfield, who has been honorably released to return home. A splendid program was rendered. All expressed themselves as having an enjoyable time, and join in wishing Elder Hadfield Godspeed on his home returning. The traveling elders of the conference presented him with a beautiful steamer rug as a token of esteem, and many other presents were given as evidence of appreciation by saints and friends.

A very enjoyable evening was spent by the saints and friends who met in Bruce's Hall, Middlesbro' (Newcastle conference), on Thursday evening, June 29th, 1911, in honor of a number of the elders and saints who are about to leave for Utah. Elders H. C. Anderson, J. E. Beal and F. J. Walkingshaw were each presented with engraved gold medals by their fellow laborers.

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**Branch Conference.**—A branch conference was held at Paisley (Scottish conference), Sunday, July 2nd, 1911. There were present: President George W. Teasdale and Elders William Naylor, Samuel

Smedley and William J. Swainston. The first session commenced at 2 p.m. The names of the general and local authorities of the Church were presented by President Teasdale and sustained. Elder Naylor reported the condition of the branch; also bore testimony to the truthfulness of the gospel. Elder Smedley gave a very favorable report of the Sunday School. Sister Lizzie Caddle rendered as a solo "Nearer, Dear Savior, to Thee." Brother John Kirby spoke upon the divinity of the mission of the Savior. Said we must have faith in His mission. None of us have seen the Savior in the flesh, yet we have the testimonies of many who have. "For there is no other name under heaven given among men whereby we must be saved." President Teasdale spoke upon the Godhead. Explained that the Father, Son, and Holy Ghost were three distinct persons, but one in motive, purpose and power. The evening service commenced at 6:30. The hall was filled with saints and friends. Elder Swainston spoke upon the gifts and blessings of the gospel as enjoyed by the true saints of God. Showed how the same blessings accompany the gospel to-day as they did in the time of our Savior. Brother Kirby spoke upon the Reformation, and told how the gospel of Christ was restored by revelation. Brother John Hunter sang as a solo, "If there's Sunshine in Your Heart." President Teasdale spoke upon the lives of our Savior and the Prophet Joseph Smith. Showed how the Savior was reviled, persecuted and slain, because of the truths He taught; how the Prophet Joseph was hated and abused by wicked men because he taught the same truths. A notable feature of the day was the fine spirit which prevailed throughout the meetings.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXII.—CONSECRATION AND STEWARDSHIP.

Text: And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness: and there was no poor among them.—P. G. P., Moses 7: 16-18.

I. THE LAW OF TITHING A LESSER LAW.

Note specific requirement regarding payment of tithes made through revelation in 1838: observe also that seven years prior to that time the voice of the Lord had been heard on the subject of consecration (Doc. and Cov. 42: 71).

II. CONSECRATION IN OLDEN TIMES.

1. Observe that consecration of material possessions is not peculiar to the present dispensation (Read Acts 4: 32, 34, 35; see also 2: 44-46).

2. But even in the apostolic period above referred to the practice of property-consecration and ownership-in-common was old. Note that one characteristic of "Zion"—the

Lord's pure in heart—was "there was no poor among them." (P. of G. P., Moses 7 : 16-18.)

3. Spiritual strength attained through consecration. (a) Enoch and his people were taken by the Lord (P. of G. P., Moses 7: 18, 69; compare Doc. and Cov. 38: 4; 45: 11, 12; 84:99, 100; see also 97:21; 84:100.)

4. Other Book of Mormon scriptures relating to consecration of personal possessions (III Nephi 26: 19; IV Nephi 1: 2, 3, 16, 24, etc.)

III. Stewardship in the Church To-day.

1. Study "Order of Enoch" (Doc. and Cov. 78); otherwise known as the "United Order" (Doc. and Cov. 104: 48). Observe that this "order" is founded on the law of consecration; and that the Church now awaits the time favorable to the observance of this law.

2. Observe that the Church plans no system of "communism," or other means of weakening individual responsibility.

3. The idler is condemned (Doc. and Cov. 42: 42; see also 60: 13: 75: 3; see especially 75: 29; and 68: 30; 88: 124).

4. The rights of children and others under the system of stewardship (Doc. and Cov. 83: 4-6; see also 104: 70-77; 82: 17, 18; 51: 10-13, 18).

General reference: "The Articles of Faith," Lecture XXIV.

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## DIED.

Prior.—At Portsmouth, June 12th, 1911, David Prior, the beloved son of Brother and Sister Robert Prior, aged 2 years and 1 month.

Coleman.—At Gateshead, June 24th, 1911, Sister Caroline Jeanette Coleman: was born January 20th, 1843, at Egham, Surrey, England; baptised June 9th, 1907, at London, and has been a faithful and energetic worker in the cause of truth ever since.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself, and all things possible."*—THOMAS A KEMPIS.

No. 29, Vol. LXXIII. Thursday, July 20, 1911. Price One Penny.

## WHAT THINK YE OF CHRIST?

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, MAY 15TH, 1911, BY ELDER NEPHI JENSON.

(*Concluded from page 437.*)

While I am talking, some of you are perhaps thinking, What has all this to do with the "Mormon" religion, with belief in the divinity of the mission of Joseph Smith? There are many people who do not understand our attitude toward this great prophet of the last times. Many of them have been led by misrepresentation to believe that the "Mormons" regard Joseph Smith as their savior, that they place him upon a pedestal above that of Jesus Christ. Now, if there are any of you who have given entertainment to this notion, I pray you be disillusioned. The Latter-day Saints never did believe, and they do not believe now, that Joseph Smith is their savior. They regard Joseph Smith, it is true, as a great prophet of God; but when they worship they do not worship Joseph Smith, but they worship God, the Eternal Father, in the name of His holy Son, Jesus Christ. But they do believe that Joseph Smith was a prophet of God, one of the greatest who has ever lived upon the earth; and they also contend that Joseph Smith was sent into the world not to glorify himself, but to glorify the Christ. We claim that Joseph Smith was sent into the world to be a witness for Christ. We claim that the second most beautiful scene in all history is that scene, back in western New York,

which was enacted in the year 1820, when a flaxen-haired boy, fourteen years of age, kneeled down beneath the shade of the trees in the woodland stillness and cried unto God for wisdom to guide his troubled soul. There is majesty in that scene. Think of that boy having perfect faith in the invisible God who was supposed not to have broken the silence of eighteen centuries. It is hard to believe that Christ appeared to that boy in answer to the boy's prayer, but what are you going to do about it? That boy was troubled and distracted of soul. In his heart of hearts he wanted to know what God would have him do to save his soul; but there was not, among all the great men in the world, one sage, philosopher, or theologian who could tell the boy just what He should do. In the midst of his bewilderment and despair he read in the Bible the words, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

These words were the words of God to the soul of that boy. In his trusting nature, he did not doubt, for one instant, the verity of the promise, and relying upon that promise he went out into the woodland, knelt down in the simplicity of prayer, and cried unto God for wisdom to guide his troubled soul. While he trusted and prayed the Christ appeared to him, standing in a pillar of light. Did God answer that boy's prayer? Those who say he did not, deny all revealed religion. For that boy went to God for a blessing which no human hand could confer. He went to God in perfect faith; and if God turned a deaf ear to the cry of that boy's soul, what assurance have we that he ever sent a message of truth to any soul in any age of the world?

What does that little scene mean? It means that eighteen hundred years after Christ arose from the dead, He stood upon the American continent in the presence of a boy, and revealed His resurrected personage to that boy, so that that boy could go out into the world and say, "I know that my Redeemer lives, because I have seen Him." Isn't there a tremendous significance in that scene? That vision marked the beginning of what the world has since denominated "Mormonism." "Mormonism" was conceived in faith, brought forth by prayer, and it has been nurtured by God's Holy Spirit, from its inception till the present time, when it has become a mighty force for the upliftment of the human family. Did that boy, Joseph Smith, tell the truth, when he went out from that grove and told his associates that he had seen Christ? We can arrive at but one of three conclusions concerning the matter. Either he was deceived, or he was a deceiver, or else he told the truth. If he was neither deceived nor a deceiver, then he was what we claim him to be—a prophet of God, a witness for Jesus Christ. Now, it is unthinkable to suppose that he was deceived. I once asked a noted psychologist, "if it would have been possible for Joseph Smith to have supposed that he had in his possession the gold plates for the length of time it is supposed that he had

them in his possession, if he in truth did not have them?" The psychologist said, "No, he could not have entertained such a notion unless he was absolutely insane."

That disposes of the notion that he might have been deceived. Was he a deceiver? did Joseph Smith tell the world that which he knew was false? Every word which the man spoke and every act of his life, and especially the closing scene of his life, completely refutes the theory that he was a conscious deceiver. Whatever else may be said about our prophet, one thing they cannot consistently say, and that is that he was a conscious deceiver. Some time ago, I had a conversation with a distinguished divine in Atlanta, Ga., about this matter. This divine was very blunt and candid. He said: "I will tell you what I think about it. I think that Joseph lied for the love of lying." I turned to the preacher and said: "Not so. If the Prophet Joseph Smith bore a false testimony to the world, he knew it was false. Do you know of a man, in all the history of the world who, willingly and freely, gave his life for a lie?" The preacher did not call the roll. He could not call the roll. Men have died for a delusion; men have died for deceptions; but not in all the annals of time has any man willingly died for a lie. "Well," said the preacher, "there may be some question as to the willingness with which your prophet gave his life for his testimony." "In this you are mistaken," said I. "If you accept the authentic history of the man, you will have to admit that he willingly gave his life for his testimony. In the eleventh hour of the prophet's life, when he knew that the mobs about him were conspiring to take his life, he crossed the Mississippi river with the intention of going to the Rocky Mountains. He journeyed with a number of intimate friends. On their way his friends told him that if he ran away in this manner, his people would accuse him of cowardice.

This taunt cut the heroic man to the heart. He could not endure to be called a coward. He turned back. He went again to Nauvoo, although he knew that if he got into the mob's grasp again they would take his life. I ask you if that was the conduct of a conscious deceiver? That was the act of a great heroic soul who loved the truth better than life, and who had the courage to unbosom his heart to the assassin's dagger for that which he knew was true. Such is the testimony of this new witness for Jesus Christ. He saw the risen Redeemer in the splendid nineteenth century. He not only saw Him, but he has given to the world the highest and best proof of the truthfulness of his testimony. So when we Latter-day Saints think of Jesus Christ and ask ourselves the question, Are all the marvelous things which have been said about Him true, we not only look back across the ages to the testimonies of Matthew, Mark, Luke and John, but we look just back here in the last century to the convincing testimony of Joseph Smith. So, I say, "Mormonism" has come into the world to make Christ real, to bring Him close

to humanity. It has come to inspire in the hearts of mankind a deeper and more perfect faith in the Son of God. And in this it certainly has fulfilled its mission. I call to witness on this point a noted educator, President Judson of the University of Chicago. Some months ago, President Judson was speaking to a body of lay Christian missionaries, and in the course of his remarks, he referred in words of praise to the sacrifice made by the "Mormon" elders. This is what he said: "We sometimes wonder that 'Mormonism' is so tenacious a cult. I am told that there are always in the field two thousand 'Mormon' missionaries—all laymen, all working at their own cost, summoned out at any moment, it may be, to drop their private affairs and to carry the interests of their Church to the remotest lands. They put the Church first, and their individual interests second. We can hardly expect the same sacrifice from our laymen."

Think of it—a distinguished educator, and a non-"Mormon," freely and unreservedly bearing testimony to the tenacity of "Mormonism," and openly confessing that non-"Mormon" Christians cannot expect their laymen to make the same sacrifice for their religion that the "Mormon" elders make for theirs. Where shall we seek the secret of this greater sacrifice on the part of these "Mormon" elders? Back of every effect there is a cause equal to the production of the effect. If these "Mormon" elders display greater zeal for their religion than other Christian laymen do for their religion, it must be because in the hearts of these "Mormon" missionaries there is a deeper and stronger faith in the Christ than is possessed by these other laymen. Yes, the Latter-day Saints not only have greater assurances of the divinity of Jesus Christ than their brethren in other Christian churches have: but these stronger assurances which the Latter-day Saints have are showing and revealing themselves in actual faith which leads them to do and dare for their religion.

Now, my brethren and sisters and friends, I rejoice in these assurances of the truth which have come to us. With all my heart I am proud of my standing in the Church of Jesus Christ of Latter-day Saints. I am proud to be classed with the splendid men and women of this Church. I am proud of the history of this Church. I am proud of the sacrifices which the saints have made in the past and are making to-day. I tell you "Mormonism" is a reality; it is not a myth; it is not a phantom; it has been sent into the world to redeem the children of men. May we be true to its teachings; may we serve God and keep His commandments, is my prayer, in the name of Jesus Christ. Amen.—*Deseret News.*

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POWER dwells with cheerfulness; hope puts us in a working mood, whilst despair is no muse and untunes the active powers.—R. W. EMERSON.

## "WHAT IS MAN THAT THOU ART MINDFUL OF HIM?"

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." (Gen. 1:1, 2.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.)

Man in his vain endeavor to solve the mystery of life has scanned the realm of human research to find out God, and the laws by which He brought this great world into existence. That this effort has been futile is evident from some of the palpable absurdities that are frequently advanced, such as the theory that there is only one true and living God, without body, parts or passions, consisting of three persons, Father, Son, and Holy Ghost; also that He created all things from nothing, which is the negative of all existence. It is strange that such inconsistent ideas should find place in the mind of anyone. There are facts that none of us are fully capable of comprehending concerning this great mystery; but at any rate we are, by the light of truth revealed from God, able to reject such absurd doctrine and accept something that will be more consistent with common reason.

I cannot conceive of a time when there was not infinite space, together with intelligence and matter. Man's consciousness perceives the existence of himself and others of his kind, also the earth he inhabits. This axiom is undeniable, that from nothing, nothing is derived, so we are obliged to confess the eternal existence of something, for without it there never would have been any existence.

In contemplating the creation or organization of this stupendous universe, I perceive those self-existing elements possess intelligence to a greater or lesser degree, just as they had adapted themselves in the ladder of progression, because the very existence of all things is an indication of contrivance for a given purpose, and contrivance is a sure evidence of intelligence. The greatest intelligence, or the light of truth, which is the ability to know and understand all things, can only be attained by the process of progression. As previously intimated, these self-existing elements contain intelligence in varying degrees. Some having wisdom and power to design, eventually attained a state of perfection which undoubtedly consists of an intelligent spirit dwelling in a physical tabernacle of flesh and bone, animated with a fullness of the greatest of all elements—the Holy Spirit. This would imply a fullness and completeness of all the attributes which constitute perfection. Such a class of beings can be called Gods, because they are the supreme ruling power over all other elements inferior to them. However, having been taught from birth, practically, to worship "Our Father which art in heaven," we will only consider one of these Divine personages.

Our existence demonstrates that wisdom inspires our Father in heaven to multiply His species. He finds a specific function for all the elements in the vast infinitude of space, so as a natural sequence, there would be innumerable spiritual beings begotten in His express image, and places of abode, with all other comforts, adapted to their needs. Having thus far a conception of God and some of His attributes, and the eternal existence of all elements, we may adequately grasp a solution of the problem which has perplexed the wise men of the ages. In the natural course of events the fit time arrived for the Omnipotent God to put in order some of the elements void of form and shape, so darkness was dispersed, water, earth and atmosphere were placed in their respective places. The sun in its refulgent glory dried and warmed the surface of the organized globe preparatory for the Great Planter to place upon it all forms of vegetable and animal life, rendering it habitable for His children, who were waiting for the next step necessary for their future progression. Out of the same kind of material He organized tabernacles of flesh and bone for our first parents to come and perpetuate the race of mortal man, as that was one of the first commandments given, "To multiply and replenish the earth." This was in accordance with the plan of our Heavenly Father, that His spiritual children might have physical tabernacles as He had, so that they may all have a fullness of joy. Inherent in us all are germs of the attributes of our Father, which, if only developed, will advance, through the changes of progression, to the perfection of our Divine Parent. History and revelation give evidence of the actuality of Deity—that is, that He really is a personage of body, parts and passions, and that we are in His express image; hence we have the right to claim Him as our Father in heaven.

While contemplating this great work which has been accomplished, it would be improper to omit the name of Jesus Christ, the "Only Begotten of the Father," who was in the beginning with Him and "without Him was not anything made that was made." He was fore-ordained in the beginning to accomplish the great work of man's redemption. It was He who came into the world as the rest of us do, grew to manhood, rendered obedience to all the commandments given Him by the Father, established His kingdom upon the earth, died at the hands of wicked men, took His body from the grave and gained the victory over death, making it possible for all mankind to partake of a glorious resurrection and everlasting joy.

In conclusion, I say that man is a very insignificant and dependent creature. Every blessing he gets is from God; but by obedience to the gospel he is raised from the dead, filled with the celestial glory and obtains the perfecting attributes which entitle him to dwell eternally with God the Father and His Son Jesus Christ.

JOSEPH V. FORD.

## BE AS HAPPY AS YOU CAN.

No matter what his vocation or condition in life may be, every one owes it to himself and to the world to form a habit of being just as happy as he can, says Orison Swett Marden in *Success* magazine. Happiness means harmony and harmony means health to all bodily functions; it means efficiency. Faculties give out their best when they are normal. To keep happy is, therefore, the best personal economy and surest investment; it insures the greatest possible output of brain and body.

Much natural ability is rendered inefficient because men and women do not know that discord, whether in fear, worry, selfishness, hatred or jealousy, is a health and happiness killer; an efficiency blighter. Many men waste more vitality and mental energy in a few minutes of hot temper than would be required in the legitimate running of their business for days.

What would we think of a banker who would open his vaults and throw all his money into the street? But when in a fit of anger or rage a man throws open the safety valves of his mind, and flings out his energy, his precious life capital, character capital, we think very little about it.

We can make ourselves happy or miserable, comfortable or uncomfortable, according to the emotions which we allow to pass through our minds. Whatever goes through the mind must reappear in the character and physical condition.

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## HOW DID YOU DIE?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it!

You are beaten to earth? Well, well, what's that!
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die?

EDMUND VANCE COOKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 20, 1911.

## FAITH—HOPE—CHARITY.

### I—Faith.

In secular as in religious affairs, faith is the cause of all action. The Apostle Paul thus defines it: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) In other words, it is an assurance in the mind of the existence of things we have never seen. It may be as to persons who have lived, of whom we personally know nothing, but are fully persuaded from the testimony of others, or from evidence of some kind, that they really have lived, or that certain things said concerning them are true. Or it may be as to events that are said to have transpired at certain times and places, outside the sphere or time of our own observation, which we feel satisfied are as related, from confidence in the records or in those from whom the information comes. Faith may even be the result of conclusions drawn from the law of probability, where, having in our experience seen certain results come from particular causes, we anticipate with a degree of moral certainty or faith that, in accordance therewith, similar results will surely follow the same apparent causes in another instance. The degree of confidence we may have in many such cases turns out to have been wrongly placed, and thus we are forced to admit that there may be false faith as well as true. What we regard as facts may not be really such; we are thus misled, and our faith proves to have had a foundation in error. A faith that is not founded on truth, and a right understanding of truth, will surely prove itself false. The character and vitality of faith, therefore, depend upon the reliability of the evidence upon which it is based. All human affairs may be said to be conducted on the basis of faith. The farmer plants the seed in the earth, because he has confidence in the fertility of the soil and in the operation of natural laws, through which he expects to reap a harvest that will repay him for his toil. Men invest their money in different ways, because they have faith in the productiveness of certain agencies, and in the laws of supply and demand, that these will so operate as to bring them profit. Long years of study are undergone because of faith in one's ability to master a certain profession, and that it will repay

for the effort and time necessary to qualify therefor. A little thought will show, indeed, that even in a temporal way, faith in some measure, directed to some end or other, is the moving cause of all the manifold activities of life.

Faith must not be confounded with mere belief, which may mean no more than the assent of the mind. Belief frequently results from intellectual compulsion, certain facts leaving no choice but to accept a given conclusion. Belief of this kind, from a logical standpoint, is purely theoretical, while a belief that is practical—which rises to the dignity and power of faith—leads the thinker to yield himself to a certain idea which controls his intellectual activity. Faith is therefore greater and more inclusive than belief. We can have belief without faith, but we cannot have faith without belief. Faith has been truly said to be belief leading to action.

Faith is the first principle of the gospel of Christ. Without it we cannot draw near to Him acceptably. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) It is very clear from the many gracious invitations to be found in the scriptures that our Heavenly Father desires all His children to draw near unto Him, that they may receive His blessings. To learn how to approach Him acceptably is therefore of the utmost importance. We may rest assured that He has made adequate provision whereby we may learn just what He requires of us. Paul, in his epistle to the Hebrews, says—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:14, 15, 17.) This makes it clear that the Lord has duly authorized servants, to whom He has communicated a knowledge of His will and purposes. That knowledge, whether written in the scriptures or spoken by His servants, is the word of God. If we will learn and endeavor to obey it, faith will increase within us, and we will have a desire to draw near unto God, and will receive the assurance that He is pleased with us. Sufficient evidence is given to every one of us, if we truly desire to do the will of God and keep His commandments, to exercise a true and saving faith that will lead to eternal life. Faith must have for its foundation a knowledge that God exists and also an understanding of His character and attributes. We must know that it is His nature and purpose to bless His children, and also the course He has marked out for us to take in order to secure the blessings we seek. In the scriptures we have many instructions from the Lord, through His inspired servants, setting forth the character and qualities He would have us cultivate. We have there faith-

fully portrayed the strength and weakness, the successes and failures of the people of God in other times, and can learn from these the manner of life and actions that secured His approbation and blessing and also those that brought disapproval and censure. We have therefore an abundance of evidence in the revelations God has given to produce faith in the hearts of those who are desirous of knowing the truth concerning Him and His purposes in our lives. The Latter-day Saints have a fuller knowledge of God and a surer foundation for the exercise of faith than any other people. We have the Book of Mormon, a sacred record of the lives and actions of other peoples than those contained in the Bible, and we also have the revelations that have been given by the Lord in our own days, together with a knowledge of the various circumstances under which they were given. A lack of faith is therefore less excusable on the part of the Latter-day Saints than any other people on the earth.

While it is necessary to have a certain knowledge of God and His attributes to enable us to have such a faith in Him as will merit His approval, there is yet another and a most vital consideration. We must constantly be applying our knowledge and endeavoring to live in accordance with the will of the Lord. This brings to us a consciousness of His approval, which gives us confidence that He will hear our prayers and accept our worship. On the other hand, a failure to keep, or to make an earnest endeavor to keep, the commandments of God is a sure indication that faith is lacking. The consciousness of such a failure is destructive of faith. A true and living faith in Christ will lead us to keep His commandments. As we must keep His commandments in order to be saved, we can see that faith is necessary to salvation. The gospel of Christ is the source of our knowledge of God and His commandments. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Rom. 1: 16, 17.) We see by this passage that the gospel of Christ leads us "from faith to faith." We thus learn that faith is progressive; that the exercise of faith leads to fuller faith. An increasing faith brings us greater manifestations of God's approval, and a fuller unfoldment of His mind and purposes. Knowledge, inspiration, revelation, peace and power—all these are the results of faith and obedience that is becoming more and more perfect. To the faithful, all experiences are welcome, as they afford new opportunites of proving that faith in God will enable them to overcome all things, giving them new visions of truth, fuller and more satisfying views of God and greater intimacy with the Holy Spirit. Such experiences lead at length to that triumphant faith that can say with Nephi of old, "I will go and do the thing that the Lord hath commanded, for I

know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." (Nephi 3: 7.) It is a grand product of faith and experience when the determination is ultimately reached that God's will must be done at all hazards, and will surely lead to present peace and blessing and joy and exaltation hereafter. The life of faith, the endeavor after perfect obedience, the keeping of the commandments of God, should be the constant aim of every Latter-day Saint, and if it be so, they will surely lead to exaltation in the celestial kingdom of our Heavenly Father.

H. I.

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Notice.—We have just received a supply of the pocket edition of "The Great Apostasy," by James E. Talmage, which contains the full text of the larger edition of this work. Price 6d.; post paid, 7d. Also, "A Brief History of the Church of Jesus Christ of Latter-day Saints," by Edward H. Anderson. Price 5d.; post paid, 6d.

## PRESIDENT CLAWSON ON THE CONTINENT.

President Rudger Clawson, who is traveling on the Continent with his family, reports that an excellent spirit prevails in the conferences he has visited, and that very interesting meetings are being held. From a recent letter we take the following:

"We held an interesting conference at Lausanne, July 8th and 9th. At the priesthood meeting on Saturday there were about twenty-two elders present. A number of topics, vital to missionary work, were ably presented by elders who had been assigned this duty, and afterwards thrown open to general discussion. Much good will doubtless result.

"Three largely-attended general meetings were held on Sunday at 10 a.m., 2 and 7 p.m. Elder Daniel Lang, president of the conference, presided. A fine spirit prevailed at each service, and the saints and their friends in attendance seemed greatly interested in all that was said and done.

"President Lang and a number of his elders spoke in French. The remarks of President Thomas E. McKay and myself were translated into French by President Lang. The membership of the French conference is about three hundred and fifty souls. There are forty children enrolled in the Sunday School. Three souls were added to the Church by baptism on Saturday evening.

"Our elders are making rapid progress in the study of the language. Some of them speak with great clearness and fluency, and are earnest workers in the cause of Zion. The Lord is blessing their efforts. President Lang, who has now about completed his

second mission, is an eloquent speaker in French and an able presiding officer. He will be greatly missed when he is released to return home.

"Much rain falls in this country, but the weather during the past few weeks has been exceptionally fine. The sun has shone out brightly and but little rain has fallen. The rugged mountains of Switzerland, with its beautiful lakes and graceful waterfalls, its glaciers and delightful valleys covered with a carpet of green, make of it a country that is of more than usual interest to travelers."

## JONAH AND THE WHALE.

SOME recent discussions directed to the Church, in view of its position upon fundamental doctrines, have dealt with the story of Jonah as given in the Bible. References made to this book are in some instances couched in ridicule. Students of science are asking if a belief in Jonah and the Whale is really essential to their faith, in a general way, in the Bible, or to their faith in "Mormonism."

In pointing out what may be accepted in the Bible, and what ought to be regarded as without the pale of facts, many of our young writers assume the Book of Jonah to be merely a piece of fiction or, at best, an allegory which it is the duty of men of science to discredit from the standpoint of actual occurrences. Certainly the lessons taught in that book are among the most beautiful found in Holy Writ, but we are asked to look upon it as a mere allegory, to discredit it as unworthy the belief of intelligent men from the standpoint of the actual occurrences of the things described therein.

Let us grant for argument's sake that the Book of Jonah is merely an allegory. That does not satisfy the objectors to the story of Jonah. They go farther, and by implication, at least, want us to believe that the events therein described are beyond the range of possibility. And why? Because to their minds a great fish which they assume to call a whale could not swallow Jonah, and in the second place because Jonah could not live "in the belly of a whale for three days and three nights."

What then is the position of such objectors? It is simply this: They put limitations upon God's creating and directing powers, simply because the story does not appeal to their understanding or to their acceptance as a matter of religious belief. When once we deny the possibilities of those events narrated in the Book of Jonah, and put thereby limitations on the powers and purposes of Divinity, we strike a blow at everything to us miraculous found within the covers of the Bible. Just such methods of treating questions of God's creative and marvelous powers have led men of the Christian world to deny the literal events of Christ's resurrection.

It would seem to follow, as a matter of course, that any one who regards the account given of Jonah as only fiction, or an allegory, or a myth, must also regard the words of the Savior and His Apostles as simply allegorical and fictitious, and would discard the New Testament facts and teachings as he would the Book of of Jonah.

For instance: Did the Christ give credence to the history of Jonah, and confirm it as a reality, or did He regard it as a myth, as also His own destiny with reference to His death and burial, when He said to the Scribes and Pharisees, "an evil and an adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." (Matt. 12: 39, 40.)

Can it be possible that the Son of God would lend credence to this circumstance in history if it was but a myth? or is it reasonable to suppose that He was ignorant of the fact and yet lent the weight of His own endorsement and acceptance of the story?

How easily men may err not knowing the Scripture, nor understanding the power of God!

The story of Jonah is not more marvelous or incredible from a purely rational standpoint than many miracles of Christ, and the resurrection itself. Better let the Book of Jonah stand as it is and treat it according to the spiritual interpretation which men use in dealing with God's purposes and powers, than to put limitations upon those powers or purposes of creation, about which we know so little. The reverent mind and the devout heart will find no difficulty in reading the divine lessons of faith, obedience, duty and charity which the book of Jonah teaches.

If religionists were half as ready to assert what God can and does do, as scientists are to assert what He did not and can not do, they might be open to censure.

The fact is that some of the greatest truths of our lives come to us through the testimony of the Spirit. There is too much of a disposition on the part of some scientific men to treat contemptuously such evidences. No man can obtain and enjoy the best in Holy Writ without those spiritual evidences that comes from a simple and child-like faith in the inspiration which gave us the Bible.—PRESIDENT JOSEPH F. SMITH, in *Juvenile Instructor*.

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held on July 12th, 1911, at Lancaster (Liverpool conference) when five persons were baptised in the River Lune, Elder Alfred Parsons officiating.

**Releases and Departures.**—The following named missionaries

have been honorably released and sailed for home July 2nd, 1911, per s.s. *Arabic*: From Great Britain—William W. Osborn, I. Melvin Osborn, James T. Bigler. The following named missionaries have been honorably released and sailed for home July 15th, 1911, per s.s. *Baltic*: From Great Britain—John E. Beal, Lester Kearl. From Switzerland and Germany—John E. Hill. From the Netherlands—Jesse Haws, E. A. Heninger. They were accompanied by two passengers.

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**Arrivals.**—The following missionaries arrived for Europe July 15th, 1911, per s.s. *Virginian*: Amos Belnap, Harley Greaves, Preston, Idaho; Marriner Roskelley, Smithfield, Utah; Alburtus Willardson, Mayfield, Utah; James B. Walkley, Emma J. Walkley, Martin G. Brixen, James D. Todd, Paul S. Richards, Edward S. Wilcox, Theodore S. Amussen, Melvyn V. Morris, Franklin B. Smith, John W. Jones, Hilbert K. Anderson, Salt Lake City; Hyrum L. Sterling, Samuel H. Cornaby, Spanish Fork, Utah; Haworth W. Roberts, Henry Noorda, Paul Ellis, William Earl Read, Ogden, Utah; Herman J. F. Behling, Murray, Utah; Leon Clyde Dorton, Lehi, Utah; M. Charles Hubbard, Willard, Utah; Frank E. Murri, St. Anthony, Idaho; Wallace H. Budge, Paris, Idaho; Robert W. Jackson, Plano, Idaho; Sherwin Maeser, Beaver, Utah; William H. Manning, Coalville, Utah; Joseph H. Remund, Midway, Utah; Joseph N. Anderson, Grover, Wyoming; Nephi Robert Olson, Lovell, Wyoming.

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**Appointments.**—The elders who arrived for the British mission, July 15th, 1911, have been appointed to labor in the following conferences: Hyrum L. Sterling, Samuel H. Cornaby, Irish; Marriner Roskelley, Liverpool; James B. Walkley, Emma J. Walkley, London; Harley Greaves, Manchester; Martin G. Brixen, Haworth W. Roberts, Amos Belnap, Newcastle; Alburtus Willardson, Norwich; James D. Todd, Sheffield; Paul S. Richards, Scottish; Edward S. Wilcox, Bristol.

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**Successful Social.**—On July 5th, 1911, at Shepherd's Hall, York (Hull conference), a farewell social was held in honor of Elder William C. England, who has been released to return home. A large number of the saints and friends were present. A splendid program was gone through, including games. Elder England was presented with a beautiful silver breakfast cruet, also sugar and cream stand. Refreshments were served, and a pleasant spirit prevailed throughout the evening. Both saints and friends join in wishing Elder England Godspeed on his journey homeward.

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**Branch Conference.**—On Sunday, July 9th, 1911, an interesting branch conference was held in Aberdeen (Scottish conference). There were present: President George W. Teasdale, also Elders

Charles D. McAlister, John F. White and George E. Stoddard. At the first session, commencing at 11:15 a.m., the general and local authorities were presented and sustained. Elder McAlister reported the branch as not being in as flourishing a condition as he would like, owing to the removal of a number of the members from the city, but hoped to have some additions in the near future. Elder White reported the Sunday School to be in a good condition. President Teasdale and Elder Stoddard gave words of encouragement and counsel, which were greatly enjoyed by all. The evening session, commencing at 6:30, was well attended. Elders McAlister and Stoddard and President Teasdale gave interesting and inspiring addresses on "The love of God," "Order in the kingdom of God," and "The first principles of the gospel," respectively. All present expressed their pleasure at the good spirit prevailing throughout the meetings.

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**District Meeting.**—A district meeting was held on Sunday, July 9th, 1911, in the Museum Building, Museum Street, Ipswich (Norwich conference). President F. B. Hammond and local elders were present. Two sessions were held, one in the morning and the other in the evening. Both meetings were well attended by saints and investigators, it being the largest attendance in the Ipswich branch for many years. The morning session began at 10:30, Elder F. D. Ashdown presiding. Mrs. Pinborough, a former resident of Ipswich, now of Salt Lake City, paid us a very welcome visit, telling many interesting truths about Salt Lake City and giving good advice to the children. President Hammond interested the young folks by asking a number of questions. At the evening meeting Elder S. C. Kelsey pointed out the blessings in store for tithe payers, also the sacredness of the sacrament. President Hammond presented the names of Elders F. D. Ashdown and S. C. Kelsey as president and secretary respectively of the Ipswich branch. They were both unanimously sustained. President Hammond proved from the scriptures that the God whom the Latter-day Saints worship is the true and living God. The saints and investigators expressed themselves as having been much impressed with President Hammond's remarks. Elder F. D. Ashdown said he was much pleased with the spirit that had prevailed and thanked the saints for their hearty support in building up the Ipswich branch. The success of our singing was largely due to our new organist, Brother George Bird.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXXIII.—The Word of Wisdom.

**Text:** To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom showing forth the order and will of God in the temporal salvation of all saints in the last

days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.—*Doc. and Cov. 89: 2, 3.*

I. Sanctity of the Body.

(I. Cor. 3: 16; 6: 19; II. Cor. 6: 16; Doc. and Cov. 93: 35.)

II. Special Revelation to the People in the Present Dispensation.

1. "A Word of Wisdom"—the Lord's own designation (Doc. and Cov., section 89; read the entire revelation, and study same paragraph by paragraph.)
2. A warning and a protection against evil designs (paragraph 4).
3. Intoxicating drinks to be avoided (Doc. and Cov. 89:5-7; compare 27:3, 4; see also Proverbs 20:1; 23:29-32; Ecclesiastes 10:16, 17; Isaiah 5:11, 12; 28:7; Hosea 4:11; Micah 2:11; Luke 21:34; Ephesians 5:18; I. Timothy 3:2, 3; I. Peter 4:3).
4. Hot Drinks condemned (Doc. and Cov. 89:9). Observe that the interpretation placed upon this scripture by the presiding authorities of the Church makes specific application to the use of tea and coffee.
5. Tobacco not good for man (paragraph 8).
6. Flesh to be used but sparingly as human food (paragraphs 14, 16, 17; compare 59:16-20).
7. Fruits of the earth to be used by man (Doc. and Cov. 89:9-11, 14, 16, 17; compare 59:17-20; see also B. of M., Alma 46:40).

General reference: "The Articles of Faith," Lecture XXIV.

## DIED.

Street.—At Whiston, June 30th, 1911, Emma Street, born at Gainsboro', Lincolnshire, September 14th, 1835; baptized July 5th, 1908. She died a faithful member of the Church, and with the full hope of a glorious resurrection.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it."*—R. W. EMERSON.

No. 30, Vol. LXXIII. Thursday, July 27, 1911. Price One Penny.

## THE VIRTUE OF NOBILITY.

DURING recent months the Latter-day Saints have been subjected to a very trying ordeal under the guise of religious persecution. Men and women of nearly every creed, rank, and station have spoken against them; supposed guides of Christian conduct, as well as reputable newspapers and periodicals, leading statesmen and scholars, have advocated most unjust measures of procedure, and all for the suppression of an innocent and God-fearing people who claim the right to worship God as His Spirit directs them.

Yet, in spite of these formidable opponents, with their earthly influence and knowledge: their power to sway the emotions of the people almost any way desired, and their subtle cunning in making falsehood appear as truth and truth as rank heresy, the Church continued her way unmoved, undaunted and safely reached the point where the storm abated because her enemies, lacking further lies and calumny with which to pander to the sensations of their followers, were forced to desist from non-interest in their erstwhile supporters.

This furnishes a lesson to us as Latter-day Saints that should strengthen our faith in God, in His works upon earth, and in the power of truth to conquer error. It gives to us only a faint idea of what Christ endured for man and of the insults to which the apostles were subjected for the testimony of their Master, and should have the effect of ennobling our natures, and making us firmer advocates of truth and righteousness, for what is grander than enduring faithfully the taunts of evil for the sake of right?

As Christ said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5: 10.)

Now the lessons to be learned from these trials are: To so order our lives that the closest scrutiny will fail to bring to light anything of a condemnatory character. We have known the sting of slander and have felt the lash of adverse public opinion. Should not this serve to make us careful in our dealings with our fellowmen, considerate of our friends and ever alert to see "sermons in stones, books in running brooks and good in everything?" As Latter-day Saints, and as members of God's household, it stands us in order to do what little we can towards making the world better.

It is easy enough to see the faults in others and many are prone to fault finding and character assassination. Anyone may detect faults, but it takes insight and nobility of character to find good in everything. Gossip is the cause of more heartaches and sorrow than most people realize and is to be abhorred in any form. Forgetting our neighbor's weaknesses and striving to appreciate his virtues ennobles us and helps our neighbor to overcome those failings. Fault-finding is deplorable, if for no other reason than that it demoralizes the disposition of the fault-finder. A person who is continually looking for errors and flaws will never realize his greatest possibilities, because he is stunting his moral growth and is chilling the atmosphere around him by his never-ceasing cry of complaint.

The really happy person is he who is strong enough to rise above the frailties of humanity, surmount the clouds of fault-finding and live in the atmosphere of love and generosity that comes from the throne of appreciation. He lives in a world of nobility and joy, because being noble himself he brings forth the nobility of those with whom he comes in contact.

The real Christian is not necessarily he who regularly each Sabbath dons his Sunday best and sallies forth with sober face and disapproving frown upon the world's follies, but he who each day can thank God that he lives, and prays to be of service to his fellow-men, helping and being helped, has found a nugget which will grow brighter with constant use.

The Latter-day Saints have often been reviled as everything that is bad. This in itself cannot hurt us if we are innocent, but only reveals the characters of our assailants. Now, above all people, we should have that nobility of character and peacefulness of temperament to take us triumphantly through our trials, because of our faith in God and our testimony of Jesus. Therefore let us go through life searching for the good in mankind, overcoming hate with love, slow to anger, quick to forgive, and ever ready to hold out a helping hand to all who seek our aid. Then will we be following the instructions of our Savior to become perfect as our Father in heaven is perfect.

Hull. SHIRLEY PENROSE JONES.

## WHAT THE WORLD BELIEVES, AND WHY.

ACCORDING to the computation of the author of *What the World Believes* (Gay Bros. and Co., New York), the religious faith of the peoples of the world is expressed in the following figures:—Sects: Christian—Roman Catholics, 206,588,206; Protestants, 89,825,348; Greek and Russian, 75,691,382; Oriental, 6,770,000; total, 378,874,936. Pagan, etc.—Brahminical Hindoos, 120,000,000; Buddha, Shinto and Confucius, 482,600,000; Mahometans, 169,054,789; Jews, 7,612,784; Parsees (fire worshippers), 1,000,000; Pagans not otherwise enumerated, 227,000,000; total, 1,007,267,575; grand total, 1,386,142,511.

Assuming this to be approximately correct, and allowing for the undoubted fact that there is at least some truth in the teachings of every one of the above religious systems, it is interesting to study the benefits to the human race which have resulted from centuries of faith in the various dogma, in proportion to the number of advocates of each.

It may be taken for granted that a very large proportion of the so-called believers in these creeds know little or nothing of the tenets of the faith to which they are supposed to give their adherence. As an illustration of the manner in which such adherents are computed, Mr. John Burns stated in the House of Commons on June 21st, 1910, in reference to the preponderance of members of the Church of England among the prison population. "I remember when I was about to be asked what my religious belief was, before I had time to reply, a man standing near—he had been there before—suggested 'Church of England, John.' Before I could ask why? he said, 'three services on Sunday, and excellent hymns.' The simple fact that there are three services on Sunday and excellent hymns, practically determines those who have been to prison before as to what their religious faith will be * * * because those who know how to do it, use the opportunity for conveying messages to each other * * * I can assure the noble lord that when 'Lead, kindly Light,' is being sung in Pentonville, there are many cases where a 4-oz. loaf of bread is passed from a prisoner who does not want it to another who does. That is why ninety per cent of these people say they are Church of England."

The church parades at popular resorts, particularly in the summer season, are considered one of the events of the week and are the occasion for the display of the latest fashions. It is obvious that the attention of both the wearers and the sight-seers is directed toward the dresses and appearance presented, rather than to any devotion to religion. Probably this custom is only a survival of the pageantry of religious processions which have degenerated into a public dress parade, and, for the people concerned, there is no religious significance in it at all.

Others go to the place of worship were they are accustomed to meet friends or where the preacher has a style of oratory or frames sermons suitable to their tastes, and the preacher who appeals to the popular taste for religion is sure of success, whether he preaches the plain principles of the gospel or delivers a tirade against some sensational scandal which happens to occupy the public mind at the moment. Yet with all the attractions of the popular churches, and all the ministers can do to attract a congregation, the attendance at places of worship is steadily decreasing.

Where only a small proportion of those who habitually attend places of worship can tell the difference between one creed and another, and even they disagree because part believe in one portion of the creed and not in another, the true spirit of the gospel can hardly be expected to exist. Because of the indifference engendered by this condition of things, ministers are put to sore straits to attract a congregation, even going so far to provide a cinematograph show to attract worshippers (?). What they are supposed to worship under such circumstances it is difficult to decide. Presumably the ministers believe that it is better to provide such entertainments than that people should not attend church at all, and there is much to be said for that view. The point is, however, what the professors of religious denominations really do believe, because upon that belief depends the ultimate faith in the gospel, which should lead to eternal life. If people merely believe that at some time a man called Jesus Christ lived upon the earth, and during His life propounded certain theories, which would be of advantage to the world were they followed, that would be only a collection of tenets of a social economic order, such as might have been propounded by the Greek philosophers or by the Fabian society of to-day. Granted that the teachings of Jesus Christ would accomplish the desired improvement in the conditions, and make for the happiness of His followers, that would only be a result similar to that promised by teachers of the materialistic doctrines. If that were all there was in the Master's teachings, then He was no more or less than any other philosopher; but there is in this idea the very reason by which we may account for the indifference of the world toward religious professions, which causes so many thousands to say, "It doesn't matter what creed a man professes; so long as he believes in Jesus Christ, and follows in obedience the moral laws as they are taught by all denominations, he is sure of whatever salvation there may be hereafter." It was because of this very situation that the Savior revealed Himself to Joseph Smith and declared that all the world had gone astray. He did not say they were all wrong; they were not, neither are they now, but they have only the "form of godliness" and they "deny the power thereof."

By this is meant the difference between belief and faith which the world cannot understand. The moral laws have been more or

less understood for ages. Certain laws have been enforced by all nations in the interest of order and public safety, but they were those laws which appealed to rulers as being desirable for the material welfare of the people. That is what is meant by economic or social morality, but the gospel of Jesus Christ means that and far more. It means that these laws are merely primary and intended to bring the people into a condition without which it would be impossible for them to realize, therefore to appreciate, and gain the necessary incentive for, learning the higher laws, which are not taught, because they are not comprehended by the ministers of to-day. Therefore the people see that they know as much about the gospel as the minister does, and resent the autocratic position society has exalted the churches to, and which the people are expected to pay for.

Those who have been unfortunate in the battle of life realize one thing always, that there are conditions over which they have absolutely no power, neither can their minister give them any more consolation than to advise patience and fortitude, and if all is not well in this world, it will be all right in the next; but they are unable to satisfy the sufferer as to why or how this should be so, and men wander from creed to creed, whichever seems to present advantages in their case. They get little more satisfaction from one than another, and in the end become pessimists, misanthropists or agnostics. That is the great proof that the churches have not the power of their "form of godliness."

A parent who desires the future welfare of his son places him under a competent mechanic as an apprentice. The boy receives little encouragement in the way of money, probably he does not earn any for a time, and when he does, it does not balance the cost in time and waste of materials sustained by his employer while the boy was learning his trade. After a while the boy is sufficiently advanced to be placed on a job by himself, later he will be employed as an experienced mechanic. This is because he has learned his trade up to a certain point, and gets the same remuneration as thousands of men in his trade; but what of the better jobs? A man does not want to be always a journeyman, he wants to rise in the social scale, and that is legitimate ambition, to become foreman, manager. He saves enough to start in business for himself. The experience he has gained by obedience to the laws of his trade fits him to govern others in that trade; but it does more, it teaches him the principles of government, and he becomes a useful member of society upon whom his fellow-citizens can rely for the administration of their revenues in the public interest. All this is merely preliminary to a career in another sphere of activity, and there is something tangible, if the word may be used in this connection, upon which to base specific hopes of eternal progression, with its consequent rewards, so that the efforts and experiences of a lifetime may not be wasted. In

effect, men are being taught that all they may expect as reward for the self-abnegation and the sacrifices of life is that a shadowy, chimerical, non-understandable something will be given them in the next world, and it is not surprising that men prefer the substance of pleasure, such as it is, to the shadow of they know not what, concerning which their ministers cannot enlighten them. Even the child who is told to open his mouth, and shut his eyes, and see what fate will send him, grows out of the nonsense, yet grown men are content to continue with nothing better in their religion. Truly, the teachers of religion of to-day, as ever, are blind leaders of the blind. There is something more sure which will appeal to the mind of any reasonable and intelligent man, it is this: God is just, therefore He will reward every man "according to his works." It is not only that man must refrain from doing the things which are forbidden, he must do the things which he is commanded to do by the Creator, who knows what is in store for man in his next and subsequent existences. The man who has risen by his own effort to the highest position in his particular sphere, seeks, like Alexander, for new worlds to conquer. He has already reached the point of perfection in his worldly art; yet, still there remains in his mind's eye an undefinable vision of unlimited possibilities for his art, which the limitations of mortality restrict to the strength of body and brain, and life is too short to work out the ideals, even if a mortal body provided the ability. As Rudyard Kipling puts it:

> "And no one shall work for money, and no one shall work for fame;
> But each for the joy of working, and each, in his separate star,
> Shall paint the thing as he sees it, for the God of things as they are."

He who has spent his life in the pursuit of knowledge, ends by learning how little it is possible for man to know, even though he knows more than all other men. Then his ideal is to learn all things, proving that knowledge is continuous and eternal, because the power is in man to know that he is incapable of learning all things while in the mortal body, yet that same power shows that there must be more to learn.

He who has developed his inventive faculties is not jealous of the progress made by a fellow inventor; he seeks to accomplish an even greater work. The man who invented the system of telegraphing through the medium of wire installation would have been the first to recognise the genius of the inventor of the system of wireless telegraphy. Probably he would have striven to even greater accomplishment as others are doing to-day, and had he been asked to what extent the revelations of science would be exploited by men, he would have replied "God knows;" and that is just the point, God does know; that is why he is God. And because the intelligence of man, once he ceases to be a plagiarist, and honestly seeks perfection in any science with a view to original

discovery, is inevitably led back to the Creator, and we know that, eventually, light can only come from the source of all light; intelligence from the source of all intelligence, power from the source of all power, from the Almighty God.

What the world believes is generally what they are taught to believe. The vast majority take religion for granted, a kind of inherited superstition which it is some kind of sin to investigate, and yet God gave them the intelligence to investigate it. Men have made a profession of preaching what they call the gospel, in most cases because it is a profession, like the law, the stage, or any other trade, dignified by the term "profession." The man who buys a cycle knows he is risking his life, when riding it, so he carefully examines the machine and, if he is wise, is content to pay a reasonable price for it. When he gets it he lavishes care upon it to keep it in condition, and he is proud of it. But what about eternal life? If, in the choice of a machine on which he is prepared to risk a life of a few years, he exercises so much care, how much is he prepared to exercise for the medium to life everlasting? Precious little, as a rule, and why? Because he has been traditionated in the idea that it doesn't matter so long as he believes in the Lord Jesus. And yet thousands of men will say, and they believe it, "what is the use of me studying theology? I pay some one to do that, the same as I pay my insurance premium, the parson knows all about it and that's good enough for me." That is what many men of the world believe, and the reason they believe it is that the churches have not the power of the priesthood; the gifts of the gospel are not manifested, and because man cannot see much advantage in one faith over another, he simply becomes indifferent.

ERNEST A. COOKE.

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## "TO KNOW ALL IS TO FORGIVE ALL."

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would see,
If I knew you and you knew me.

NIXON WATERMAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 27, 1911.

## FAITH—HOPE—CHARITY.

### II—Hope.

"Auspicious hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe."

Although the three Divine graces are closely related, yet each operates in a different way. Faith, as we have seen, is the source of all action. Hope encourages and sustains action. Charity is the perfecting of action. Hope, therefore, occupies an intermediate place. It may briefly be said to be a desire for some good, with the expectation of getting it. It is always a reaching out towards what are deemed to be better things than those that are possessed. Like faith, hope is exercised both with regard to temporal and spiritual things. It may be either a source of strength or of weakness. Reasonable hopes are truly a source of inspiration, while unreasonable ones will as surely injure and mislead. In the minds of many people hoping and dreaming are regarded as much the same; but in truth they are very different. Our hopes ought to be reasonable. We ought not to hope for things that are clearly beyond the possibility of attainment. To revel, as some are wont to do, in hopes of great and remote things, is a decided source of weakness. It is the fatal mistake of many bright and imaginative minds. To be one day on the mountain top of expectant hope and the next in the valley of disappointment brings such alternations of thought and feeling as must disturb the peace and sanity of the mind, and thereby weaken the foundation of intelligent action. True hopes involve the possibility of realization; they should therefore be reasonable, and have their foundation in reality. Hopes that are thus founded give buoyancy and strength, and are a powerful factor for good in our individual lives. While it is always pleasant to hope for better things, yet we must do something besides hope. To set a reasonable hope before us in life, and then to labor towards its attainment, and ever diligently strive towards that end, is at least to merit the thing hoped for, and very often to gain it. On the other hand, merely to hope for higher things, without any effort to attain them, deserves nothing but disappointment, and will certainly reap that result. It is just as necessary to hope wisely as it is to act wisely.

There is another and a most important consideration to be borne

in mind. We may have reasonable hopes, labor diligently towards their realization, and yet be disappointed. That disappointment may be the pathway leading to far higher and grander things than we had ever hoped for. It has frequently been so in the lives of some of the best and noblest people that have ever lived. Our hopes are often opposed to our best and highest interests. Earthly comfort and happiness are usually regarded as the supreme things, and in our hopes we associate them with certain conditions. We labor and hope for those conditions, and yet fail to obtain them. We would be happy always, but our Heavenly Father, desiring our eternal welfare, would have us trained to be wise and good, that we might thereby attain to a richer and more enduring happiness. The realization of many an earthly hope is thus frustrated. Often when our hopes thus fail, we feel to doubt the Infinite Goodness, not realizing that what appears to be its absence, is the very highest evidence of love. We must ever bear in mind that this is not the sphere for full realization, but a place where we are to receive the training and experience necessary to perfect and prepare us for "a more exalted sphere."

The power and disposition to hope may be said to be an evidence of our Divine origin—of our individual superiority to present conditions. It indicates the presence of an ideal that is ever pushing us onward to higher and better things. In the best rounded and most successful human career there is not opportunity sufficient to express and develop all the powers of man. Certainly there is not enough to satisfy all the aspirations of the human heart. There are the longings and the hopes for immortal life and love and happiness. Hopes that come in conflict with these supreme things had better fail, and when we come at length to review our lives in the large and true perspective of eternity, we shall have reason to rejoice that they did fail.

In the scriptures, both ancient and modern, there are many references to hope, as well as to faith and charity. In the Book of Psalms, especially, the sweet singer of Israel frequently expresses in joyful strains his hope in God and in His salvation. In the New Testament such references as "the hope of eternal life" and "the hope of glory" are very common. Paul, in his Epistle to the Romans, says—"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24.) It is evident from this that Paul regarded hope as a necessary means to salvation. Amid the trials and temptations to which the saints of God are often exposed, the Divine Spirit gives them so strong an assurance and hope of ultimate victory and of eternal life that they are buoyed up and enabled to endure all the difficulties encountered by them. The Lord may, through His Holy Spirit, implant a living hope within them which cheers and strengthens them, so that they are enabled to endure "as seeing Him who is invisible." In the Book of

Mormon, also, the necessity of hope is set forth in the following words:—"Wherefore, if a man have faith, he must needs have hope: for without faith there cannot be any hope. And, again, behold I say unto you, that he cannot have faith and hope, save he shall be meek, and lowly of heart." (Moroni 7: 42, 43). From this it appears that faith and hope are inter-related, and re-act upon each other. If there cannot be hope without faith, then faith must be a source of hope, and it is certain that a strong and abiding hope of eternal life must tend to strengthen and confirm our faith. It is well to remember that the universe is pervaded by mind—the Divine Mind—and that our individual minds are continually in contact with it. According to our attitude and receptivity—to our nearness or oneness with it—the Divine Spirit can and does communicate with us, being governed always by righteous laws. That Spirit responds to the prayers, the desires and the needs of the children of God. The gifts of faith and hope may therefore be said to be the response of the Spirit of God to the needs and requests of those who have a rightful claim upon Divine strength and guidance.

The gifts and blessings that are ours, through obedience to the gospel of Christ, are so great that we cannot grasp their full significance. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (I. John 3: 2, 3.) So faith leads to hope, and those who have a living hope of eternal life will constantly strive to purify themselves that they may be worthy of that eternal inheritance the assurance of which they already feel within their hearts. But the permanent possession of this hope is conditional upon continued obedience and faithfulness in keeping the commandments of God. With some it is an abiding reality, because their constant aim is to do the will of God. "An eye single to the glory of God" is a secret of spiritual power.

Sometimes in life we rise, through experience and suffering, to some fair summit of hope and get a glimpse of the joys and blessings the future has in store. In such exalted moments we seem to discern the Divine purpose in our lives, and all our experiences appear to be sacred. It may be but a glimpse, the vision may soon fade; but we receive an inspiration that casts a light upon our earthly way, and beckons us ever onward to the happy realization that we feel sure awaits us in the days that are to come. Hope is therefore a blessing and a help to us all. It lifts us above the annoyances of the passing moment, and cheers us with the pleasing anticipation of happier days. Right and reasonable hopes ought to be cherished by us continually. Especially should we strive to obtain the hope and assurance of eternal life—the grandest hope of all.

H. I.

## THE PIONEERS.

By A. A. Hovey.

For untold ages the sun had crossed the valley and bathed his rays in the waters of the great Salt Sea. And those grim and ancient sentinels, the towers of the Wasatch, had guarded the sacred spot that one day God's people might find rest. Stand, if you will, on the summit of one of those huge pillars that bolster up the dome of the heavens, and see the mountains fall away and fade into the distant horizon. There trace the dim outlines of the old emigrant road winding through the villages and niches of the mountains and down into the broad valley of the Mississippi; and westward from that point of sight through the Wasatch hills to the summit of Parley's Canyon and into Salt Lake Valley.

The wagons that plowed and crushed their way through that trackless desert are worn out, and many of the weary feet that plodded in the wake of the wagon-wheels are lying at rest beneath the shadows of those mighty mountains. Many changes have come to the land since the July day that strange procession moved up the mountain and halted at its top. The wild deer spread his nostrils, sniffed the air and sped away. The wild mountain men listened and gazed in wonder.

Out of the silence of centuries there arose a cry in the wilderness, the cry of Israel's child as he emerges from his bondage, casts down his burden and gazes upon the Land of Promise.

"Drive on," commanded their leader. "This is the place."

The footsore and wornout homeseekers moved down through the deep gorge, out over the bench land, and between the forks of the City Creek waters they circled their wagons, freed their beasts and fell upon the ground given to a tired people, and asked him to bless the Land of Zion to the saints of God. They forgot their bare feet, their naked limbs and hungry bodies, and only remembered the goodness God had shown them in delivering them where nature had provided for their safety a fortress whose everlasting parapet frowned upon their enemies.

They had but planted their feet upon the soil when they tore at the bosom of the earth, to hurl with feverish hands and rude implements the dry soil apart and thrust in their small supply of seeds.

Oh, how those people struggled with the wild elements of nature! The moan of the bereaved parents as they closed their children's eyes in death, unable to endure the hardships of the older ones, the cries of hunger arising from tireless workers—all was drowned by the clamor of their souls crying out for something better than the things of this world.

Still over that long dreary road, the home of the lonesome wolf

and the restless redmen, flowed a stream of human life, truth seeking, home building, until every nook and valley for hundreds of miles from the centre of the Great Basin was pulsating with industry.

Now drop the curtain upon the struggles and sorrows of these people, who, with never-waning courage, overcame every obstacle that beset their paths. How they sowed and the crickets devoured, and how God sent His white-winged angels from the islands of the Great Lake to devour their enemies; how that little band of suffering pioneers in the fastness of the mountains held an army at their mercy.

Let rise the curtain, turn the lights upon this picture! Where winds the old emigrant road, behold the path of the locomotive. And as the last rays of the sun are lost in the waters of the Great Salt Lake, a bright scintillation of electric lights pierce the falling shadows from every part of the valley. Where the sagebrush and dwarf oak was, and where the lazy lizard crawled over the hot boulders, behold a city of orchard, garden, home and palace!

Near the spot where the pioneers made their camp, what a spectacle is here! To the north, south, east and west rise the colossal monuments of human skill. To the left the Templeton and the alabastine walls of the Hotel Utah! To the right that solid and beautiful structure, where Zion's Oracle is printed and given to the world! Rising above them all, every spire pointing heavenward, exalted above the hills, stands God's Temple. In the centre of this grand amphitheatre, in life-like pose, as if Divinity had consented for him once more to speak to his people, is the statue of Brigham Young. His arm is extended, and in his palm he holds the lightening of his eloquence ready to hurl to the ends of the earth these thunderbolts of truth.

What Utah and the Middle West now is or may become, Brigham Young and his pioneers made possible. For, inspired by Almighty God, they dethroned the monarch of desolation, gave siege to his hosts of destruction and put them to flight, threaded the desert with silvery waters, clothed her with verdure and yellow harvest, dotted with homes full of young life smiling with peace and plenty.

Glory to Utah, the Queen of the Mountains, and honor to her pioneers.

Praise their daring, honor their creed,
Men of such courage the world has need,
They tore from the desert food and clothes,
And made her blossom as the rose;
On their graves let fall our tears,
We owe our lives to the pioneers.

—From *Liahona the Elders Journal.*

## REASON AND RELIGION.

THE true religion is easily discernible, because it is in every respect compatible with true reason. If religion has to satisfy the whole soul of man, it must satisfy his reason—for reason is an integral part of the human soul.

Men laugh and jeer at the origin of the faith of the Latter-day Saints, and call it "fraud." But our claim for it is that it is the supernatural origin of a supernatural religion. Had it a natural origin, compatible with the modern conception of religious inceptions, it would not be a supernatural religion and hence not true. The miraculous has for ever been an essential part of true religion.

The true religion will ultimately "win home." The devolution of false religion is resulting in the evolution of the true religion. The gospel of the Lord Jesus Christ is essentially and eternally true. Were every whit of scripture, ancient and modern, destroyed, the gospel of Christ would still be—for it is the everlasting gospel. The gospel is of God, it is eternal and infinite, independent alike of time or place. There are many forms of religion, all originating in the desire of man to worship a supreme being. The "many sects" taken collectively have many of the principles of the true religion. But not one of them has all these principles, though all have some, and it is by that they exist.

People are taught to look upon God in much the same way as they look upon electricity. No one knows what electricity is, but nearly every one comes in touch with its uses in their daily life. They study the dynamo and the motor conductors through which it manifests itself. So, say they, it is with God. You handle nature's gifts, and through all of these God manifests Himself. Yet He Himself is a mysterious essence, which you may not conceive or comprehend, for in so doing you would confound Him with the grossness of the material. Is this view a reasonable one? Is it scriptural? If it is reasonable or scriptural, then we have grounds for holding that view; but if it is neither one nor the other, then we should not entertain or hold it. It is written in the Holy Bible, "This is life eternal, to know thee the only true God." Then God is knowable. Is it within the realm of reason to worship a God "whom ye know not?" St. Paul sought to teach the Athenians to worship the true God in place of "an unknown God."

Many men taboo reason as altogether alien to the true spirit of religion. They declare in horror at him who would reason his way in religion. "You would limit God to your own little mind," or "You would make unto yourself a material God." True it is that a man's God can be no bigger than his conception of Him. But is it reasonable to suppose that the God of Heaven, who Himself comprehends all things, is Himself incomprehensible?

God honors intelligent worship, and only they that worship Him in truth can worship thus. "The glory of God is intelligence."

Reason is one of God's own attributes and He loves and honors it in His children. "Truth is reason," and God's word is truth, and truth it is that makes us free: God's freemen.

Gateshead-on-Tyne. AUBREY PARKER.

## FROM THE MISSION FIELD.

**Successful Socials.**—The Relief Society of the Sheffield branch (Sheffield conference) gave a delightful social in our church July 1st, 1911. An excellent program was rendered, refreshments were served and a splendid time was had by all.

On July 15th, 1911, a successful social was held in the Latter-day Saints' Hall, Northampton branch (Birmingham conference), in honor of Elder Albert Smith, who is leaving to take up his labors in another branch. After an interesting program, on behalf of the saints and friends, Elder Smith was presented with a beautiful walking stick. Some games were played and a most enjoyable time was spent by all.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home July 22nd, 1911, per s.s. *Celtic*: From Great Britain—John W. Howick. From Scandinavia—N. K. Amundson, Moroni J. Jensen, A. Norman Hagen. From Sweden—Niels Fugal. The following named missionaries have been honorably released and sailed for home July 22nd, 1911, per s.s. *Megantic*: From Great Britain—Alfred Parsons, John A. Beard, William H. Fowler, Daniel Cook, A. H. Bowman, Thomas Wheatley, William Naylor. From Switzerland and Germany—John A. Booth, Charles F. Wilcox, Jr., Raymond Becraft, Melvin Nebeker, H. W. Braegger. From Scandinavia—Jens Jensen. From Sweden—G. N. Hulterstrom, Peter Nelson, A. C. Davidson. With the company were twenty-nine emigrants in charge of Elders Alfred Parsons, William H. Fowler and Jens Jensen.

**Baptisms.**—On Saturday evening, July 15th, 1911, a baptismal service was held at the Corporation Baths, Kidderminster (Birmingham conference), at which four persons were baptised. The ordinance was performed by Elders A. G. Hanson and David Evans.

A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, July 15th, 1911, at which nineteen candidates from the following branches were baptised by Elders Isaac P. Robinson, Daniel Cook, Leonard H. Whipple and Samuel L. Bleak: Leeds, 7; Bradford, 6; Halifax, 2; Wakefield, 2; Clayton, 1; Pudsey, 1. Confirmation took place immediately afterwards in the Westgate New Hall. About one hundred people witnessed the ceremony.

**District Meeting.**—On Sunday, July 16th, 1911, at 2:30 p.m., a district meeting was held at Darlington (Newcastle conference), with President Joseph W. Clark and four elders present. After the opening exercises, President Clark pointed out the sacredness of the sacrament. The Church authorities, general and local, were sustained. Elder John Adamson, the newly-sustained president of the Darlington branch, explained the atonement brought about by Christ, and the principles and ordinances we must comply with, in order to receive the full benefit of that atonement. President Clark showed that the gospel includes all truth, no matter how complex. At the evening session Elder J. R. Sayer contrasted Christendom to-day with the Church Christ established; showing that there had been an apostasy, both in ordinances and in the conception of God, and explained the Latter-day Saints' doctrine of the Godhead. Elder George B. Chambers spoke on the restoration of the gospel, showing how Daniel's interpretation of Nebuchadnezzar's dream, compared with secular history, points directly to this dispensation for the establishment of God's kingdom on earth. The truthfulness of this gospel may be known by the power of the Holy Ghost. An excellent spirit was manifest throughout the services.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXXIV.—The Sabbath.

Text: Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is: and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.—*Exodus* 20:8-11.

I. The Sabbath Prefigured in the Account of Creation.

1. Bible scripture (Genesis 2:3.)
2. Pearl of Great Price record (Moses 3:2, 3.)

II. Observance of the Sabbath.

1. Commandments respecting Sabbath observance. (a) Old Testament scriptures (Study the text given above—Exodus 20:8-11; see also 16:22-30; 31:12-18; Leviticus 23:3; 26:2; Deuteronomy 5:12-15; Nehemiah 13:15-22: Isaiah 56:1-7; 58:13, 14; Jeremiah 17:21-25, 27; Ezekiel 20:12, 13, 17-21, 24; 22:8, 26). See also for comparison: sabbatic year (Leviticus 25:2-7, 20-22: 26:33-35; Nehemiah 10:30); jubilee year (Lev. 25:10-55). (b) Book of Mormon scriptures (Mosiah 13:16-19; 18:23, 25: compare following

passages as showing acceptance of the law of Moses among the Nephites, II. Nephi 5: 10; 25: 24; Jarom 1: 5). (c) Modern scriptures (Doc. and Cov. 59: 9-16; 68: 29.)

2. Blessings conditioned on Sabbath observance (Isaiah 56: 2-7; 58: 13, 14; Jeremiah 17: 24-26; Doc. and Cov. 59: 13-20).

3. Penalty for Sabbath desecration in olden times. (Exodus 31: 14, 15; Numbers 15: 32-36; compare Nehemiah 13: 15-22; Jeremiah 17: 21-27).

III. Christ the Lord of the Sabbath.

1. So declared in scripture (Luke 6: 1-5; see also Matt. 12: 1-8; Mark 2: 23-28).

2. For other Bible references see Lesson 11, "Lord of the Sabbath, in Sunday School Outlines, Theological Department, first year's course.

3. Observe that in the period of Christ's earthly life the Jews were subject to unjust exactions as to Sabbath observance—the result of priestly domination by which the spirit of the law had been made secondary to the letter of arbitrary rule.

IV. The "Sabbath" and Sunday.

1. The Jews observed the seventh day of the week as their Sabbath; this corresponds to our Saturday.

2. The majority of Christian sects observe Sunday as the weekly Sabbath.

3. Change from Saturday to Sunday probably began soon after the resurrection of Christ, which event occurred on a Sunday; (Matt. 28: 1; Mark 16: 1; Luke 24: 1; John 20: 1), in remembrance of which this day came to be known as the Lord's day (Rev. 1: 10; compare Acts 20: 7; I. Cor. 16: 2).

4. In the present dispensation the weekly day of rest and special worship has been definitely established as Sunday or "the Lord's day" (Doc. and Cov. 59: 12).

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"A man cannot aim too high: a man's best comrades are those mighty creatures far above himself—"Justice, Truth and Righteousness." If we live habitually in contact with that which we know to be the best, we cannot yield to meaner things."*—STOPFORD BROOKE.

No. 31, Vol. LXXIII. Thursday, August 3, 1911. Price One Penny.

## THE TWENTY-FOURTH OF JULY.

THE event which marks the first great outbreak against the Latter-day Saints, in the early period of their history, occurred in the year 1838, when the saints were forced from their homes, to flee for their lives. The cause of this was the bitterness which was constantly growing among those who sought to destroy the nucleus of "Mormonism." Some of the incidents which characterized this outbreak were: the exterminating order issued against the saints by Governor Boggs of Missouri; the massacre at Haun's Mill, in which nineteen of the helpless saints were shot down in cold blood; together with other ravages and murders inflicted by the army at intervals following.

During this exodus many, who could not endure the sufferings they were forced to undergo, apostatized, while others, who remained true to the cause, were taken prisoners. Among these—fifty-seven in number—were leaders of the Church, including the Prophet Joseph and his brother Hyrum. In a speech delivered by the general of the army, the saints were given to understand that these leaders would never be restored to them again. Little did he realize the perfect organization which existed in the Church, even at that time, and that as soon as one set of leaders was taken away, another set was ready to take their places, and resume the labors of those who were taken captive. It was at this time that the leadership of the Church devolved upon that illustrious pioneer, Brigham Young, who directed the exodus of the saints to

Illinois, where he devised means of assisting those who had been left behind to join them.

A little later than this, on June 27th, 1844, occurred the martyrdom of the Prophet Joseph and his brother. The governor of Illinois made a make-believe effort to bring the murderers to justice, but the result of the trial, which was given the year following, was that the assassins were honorably acquitted. This action emboldened the mob element, and no sooner was it generally known than fresh outrages and persecution were inflicted upon the defenceless saints. This gave evidence that there was no law for the "Mormons," and the only thing left for them to do was to get out by themselves, where they could, for the first time in their history, enjoy freedom and peace.

Preparations were now rapidly being made for the exodus, and the place in view was the Rocky Mountains. It was prophesied long before this that the place mentioned would be the gathering place of the saints. The emigration from Nauvoo began on February 4th, 1846. Ferry boats were kept busy night and day carrying the portable belongings of the saints across the Mississippi river. By the 15th of February this task was completed, and the first camp was made. There in the bitter blasts of winter, in tents and wagons, were camped the suffering exiles, in full view of their comfortable homes, which they had been driven from by the merciless mob. During the first night in that wintry camp nine babies were born in tents and wagons. How these tender babes and delicate mothers were cared for under such conditions is left for the reader of these events to imagine. There were the unfortunate saints camped in the snow with nothing but blizzards, savages, and untrodden wilderness before them. Well might it be said, "There is no parallel in the world's history to this migration from Nauvoo."

On March 1st, under the leadership of Brigham Young, the camp began to move in search of a new home in some unknown place among the mountains. As a parting thought, President Young wrote in his diary: "Our homes, gardens, orchards, farms, streets, mills, bridges, public halls, magnificent temple, and other public improvements we leave as a monument of our patriotism, industry, economy, uprightness of purpose, and integrity of heart, as a living testimony of the falsehoods and wickedness of those who charge us with disloyalty to the Constitution of our country, idleness, and dishonesty."

From day to day the march was continued through mud, snow and rain. About June 15th, they arrived at the Missouri river, where they stopped for a short time at a place which they named Kanesville, now known as Council Bluffs. Later they crossed the river, and pitched their tents on Indian lands. Here on the west side of the river the pioneers founded what is now called Florence, with a population of four thousand souls.

It was from this place that the "Mormon" battalion was called by the United States government. Despite the ill-treatment the saints had received, and the lack of protection from the government, five hundred true-hearted, loyal citizens set out, leaving their wives, children, parents and friends, to assist in suppressing the trouble which had arisen in Mexico.

During the winter preparations were being made to continue the journey westward. On April 7th, 1847, the pioneers started from Florence, then known as Winter Quarters. One hundred and forty-four able-bodied men were selected to lead the way through the wilderness. They were yet one thousand miles from their destination. The company was in possession of seventy-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, nineteen cows, seventeen dogs, and some chickens. Shortly after the pioneers had left Winter Quarters, President Young organized them into military companies, and gave certain orders to be obeyed throughout the journey. Besides the rules for travel, instructions concerning devotional exercises were given and obeyed. Night and morning every day the company assembled for prayers at the call of the bugle, and the Sabbath day was invariably observed. With these and other instructions, which were given as needed, the pioneers wended their way westward, a distance of one thousand miles, mostly on foot.

With many thrilling incidents and many manifestations of the goodness and mercy of God, their dreary march was continued until that memorable 24th of July, 1847, when from an elevation of the Wasatch Mountains, the founder of Utah, sick with fever, gazed with wondering admiration upon the Great Salt Lake Valley; upon a panorama of sagebrush, mountains, valley, lake, and river spread out before him—the future home of the saints of God. Little by little the desert was brought under cultivation, and the wilderness was made to blossom as a rose. The city was laid out with its broad streets in a uniform manner, homes were built, the Temple of God was erected, and industry abounded. What we have and are to-day we owe to God and His chosen people.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4: 1.)

Birmingham. ALVIN SESSIONS.

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No pure and simple life, true to itself, true to its Maker, was ever lived on this earth, that was not a voice on God's behalf, however still and small; and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.—ALEXANDER GORDON.

## "MORMONISM."

"MORMONISM" has for its basic principle the belief in God, the Creator of the world, and in his only begotten Son, Jesus Christ, who came and atoned for the sins of the world, and made it possible for man to triumph over death. "Mormonism" holds to the doctrine of God as given in the Old and New Testaments of the Jewish scriptures, namely: the monotheistic conception of the Deity, and the divinity of man. It maintains that God has established His priesthood in different ages of the world's history, which gives to man the divine power to act in His name in all things pertaining to human activity, and especially those ordinances of baptism and the laying on of hands for the gift of the Holy Ghost, which give to man the power to save himself. Acting in the name of God in the holy ordinances is the second great basic principle of "Mormonism." It makes every man the agent of the Most High unto himself and his fellow-man. It brings man into close harmony and union with God as an active worker for his own and for the world's redemption, through the grace of Jesus Christ.

"Mormonism" looks upon man as a Divine light and power, endowed with these attributes in the eternal world before his birth into this life. He has the free will to determine his course in this world and the world of the hereafter. "Mormonism" is, therefore, dynamic and not static. It holds that God reveals Himself to man, and in all ages man will receive new light and understanding from the Divine Source. The eternal progress of the race is assured through obedience to both divine and physical laws, which are revealed to men through inspiration and revelation direct from God. God the Father is a God of order and law, therefore true religion is the adapting of oneself to law and order, both of this world and of the universe.

"Mormonism" reiterates the teaching of the Old and New Testaments that God in various times of the world's history has given to man His grace to act in His name. But down through the ages since Christ lived, there has been a gradual leaving of the true course marked out by Jesus Christ, and although men since the days of Martin Luther have denounced the Roman Catholic church and the efficacy of its teachings, they have set up their own standards of religion and Christian ethics; and have not learned God's fundamental laws of salvation as universal and absolute facts. While their methods produced independency of thought, that which man is so in need of, they did not assure man of eternal life and salvation. Luther claimed no direct revelation from his Maker. Neither did Calvin or Knox or Zwingli or Wesley. Their systems of religion and ethics are based merely upon their individual interpretation of the holy scriptures. There is nothing absolute in them. But to "Mormonism" there is an absolute law. The claim of "Mormonism" is that Joseph Smith

went before his Father in humble prayer and asked for knowledge and truth. God answered him directly, and gave him the holy priesthood, the key to divine and absolute knowledge, by sending John the Baptist, and Peter, James and John, resurrected beings, who conferred upon Joseph the holy and divine power of Aaron and Melchisedek. In like manner was the priesthood of God given to man in ancient times. It must so be given in modern times.

To "Mormonism," therefore, Jesus Christ is not a docetic man, but a divine, omnipotent man, with all the divine passions of a divine being. He lives in harmony with the laws of the universe, which he has learned through the experience both of this life and the life of the hereafter. God the Father and Jesus Christ, to the "Mormon" are real entities, intelligent, all love, all light. They are the acme of Divinity. This idea creates within the mind of the believer a most high and splendid conception of life's meaning and mission. The divinity of man asserts itself practically yet ideally, materially yet spiritually. "Mormonism" makes of a man a utilitarian-idealist. He sees the follies of man, the condition of the race socially, the sorrows of the race economically, the sins of the race ethically. No religion on earth is so great and broad in this regard.

Ethically, "Mormonism" stands for the highest interpretation of life. Its sets up the most refined standards of purity, virtue, intelligence and action. It is a complete system of scientific and Christian ethics. All the cardinal virtues are held sacred; the sins of the race, in the most loathsome horror. There is always a power and light within man which gives him the right to designate between right and wrong.

Ethically, "Mormonism" lodges man's perspective in the eternal world of the hereafter. On the earth, it makes a man a creator, a founder of human institutions on the co-operative plan, which develops the highest degree of altruism. Man is a student of life in this world making for an understanding of higher and greater realities, pertaining both to earth and heaven. The intelligence expresses itself through the material universe. The body of man, as well as the spirit, is therefore divine. The spirit and the body in perfection are the soul of man. "Mormonism" is for this reason the highest standard of ethical law in existence. Activity of body and spirit must be along the highest lines of righteousness and purity, which bring him in time to a complete harmony of self with the natural laws in the spiritual and physical world. In man's adjusting himself to these laws he becomes scientist, moralist, religionist and philosopher. He attempts great things, he accomplishes much; he will accomplish all things. "Mormonism" has attempted great works. It has built and does now build up the social and economic life. It stands for the high-minded man. It stands by its ideals in the world of mental and muscular activity.

"Mormonism" teaches man to look to the soil and the common

pursuits of life. He is to take the earth and give it back to God in its pristine glory. This will come through work on God's great acreage. Man is of the soil. He lives by the products of the soil. In his tilling it and making it useful to the highest degree, he is redeeming it and preparing it for the return of its paradisic glory. Common man, then, has his part to play in creating greater and better conditions economically, hence "Mormonism" teaches a true brotherhood and democracy among all men. Every person is a child of God and light. He has his part to play in the redemption of the soil. The land is his. Upon it he builds his home, and as he comes to understand the earth, the physical laws of the universe, so does his home become better and his standards of life higher. As he makes the earth a paradise, so will he understand better and more fully the higher things of life. The Latter-day Saints, or so-called "Mormons," are home-builders, for this reason. And with the home goes the school and printing-press, the museum and the drama.

England's great poet has expressed this phase of philosophy in his *Saul:*

> I have gone the whole round of creation: I saw and spoke;
> I, a work of God's hand for that purpose, received into my brain
> And pronounced on the rest of His handiwork—returned Him again
> His creation's approval or censure; I spoke as I saw,
> Reported, as man may of God's work—all is love, yet all's law.

"Mormonism" stands for the highest standard of intelligence. Latter-day Saints have ever stood for the highest resources for education, namely: the home, the church, schools, libraries, newspapers, magazines, museums, the drama, industry and government. No people have been greater builders of schools, libraries, and museums, in comparison to their conditions and environment, than the Latter-day Saints. They look to the man of science, the man of books, the man of deep religious and philosophic truths. The Latter-day Saints have always had their schools. They established a university at Nauvoo, and the same university was continued in the establishment of the University of Deseret, now the University of Utah, which was the first university established west of the Missouri river.

"Mormonism" has a great love for learning. Its philosophy is that of the German Lessing: "The path by which the race reaches its perfection, every man must sooner or later travel." The dream of "Mormonism" is to make of each man and woman a reader and interpreter of life, a lover of books and a student of nature. Its dream is to make for the glory of God, which is intelligence. "Mormonism" is the source of light and truth for the world to-day and for all time. It is the gospel of salvation, the gospel of Jesus Christ.

LEVI EDGAR YOUNG, in *Improvement Era.*

## HAVING A PURPOSE.

EVERY young man should have a purpose in life. He should have high ideals. He should desire to be of some use in the world. An aimless, purposeless life, devoid of high ideals, is sure to be a failure. A stream does not rise higher than its source, and a man does not rise above his ideals. Aim high, even if you fail to attain your end. First be a man, and then when you have an opportunity you can do a man's part.

The world is strewn with human wreckage of purposeless lives. The floater who sits on his raft, waiting for something to turn up in his favor, will remain adrift, while the purposeful man who boarded the steamer will pursue his course. The young man with a purpose will rise above the ideals of the average man around him, for the average ideal is none too high. The man with a purpose will not be turned from his course by the passing fads, fancies or crazes that pass over the community in which he lives. He will allow these things to pass by and will keep right on his course.

There are many fads that are popular for the hour, and it is very unpopular for a young man with a purpose to disregard them. Weaklings yield to those things that clamor so for recognition, but the man with a high ideal keeps right on, never swerving from the path he has marked out for himself. Young man, will you be chaff to be driven around by every wind that blows, or will you be wheat that cannot be blown about like worthless chaff? The choice is up to you. Every day you are making decisions that place you among the chaff or the wheat.

We write these things because there are so many young people who seem to have no purpose in life whatever, and are all adrift ready to float anywhere. Life is too serious and too valuable to be lived without a purpose.

Longfellow, in his "Psalm of Life," which ought to be committed to memory by every boy and girl, says:

Tell me not in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers
And things are not what they seem.

Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,"
Was not spoken of the soul.

* * * *

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 3, 1911.

## FAITH—HOPE—CHARITY.

### III—Charity.

The supreme and crowning grace is charity. Whereas faith and hope may have their ultimate fruition, charity will endure for ever. "And now abideth faith, hope and charity, these three; but the greatest of these is charity." (I. Cor. 13: 13). In the sense in which the word is here used by the apostle, charity must not be confounded with mere almsgiving, though that is commonly regarded as its meaning. It is synonymous with love, or universal goodwill to all beings, under all conditions. It is an approximation to the Divine thought and feeling, and by its exercise we become assimilated to the Divine character. It is the source of all right action. It is indeed the perfection of action, because it supplies the right motive for action. The union of perfect knowledge and true charity would ensure the doing of the right thing, in a proper spirit, and with the right object in view. This would rise to the dignity of righteousness, for actions thus performed would assuredly be righteous ones. But absolute righteousness can only be expected from perfect intelligence, the possession of which would imply Godhood. We have seen, however, that the gospel of Christ sets forth the hope and possibility of the faithful children of God becoming one with Him. We are even urged to strive after a like perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48). After keeping all the other commandments of God, we are exhorted, as the last and crowning attainment, to "follow after charity."

As to the pre-eminence of charity there is perfect unanimity throughout all the scriptures. The Apostle Paul, enumerating various gifts and virtues, says—"Though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (I. Cor. 13: 2). We might be disposed to think that Paul had in this instance been guilty of exaggeration, in order to exalt his favorite virtue. But this is not so, for other scriptures are equally emphatic, as we shall later see. It does seem strange, indeed, that faith, knowledge, tongues,

prophecy, almsgiving, should all avail nothing, if charity be lacking. Yet, if we put all these in one scale and charity in the other, we can easily see that the pre-eminence must be conceded to charity. It will he observed that Paul does not belittle the various gifts and virtues enumerated; he merely says that he may possess many excellent qualities and do many good actions, and yet be nothing. It is really an assertion of the supremacy of character—of what we really are in our utmost hearts—over all that we may know or do. Knowledge, if not rightly used, is of no moral value to us, and we are not, in a spiritual way, any the richer for its possession. We may perform many good actions from a wrong motive, or without any particular motive. It is not intended to be conveyed that knowledge and right action are not in themselves good, but merely that neither gifts, nor knowledge, nor actions however praiseworthy in themselves, nor all combined, in the absence of a pure heart and godly character, will qualify for admission in the eternal kingdom of our Heavenly Father. Viewed in that higher light, Paul could truthfully say, though I may have and do all these things, yet if I "have not charity, I am nothing." In the last analysis, it is not what we have and do that will determine our rank in the eternal worlds, but what *we are*. It must not be forgotten, however, that we must learn what we ought to be, and, in the light of that knowledge, do what we know we ought to do.

Paul gives the following analysis of love—"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (I. Cor. 13:4-7.) In view of all this, charity may be said to be perfect love. It is absolute self-conquest. Through it we discover our true relationship to all beings and all life. It is indeed to be one with God; to see as He sees, to love as He loves. To rise above self and selfish considerations, to aim at universal ends, to rejoice only and always in the accomplishment of good and right—all this is implied in that perfect love which is charity. Yet, inasmuch as we are informed that without charity we are nothing, it is necessary that we set the Divine ideal before us, and strive diligently to realize it more fully in our lives as the days go by. The ideal is a lofty one, but it is not an impossible one, else we would not be urged to aim at it. With the word of God to guide us, the Holy Spirit to aid us, and the infinite years before us, we need not despair of ultimate attainment. The highest evidence of the divinity of the gospel of Christ is that it places before us an ever-receding goal.

In the Book of Mormon we find the greatness and necessity of charity set forth in language that admits of no dispute. "Where-

fore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with him." (Moroni 7:46, 47.) Here we reach the loftiest conception of all. "Charity is the pure love of Christ, and it endureth for ever." Christ was the expression and manifestation of God, and if we would set before us a perfect example of charity, or Divine love, we must study His life and character. His life was one grand sacrifice for the good of others. His aim in life was to do His Father's will, which was to work out the salvation of the human family. His words were full of love and compassion. He bore with the infirmities of men. He wept betimes, as at Jerusalem, because the people would not heed His message, that they might be blessed. Though rejected and despised, yet He was patient and forgiving, and sorrowed not for Himself, but that the people were rejecting light and truth, to their own condemnation. Finally, He died for a world that rejected and despised Him, His last words, spoken amid awful agonies, asking forgiveness for those who were putting Him to a cruel death. Surely here is perfect charity—love beyond compare. No wonder that the sacred records containing the life and teachings of Jesus have influenced the world as no other books have ever done. In all history there is no life so Divinely beautiful, in all literature no words so full of love and comfort as His. Christ is, therefore, the Great Examplar—the one perfect manifestation of Divine love that has been given to the world. Yet the saints of God are urged to follow in His footsteps, and if they will strive with all diligence to do so, they shall at length be like Him. "We know that when he shall appear we shall be like him; for we shall see him as he is." (I. John 3:2, 3.)

The Church of Jesus Christ of Latter-day Saints, like its Divine head, has labored continually to bless the world. From its organization to the present time that Church, though opposed, persecuted and maligned, has disregarded all these, and proceeded on its mission, to bring light and salvation to the world. Throughout the life of the Prophet Joseph Smith, despite mobbings and persecution, he was faithful to his mission, and in return for the enmity of the world, he gave to it the message of light and salvation that he received from the God of Heaven. His life was devoted to the propagation of the same, and to the perfecting of the organization that, under the direction of God, will be the repository of Divine truth and authority until the everlasting gospel shall be proclaimed to all the nations of the earth. Through all the intervening years the missionaries of the Church have been spending their time and means to carry the good news to the world. Though misunderstood and maligned, yet they have toiled and labored to convince the people of the truth of their message,

and to point out the blessings it would bring to them. It has been the same, generally speaking, with those who have embraced the gospel as taught by the Latter-day Saints. Relatives and former friends have frequently opposed and persecuted them, but in return they have tried to make clear the truth and beauty of the gospel, that its blessings might come to all.

That charity is the supreme grace is placed beyond all question by the word of the Lord to His people in our own days, when He says—"Above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace." (Doc. and Cov. 88:125.) The preferences of men are largely determined by a peculiarity of temperament which causes them to have a leaning in a given direction, but our Heavenly Father knows all things and perceives their true relations. When He, speaking from infinite knowledge, asserts that charity is "above all things," and urges us to strive after it, wisdom and duty alike demand that we heed the Divine injunction. To do so will call for a greatness of aim and effort, but the joys and blessings resulting therefrom will be equally great. It is our duty to entertain feelings of goodwill to all our Father's children, not forgetting that we are commanded to love even our enemies. "To err is human, to forgive divine." We are instructed to love and forgive all, that we may be the children of our Father which is in heaven. The effort to return good for evil is abundantly repaid in the peace and joy it brings to the heart. The constant endeavor to see the good in all people and in all things, under all conditions, gives a sympathetic insight that perceives traces of good in everyone we meet, helps us to appreciate their worth, and thus encourages them to do their best. To desire evil to none, even those who would fain injure us; but to wish them well, and do them all the good we can, and rejoice in the welfare of all—these are the evidences that we are in very deed the children of our Heavenly Father. In the daily life of every Latter-day Saint there are abundant opportunities for the exercise of charity. If we will heed the Divine exhortations, and strive to cultivate this crowning grace, we will partake of the abiding joy that comes to all those who follow in the Master's footsteps.

H. I.

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PRESIDENT RUDGER CLAWSON and family, who have been visiting on the Continent, reached Liverpool on Monday, July 31st, in excellent health and spirits. During their trip they visited the various missions on the Continent, and report having had a pleasant and profitable time. President Clawson is particularly gratified at the splendid spirit manifested by the elders in the different conferences, and the work that is being accomplished by them, as was shown by the interest and attention manifest at all the meetings.

## CONFERENCE OF NETHERLANDS MISSION AT ROTTERDAM.

Rotterdam, July 26th, 1911.

THE conference of the Netherlands mission came to a close last night. It was a notable occasion. The interest continued unabated throughout all the sessions. There were three largely-attended meetings on Sunday the 23rd, there being seven hundred present at 10 a.m., five hundred and forty at 2 p.m., and about eight hundred at 7:30 p.m. The faces of many strangers were seen in the congregation. Strong testimonies were borne by the elders, and much valuable instruction was given. The singing of the choir, under the masterful direction of Elder G. B. Alexander, ably assisted by Elder T. W. Brown at the organ, was a pleasing and attractive feature of the conference.

Following the conference a two days' priesthood meeting, embracing five sessions, was held. President B. G. Thatcher presided, and there were seventy elders present. A lively interest was taken in the presentation and discussion of various practical topics relating to missionary work. Many vital questions were asked and answered. The good that will result to the mission from these meetings cannot be easily estimated. It will be far-reaching and enduring in character. The elders will return to their various fields of labor renewed in faith and strengthened in testimony and with a more perfect and uniform understanding of many questions that were previously held in doubt.

President B. G. Thatcher is an able president, and holds a strong place in the hearts of his elders. His labors in the Netherlands mission have been attended with much success.

The weather in Rotterdam, as in other cities visited, has been unusually fine. The sun shone out bright and beautiful, as it is shining to-day, and thus made possible the large gatherings of the conference.

Apropos of my visit to Germany and Switzerland, would say that in addition to conferences previously reported, interesting and instructive meetings were held at Basel and Cologne.

RUDGER CLAWSON.

### IF I KNEW.

"If I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's face,
I'd never speak harshly, would you?

"If I knew that the light of a smile,
Might linger the whole day through,
And brighten some heart with a heavier part,
I wouldn't withhold it, would you?"

## TRUTH.

THERE is nothing so persistent as truth. Though crushed, as it often is, beneath a mountain of falsehood and error, it will work its way relentlessly upward, till it mounts the very summit, freed from the shackles that would keep it hidden in the darkness.

Truth always wages her warfare openly; error is intriguing and deceitful. Truth conquers by sheer strength, and her victories are eternal: error scores but temporary victories, for she can hold her ground only till she has exhausted her stock of wicked dissimulation. The one brandishes her glittering sword in the blaze of the noonday sun; the other works her dark designs stealthily, under cover of night.

"Truth is the summit of being." It is the normal status of things: while error is a perversion, a disturbance, that must and will finally be adjusted. It is said that a planet moves smoothly *in* its course, but violently *to* its course. The same is true of a fact, when distorted it works havoc. Ruin and dissolution always follow in the wake of the conquests of evil: but righteousness must ultimately bear sway, when all things will be restored to their normal equanimity. There are unseen forces that work ever silently and persistently for the restitution of right and the overthrow of wrong. Triumph and supremacy are vital, inherent qualities of truth. So it must achieve victory in the end. To think of its being utterly annihilated or permanently defeated would be paradoxical. Our prophet said, "Every principle proceeding from God is eternal, and any principle which is not eternal is of the devil."

This assurance should be cheering to all who labor for the cause of right. We should be hopeful even in the darkest stage of the battle, when the odds are all against us, aye, when we suffer the humiliation of apparent defeat, for we know that the end is not yet; that in the last great struggle our cause will be gloriously vindicated, and that our heads will wear the laurels that endure forever. "The lying of others cannot hurt us long, it always carries with it our exoneration in the end."—LOUIS W. LARSEN.

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## FROM THE MISSION FIELD.

**Invited to Speak at Hucknall.**—Elder Clarence T. Ward, of the Nottingham conference, was favored with the opportunity of addressing the Men's Adult School of Hucknall, on July 16th, 1911. The subject taken was, "The rise and progress of the Church." Owing to the interest taken, the time allotted for discussion was lengthened from one hour to two hours and a half. The utmost courtesy was shown the speaker, and at the close many expressed themselves as having had their opinion altered concerning "Mor-

monism." Invitations were extended the elders to visit the homes of members of the association.

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**Successful Social.**—On Monday evening, July 17th, 1911, a very successful social was held in the Westfield Hall, Gateshead (Newcastle conference), in honor of Brother A. J. Parker, who left for Zion on the following Friday. Many saints and friends from various parts of the conference assembled and enjoyed the excellent social spirit and interesting program. Brother Parker has been an energetic worker in our midst, as his able articles which have appeared in the *Star* and local papers will show. A beautiful Bible was presented him as a token of love and esteem by a host of friends, who wish him Godspeed on his journey and the richest desires of his heart in Zion.

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**Baptisms.**—A baptismal service was held at the public baths, Mansfield (Nottingham conference), July 22nd, 1911, at which eight members—five from the Nottingham branch and three from the Mansfield branch—were initiated into the fold of Christ. Elders Clarence T. Ward and Jesse Y. Peterson officiated.

On Monday, July 17th, 1911, at "Deseret," High Road, South Tottenham (London conference), one convert was baptized, Elder T. A. Able officiating.

On Wednesday, June 28th, 1911, at "Deseret," High Road, South Tottenham (London conference), one person was baptized, Elder W. H. Allington officiating.

On Tuesday evening, July 25th, 1911, a baptismal service was held at the seaside, Southport (Liverpool conference), at which one soul was added to the fold of Christ, President R. W. Young officiating.

On Friday, July 28th, 1911, at Southsea, Portsmouth (London conference), a baptismal service was held, when one person was initiated into the fold. Elder John S. Storey officiated; confirmed by Elder J. J. Whetton.

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**District Meeting.**—A district meeting was held on Sunday, July 23rd, 1911, in the Public Hall, Upper Hill Street, Wisbech (Norwich conference). President F. B. Hammond and Secretary V. D. Walker and local elders were present. The general and local authorities were presented and unanimously sustained. The Wisbech branch was re-organized with Elder J. L. Broadbent as president and A. T. Johnson as secretary. Elder V. D. Walker addressed the meeting. He spoke of the restoration of the gospel and the necessity of obeying the principles and ordinances of the same. President Hammond said that the leaders of the Church in this day were prophets and seers and were as necessary for a complete organization now as in former days. Elder J. L. Broadbent said that Joseph Smith, the prophet, could not have been

an impostor, as no man would lay down his life for what he knew to be an untruth. The fact that he gave his life for the cause he represented is evidence that the testimony which he bore to the world was true. Elder Broadbent expressed a desire that the saints would unite with the elders in the Wisbech branch and make it a flourishing one. The meeting was well attended by saints and investigators. All expressed themselves as having an enjoyable time.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### LESSON XXXV.—MARRIAGE.

Text: And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. —*Doc. and Cov.* 49: 15.

I. MARRIAGE A STATE ORDAINED AND ESTABLISHED OF GOD.

1. Marriage dates from the beginning of human history—"The Lord God said it is not good that the man should be alone. (Genesis 2: 18, 24; P. of G. P., Moses 3: 18, 24.)

2. Marriage sustained by scripture of later date. (a) Neither man nor woman alone capable of attaining perfection (I. Cor. 11: 11.) (b) Marriage is honorable (Hebrews 13: 4; see also Ephesians 5: 22-33). (c) Lehi commanded to provide wives for his sons (B. of M., I. Nephi 7: 1, 2; see also 16: 7, 8). Note the recognition of family organization among the Nephites (Mosiah 2: 1, 5). (d) Marriage sanctioned in the present dispensation (see text cited at beginning of this lesson—Doc. and Cov. 49: 15-17; also 75: 28; 83: 2).

II. THE MARRIAGE COVENANT.

1. A civil contract, provided for and regulated under the laws of established governments. Society is thus afforded protection against the ill effects of marital association not within the jurisdiction of law. The law defines the authority necessary to solemnize a marriage, by delegating the power to certain officers of the law, and by recognizing the priestly authority of churches.

2. In addition, marriage is recognized as a spiritual contract by most professed Christians, by some of the so-called non-Christian sects, and by all who believe in the whole of the revealed law of God. To solemnize a marriage as a religious ceremony embodying a spiritual contract between the parties, the requisite priestly authority must officiate.

III. MARRIAGE AS PRESCRIBED AND REGULATED UNDER THE LAWS OF THE CHURCH TO-DAY.

1. Marriage for time, in which the covenants of the parties are

for the term of mortal life only; this is a lesser or temporal order of matrimony.

2. Marriage for time and for eternity, requiring the authority of the holy priesthood for its validation and involving covenants extending beyond the term of mortal life. (Study with care Doc. and Cov. 132: 15-17). This order of marriage is based on the "New and Everlasting Covenant," which will be studied in the lesson following. (See "Compendium of the Doctrines of the Gospel," pp. 118-124, subject: "Marriage—a divine institution and designed to be eternal."

IV. Blessings and Responsibilities of Marriage.

1. The blessing of posterity (Note that many references already cited apply here; see especially Genesis 1: 27, 28; P. of G. P., Moses 2: 28; see also 5: 2; compare Genesis 9: 1, 7; Leviticus 26: 9; see especially Doc. and Cov. 49: 15-17).
2. The blessing of companionship between husband and wife, for mutual advancement. Observe the significance of the Lord God's gift to Adam—"an helpmeet" (Genesis 2: 18; compare 3: 12; see also P. of G. P., Moses 3: 18; compare 4: 18, especially noting Adam's expression, "The woman thou gavest me, and commanded that she should remain with me;" see also Ephesians 5: 22-33).
3. The responsibilities of providing for needs of the family, not alone as to material needs—food, clothing, shelter, etc., but also as to education and spiritual development (Ephesians 6: 4; Colossians 3: 21; Doc. and Cov. 75: 28; 83: 2; see especially 68: 25-27).

V. Unlawful Association of the Sexes.

1. Bible scriptures condemning same (Exodus 20: 14; Deut. 5: 18; Luke 18: 20; James 2: 11).
2. Book of Mormon scriptures (see especially Alma 39: 5).
3. Strict requirements in modern scriptures (Doc. and Cov. 42: 22-26).

General reference: "The Articles of Faith," Lecture XXIV, pp. 455-459.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort."*—SIR HUMPHREY DAVY.

No. 32, Vol. LXXIII. Thursday, August 10, 1911. Price One Penny.

## RESURRECTION ASSURED THROUGH THE SAVIOR.

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, APRIL 16TH, 1911, BY ELDER CHARLES W. PENROSE.

I DID not expect to have the pleasure of speaking to this congregation this afternoon, but I deem it a privilege to add my testimony to that which has been imparted to us concerning the life and mission and resurrection of Jesus Christ. I do not know that the day on which the grand event of the resurrection is celebrated is really the proper anniversary; but that does not matter so much as the great fact which is recognized, to some extent at least, in the Christian world. We Latter-day Saints join with other believers in the Lord Jesus Christ in celebrating that event which took place many centuries ago, the truth of which is attested by a number of those who were witnesses to it and who have left on record their testimony. It was a glorious day—the Sabbath day, that is, the New Sabbath, the Sabbath of the regeneration, the first day of the week, when Mary Magdalene went to the tomb where the body of her Lord had been interred, and found that the sepulcher was empty, and when, after making inquiries of the first person to whom she could speak in the garden where the tomb was, concerning the place where the Lord had lain, found that she was speaking to the risen Redeemer. We are not dependent upon her single testimony in regard to this, but a number of the apostles, also, were witnesses to the resurrection. Jesus of Nazareth, who had been slain on the cross and had been buried in a tomb prepared

for Him, on the third day appeared to them; and they have given us their witness that they saw Him and heard His voice; that He ministered to them, and that for a number of days, forty days, at any rate, from time to time, He appeared among them and gave them instructions. His teachings during that period are not recorded, or if they are we do not have them in our present volume called the Bible. In the New Testament we have some few teachings that He gave to His disciples, but great numbers of His discourses to them are not now extant. But He appeared to them, and they bear testimony to the fact; and after He had left them and had departed and gone into the eternal world, we learn that He appeared to Saul of Tarsus, when he was on his way to obtain additional power to persecute the saints of those days, the believers in the resurrection of Jesus Christ.

In addition to these evidences that are recorded in the New Testament, we have, as we have heard this afternoon, testimonies concerning the same event, by those to whom the Lord has appeared, in the latter days, in the present dispensation. The testimony of Joseph Smith is on record to the effect that the Son and the Father appeared in heavenly vision to this boy when he was between fourteen and fifteen years of age. We have the testimony, also, of the appearance of our Savior in the Kirtland temple, which is recorded in the book of Doctrine and Covenants, section 110. In section 76 of that book, we have the testimony of Joseph Smith and Sidney Rigdon who, in glorious vision, beheld Jesus, the risen Redeemer, at the right hand of God, and heard the voice proclaiming that He is the Savior of the world, that He was with the Father before the world was, and that by Him, and through Him, and of Him, the worlds were created, and that the inhabitants thereof "are begotten sons and daughters unto God." In addition to these manifestations which are on record, the Savior has appeared from time to time to individuals, and their testimony, added to those testimonies which we already have, make up a cloud of witnesses that Jesus of Nazareth was indeed the Son of God—He who was born near Jerusalem, who lived among the people there, who was despised and rejected of men; the Messiah, but was not so received by His people the Jews, "for he came to his own, and his own received him not," ministered among the people, healing the sick, comforting those who mourned, bearing witness that He was the Son of the Eternal God, and that though He should lay down His life He should take it up again. We have many witnesses that He who died on Calvary was risen from the dead; that He afterwards appeared to His apostles; that He was indeed the Son of God as well as the Son of Mary; that He lives; that He is our Redeemer; that by obedience to His laws and commandments which He enunciated when He was in the flesh, and which He has renewed in the day and age in which we live, we may obtain full salvation from our sins, from death and the grave,

from the powers of evil and from everything that destroys, and rising above all, may be crowned with the blessing of eternal life, endless increase, in the presence of God, and the Son, and the Holy Ghost, forever and ever.

In the Christian world, at the present time, there are various opinions and ideas concerning this great Being who was called when in the flesh Jesus of Nazareth, the grandest and mightiest personage who ever walked upon the footstool of God. There are none like Him. There never was one equal to Him in the flesh; there never will be, till that which is perfect is come, and those who are crowned heirs of God and joint-heirs with Jesus Christ will be made like unto Him and will share in His glory. He is looked upon, by a great many people who consider themselves wise above their fellows, as merely a very great teacher of theology, a great light in philosophy, an examplar of morality, somebody worthy of imitation, whose precepts are in the nature of divinity, whose doctrines are for the benefit of all mankind. He is viewed in that light by a great many people who do not believe in His deity and His divinity. They do not believe the story of the immaculate conception, as it is called—I do not know that WE believe it exactly as it is taught by a certain section of modern Christianity; but we believe in His divine origin. We believe the testimony of John, which we read in the first chapter of the gospel according to Saint John, that "in the beginning was the Word, and the Word was with God, and the Word was God, and that all things were made by him." We believe, also, that He was the Son of the Father; that is why these terms are used. He taught this doctrine Himself; that the great Creator, the Architect of the Universe, the Supreme Being whom all mankind should worship, was His Father, and not only His Father but the Father of His brethren, those whom He called to His aid in His ministry, and all mankind; that the spirits of men are the offspring of God, and He is the great Father of all. We believe that Jesus Christ is, as He is spoken of in the New Testament, "the firstborn of every creature." How many ages upon ages, before the foundations of this earth were laid—to use a common term—He lived, we do not know; that is not revealed to us; but He is called, in another part of the scriptures, "the beginning of the creation of God;" He was the firstborn; God was His Father, and He is the Father of the spirits of all men.

Now, we believe that testimony of the old scriptures, because it has been renewed in our own times, and the Lord has given us the means whereby we can inquire of Him, and learn of Him; and by the power of the Holy Ghost—which bore witness concerning Christ when He lived, before He came in the flesh, and after His departure, by the power of the same Holy Spirit, manifested according to divine law, we can learn these things for ourselves. Our testimony, in association with the testimonies of the ancients

and the moderns, concerning Jesus Christ, is that He was in very deed the firstborn among the spirits that came down and have come down to inhabit this globe; but not only that, we believe in the testimony that is meagerly given in the New Testament, that God, the Eternal Father of His spirit and our spirits, was also the Father of his body; that He is "the only begotten" Son of God in the flesh, and the firstborn in the spirit. We believe that He is the greatest, the mightiest, and the grandest character that ever tabernacled in the flesh; that He set an example worthy of the imitation of all people; that by following in His footsteps we may go back, as He has gone back, into the presence of the Eternal Father, and obtain not only salvation, as the term is commonly used, but exaltation, glory, power, dominion, endless increase of light, and truth, and intelligence, and wisdom, and might forever and ever; and that is the only way whereby we can attain to that degree of glory which has been spoken of. There are various glories, different mansions in the kingdom of the Father, as Christ told His disciples: "In my Father's house are many mansions. I go to prepare a place for you, that where I am there ye may be also."

In the vision that I referred to just now, in section 76 of the Doctrine and Covenants, this splendid doctrine touched upon by our Savior, in the old times, is amplified; the Lord has revealed it to us, made it clear and plain, and it is one of the most glorious revelations ever given to mortal beings, though it is not so regarded by the world. The time will come when they will understand it, perhaps. I do not know that all the Latter-day Saints realize the fullness of its beauty and glory. They should read it repeatedly and ponder upon it. It opens eternity. Futurity is measurably made clear to the mental vision. The veil is lifted, and the glories of the celestial, the terrestrial, and the telestial spheres are plainly made manifest. We learn something about the opportunities that can be had by those who receive the gospel of Jesus Christ, and they will be entitled to this "eternal and far more exceeding weight of glory" than will come to those who, having rejected the truth or having neglected to receive it in this life, afterwards obtain it in worlds to come.

Our testimony, then, is that Jesus of Nazareth was the Son of God, the firstborn in the spirit, the only begotten in the flesh; that He lived so that death had no hold upon Him. "The wages of sin is death," but He did no sin, so death had no claim upon Him; that is why He declared: "No man taketh my life; I have power to lay down my life, and I have power to take it up again, and this commandment have I received from my Father." So Jesus, who was sinless and upon whom death had no claim, when He was arrested and taken to judgment, yielded Himself up and was "led like a lamb to the slaughter," as Isaiah had predicted concerning Him. He voluntarily gave Himself up, that He might, upon the cross, expiate the sin of our first parents who trans-

gressed the law that God gave them, and introduced death into the world by disobedience; and He, by obedience, introduced life into the world. In Him was the regeneration. In Adam came the generations of men in the flesh, on the face of the globe; and in Jesus Christ came the regeneration, which comprehends the resurrection from the dead; and so, as the apostle Paul writes, "As in Adam all die, so in Christ shall all be made alive." So that, what Christ atoned for, on Calvary's mount, was something that covered the whole race; all dying, all having to pay the penalty of death. Some few, according to the history in the scriptures, have been translated so that they did not see death. Elijah and Enoch have been spoken of in this connection, and I have no doubt Moses was in the same category. In the Book of Mormon we read of three Nephites who were also translated. But this is a temporary action on the body; it is changed so that it can live. John the Revelator, the apostle, according to the testimony we have, was also translated so that he did not see death, but remained as a witness. But the time will come when they also must pass through the ordeal called death; that is, the separation of the spirit and the body. The body without the spirit, is dead.

Death must pass upon the posterity of Adam. Every person who breathes the breath of life, on this globe, has to pay this penalty. Part of the education of the sons and daughters of the living God, is that they they may pass through sorrow, and pain, and darkness, and tribulation, and trial, and testing, and finally pass through death. But in the resuscitation of Jesus Christ comes this great boon to all the human race—resurrection from the dead. He declared, "I am the resurrection and the life." As Paul writes so beautifully in the fifteenth chapter of the first epistle to the Corinthians, Christ was "the first fruits of them that slept," and Paul tells us that the next fruits are "those who are Christ's at his coming." But He declared that He laid down His life for all. In the fifth chapter of the gospel according to St. John, twenty-eight verse, we read: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." So there are two grand divisions of the resurrection, and Christ is the first-fruits of them that slept, afterwards are those who are Christ's at His coming; they are then to come forth. Those who are alive and remain when He comes, the apostle declares, shall be caught up to meet Him; they will be quickened; they will pass through the death change; they must do so, and then will come the quickening. Christ is the great magnet of the resurrection, and to Him will naturally go those that are in Him. We shall find that there is a natural principle in it, just as natural as the law of gravitation, just as natural as the attraction which causes steel and iron to go to a magnet. We do

not understand the real principle of that; we give certain names to it, that is all; but we know that force exists. So, the resurrection is a mystery to mankind, and a great many people reject it.

Some of our modern teachers, calling themselves Christians, deny the reality of the resurrection, deny the literal resurrection of the body, because they can't understand it; but that is not good logic. There are many things we cannot understand that we believe; in fact we know they exist; and yet we do not understand the modus operandi by which they exist. The resurrection that Jesus Christ taught, the resurrection that His apostles taught, is the resurrection of the body, and it comes to all. In the seventy-sixth section of the Doctrine and Covenants, which I referred to, there is one paragraph that some of our own people interpret to mean that the "sons of perdition" will not be resurrected; but if you will read the twenty-ninth section of the Doctrine and Covenants, you will find that the doctrine of the universality of the resurrection of the dead is taught in the plainest possible language. The Lord declares that they shall all come forth from their graves, yea even all, and not anything shall be lost, not a mote, or a hair of their heads; everything shall be restored in this grand work of regeneration, Christ being at the head.

*(To be continued.)*

## BUILD UPWARD.

"A MAN does not command his resources of physical strength until he has so trained and developed his body that each part supplements every other part and bears the strain with equal power of resistance. When every part has been developed to its highest point of efficiency, and the whole body answers the control of the will with that completeness of strength which has its source in harmony of the parts through unity of development, the man has come into full possession of his physical resources. In like manner the man comes into complete mastery of himself, when through self-knowledge he presses every force and faculty into activity, and through activity secures for each its ultimate perfection of power and action."

We have been told to emulate the example of good men in our efforts to develop ourselves. That can be done in so far as we are building upon our foundation. As we see the strong and commendable points in another, we make efforts to incorporate them within our lives, and thus we rise above ourselves, and call this self-development.

Men say "Give your heart to Jesus," but how shall it be done? Jesus is the one perfect example for emulation. Can we reach the point to which he attained? Why not? His words were not idly spoken and from what He has said it is expected of us. It can be

done only by a slow and steady growth upwards, and the task is doubly hard when we have a weakened body upon which to build, and especially is this true if the weakness has been brought upon ourselves by our own neglect.

In the development of character, we must not lose sight of the fact that in all this development we should be ourselves. You cannot adopt the habits of another and seek to tack them on to yourself, and be the perfect man that you are aiming at, any more than you can tack the side of one house to another of different architecture and still maintain a fit.

Plant growth is faster than animal growth and the higher up in intelligence we go the slower the growth. Man develops slowly and in that kingdom the development is in direct ratio to the intelligence. Some men reach a higher plane than others and this in accordance to the energy put forth.

There is an opportunity for every young man to build, but he must build thoroughly and well if he wish the building to stand. One writer has said, "Build you ever so cunningly, young man, you have builded in vain if you have not builded to help humanity." Men are learning to read men as they read the open pages of a book, and the time is fast coming when you will be taken for your real worth and not for what you appear to be worth. Your appearance will be the outward expression of your inner self.

You may be famed and you may reach such prominence that men will rear costly monuments to your memory. They will perish in time, and unless you have carved your name on the hearts of humanity your work has been incomplete.

No man can build that lasting character unless he has a deep and abiding faith in God. It is vain, for he has nowhere to lay the foundation. Trusting in God makes us more trustful of humanity. The strong man, like the strong building, can weather the fierce storm, for his foundations have been deeply laid.

Let us build, then, such characters as will reflect credit to our ability and will leave monuments—lasting monuments for future generations to see, that our lives may be beacons to keep from the shoals some passing ship, that it may successfully reach the harbor.—*Liahona the Elders' Journal.*

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NOTHING on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man, it is the color which love wears, and cheerfulness, and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—BEECHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 10, 1911.

## THE LATTER-DAY SAINTS AND THEIR OPPONENTS.

Ideals are an inspiration and an aid to human progress. To have a clear idea in our minds of what we ought to be, and then endeavor to realize it, will help us on the pathway to attainment. Those who assume to teach or influence others upon matters pertaining to religion ought to have the highest ideals. From none ought a firmer allegiance to God and His truth be expected. Those attempting to teach others for or against certain things that may affect their eternal destiny ought assuredly to be earnest and conscientious. To be a true witness for God is a great and responsible calling. There are so many churches, teaching such different doctrines, that we fear the responsibility of a religious teacher is not adequately felt. Generally speaking, the members of each sect feel satisfied that they are right, and that those who differ from them are to some extent wrong. A sense of self-esteem and of loyalty to the particular organization to which they belong, usually leads ministers and people alike to oppose anything that comes in conflict with their views. Notwithstanding this, adherents of the prevailing religions are fairly tolerant towards each other. While one may claim the advantage in one respect, another will claim to be nearer the truth in another way. Uncertainty is the common characteristic of them all, yet as they appear to be able to argue the point with each other, and as none claims any very decided superiority over another, they get along tolerably well as a rule.

But when the ministers of another church come amongst them, and declare that the doctrines about which they are uncertain and divided are now made clear; that the Lord has revealed Himself to men on the earth again, and restored the gospel as taught by Christ and His apostles—then, with one accord, members of the different churches in substance reply—"No; the Lord does not reveal Himself any more. There is no more light to be had than we have got in the Bible. We don't believe in revelation, and we won't let you preach about it." Yet such is the claim that is made by the missionaries of the Church of Jesus Christ of Latter-day Saints. They can cite abundant scriptural promises that the Lord will reveal Himself to those who desire to know His will and keep His commandments. They can produce conclusive evidence

that God has indeed spoken in these days and restored His gospel and authority to the earth. As a rule the people will neither listen nor reason. Apparently they would rather be without the truth than admit that their religion is not the true one. If any of them should manifest a disposition to investigate, the ministers are immediately on the warpath, with an unreasoning and malicious opposition to the message of truth and restoration.

Now it is clearly evident that this is not the proper way to receive the earnest declaration that God has again spoken to men on the earth and restored His gospel and authority. It is simply evading a great issue. The popular view and clamor has never been a reliable test of God's truth and it is not now. Unless the teachings of Christ and the repeated declarations of scripture are not true, the popular mind is a false guide. It is strange that so many fail to see this point, and allow themselves to be governed more by the prevailing opinion than by the convictions of their own mind and heart.

Under such conditions, the teachings of the Latter-day Saints have not had a fair hearing. This is greatly to be regretted, not so much for the sake of the Church or its missionaries, but because the message is from God, and means light and salvation to the world. There are many things connected with that Church that even on a first view should command attention. Its ministry is not one of the learned professions, which men adopt for ease or gain or honor among men, as with that of many other churches. Those who labor therein do so without remuneration, because they have a positive knowledge that the work is of God and deem it an honor to be messengers of salvation to the world. This fact alone should create a presumption in their favor. Their teachings are unpopular; they are not given to please or win the people, but are a faithful statement of the plan of life and salvation as it has been revealed anew from heaven. Notwithstanding the unpopularity of the teachings of the Church, there has never been any attempt to render them more acceptable to the world, nor can there be, for they are an assertion of the unalterable laws of the Eternal God. The persistent loyalty to principle, in the face of continued opposition, should also be given its due weight. The steady growth of the Church, while others are waning in numbers and influence, clearly indicates the possession of some life principle that well deserves investigation.

The principles and doctrines of the gospel are set forth by the missionaries with no uncertain voice. The fullest investigation is respectfully invited. The controverted questions of centuries are settled by a statement of the absolute truth and word of the Lord upon the various matters involved. The principles that are stated to have been received by revelation from God cannot be resisted or overthrown. No theologian, however able or learned in the wisdom of the world, has yet been able to prove one of them to

be false. They are in harmony with the scriptures, because they come from God, the source of all truth.

Are those who oppose the Latter-day Saints justified in doing so? Have they fairly and honestly investigated the principles they presume to oppose and condemn? If they have not, they are not justified in their opposition. Some may rashly say that there is no need of investigation, as they are quite sure that the principles are wrong. Earnest and conscientious people do not thus hastily decide important questions. "He that judgeth a matter before he heareth it is not wise." How can they be sure if they do not know, and how can they know if they have not made the necessary investigation? It is a serious matter to reject without a hearing a message that is claimed to be of God, the bearers of which, in all earnestness, point to the holy Scriptures in full confirmation of the same. It is far more serious to use one's influence to induce others to reject it. We do not believe that the people who thus rashly decide the most momentous question in life would treat any other important question, in which they had no selfish interest, in the same way. They would not presume to judge in any other matter concerning which they had not informed themselves. The question of moral responsibility that here arises is a weighty one. It is quite certain that the Latter-day Saints and those who oppose them will alike stand at last before the Great Judge of all. If the former are what they claim to be, all will be well. Of that they have no fear, knowing by infallible evidence that the principles they proclaim are of God, and that they possess the authority to speak and officiate in His name. But those who oppose them, without knowledge or investigation, are on dangerous ground. With God and angels as witnesses, can they say that they have earnestly and honestly sought to know the real truth of the matter, irrespective of all consequences; that with full purpose of mind and heart they have tested the matter by the light of reason and the revealed Word of God as contained in the holy Scriptures, with a prayer in their hearts for Divine guidance—and, having done this, felt confident it was their duty to reject the testimony of the Latter-day Saints? How many of our opponents could abide this searching test? We venture to say not any. Knowing in our inmost hearts that the things whereof we speak are true, the Latter-day Saints can happily abide the test. Every person is urged to investigate the principles fully before becoming a member of the Church. They are invited to ponder well the significance of the step, to study the Scriptures diligently and seek the guidance of the Divine Spirit, before deciding the matter. Having submitted the principles to the severest test, and having the testimony in our hearts that they are true, why should we be opposed and persecuted because we declare the glad tidings which we have proven to be the very truth of heaven?

Let us consider how our opponents usually proceed. Instead of determining so vital a question in a manner commensurate with its importance, because it conflicts with their views or interests, they at once condemn it without a hearing. An attempt is seldom made to meet the arguments or consider the evidence. The most unfounded allegations are made and the most slanderous tales are invented and collected. These are spoken or printed, without a thought as to their truth, and given forth as though they were taken from Holy Writ. Fairness and reason, that govern in other matters, are thrown to the winds and any weapon is thought good enough to use against the Latter-day Saints. True, these may be resorted to in many cases because it is realized they cannot hope to succeed in any other way.

Whatever we believe, or however we may act, we are all free agents. We can set before us whatever ideals we choose. We can elect to be governed in our lives by temporal or by eternal considerations. We may desire to know God and the real truth of things or we may pursue our way regardless of these. But let us not deceive ourselves. If we are interested in religion, let us endeavor to find out and obey the truth. If we assume to teach or influence others, let us earnestly consider whether we are exerting our influence for God and His truth or against them. The grandest ideal is to love God and truth above all things and to maintain our integrity to these through all the storm and stress of life. It may bring some temporal disadvantages, but it will secure to us the approval of God, a good conscience and eternal honors.

H. I.

## A WORD TO THE ELDERS IN THE FIELD.

In sending orders to the Liverpool Office for tracts, pamphlets, books or other works, it is suggested that postal cards be used instead of letters as a matter of convenience and economy. Where orders for literature and other business items are combined in one communication considerable annoyance results. Therefore it is particularly desired that all orders be sent in separate and apart from other matters. In no instance should the address of the writer be omitted. A strict observance of this rule will be appreciated.

**Location of Meeting Places.**—Our attention has been called to the fact that occasionally some of our members and friends experience considerable difficulty in locating the meeting-places of other branches they may wish to visit. In order to remedy this, we may say that each conference president is in possession of the address of each meeting-place throughout the mission, and will be pleased to give such information when needed. Members and friends can thus inform themselves before leaving their own homes.

## CHARACTER AND REPUTATION.

THE difference between character and reputation is very great. Reputation is what is thought of us. Character is what we are in the sight of God. The first is what we appear to be; the second is what we really are. A reputation among men may be a nice thing, but it is not essential to life. It is far better to have a good character. It is by character alone that we shall finally be judged. It is possible to have reputation without character. Many people enjoy distinction in public life whose private life will not bear close examination. A man may have one speech for his home and quite a different speech for the street or the place of business. Almost to the end Judas Iscariot was looked upon as a highly-respected treasurer among the disciples, and possibly they never realized the full import of our Lord's saying that it were better that he had never been born. The Bible prepares us for some very great revelations on the Judgment Day. Character alone will determine our entrance into heaven.

It is possible, too, to have character without reputation. Jesus Christ was despised and rejected of men. There are hundreds of people to-day whose religious character we do not question, yet they are of no reputation. A reputation may be very easily tarnished, very speedily lost. Some of the happiest people you and I have known have been those living in quiet corners, with no reputation worth speaking of, yet their names are written in the Book of God. Such happy souls are to be envied. Such happy lives you and I may share. With the Psalmist we may say we are "small and of no reputation," yet we may also say, "I have kept Thy commandments, and because I have kept them, Thou, O God, hast kept me."—CANON STUART, M.A.

## FROM THE MISSION FIELD.

**Change of Address.**—The address of the headquarters of the Irish conference has been changed to 14 Thorndale Avenue, Belfast, Ireland.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home August 3rd, 1911, per s.s. *Cedric*: From Great Britain—Richard W. Young, Jr., Heber P. Cooper, Alexander Anderson, R. Vernal Harmon, William E. Gailey and George L. Blamires. The following named missionaries were honorably released and sailed for home August 5th, 1911, per s.s. *Campania*: From Great Britain—J. M. Richards, C. B. Petty, J. W. Blasdell, J. H. Carter, George E. Anderson, Warrin Sirrine.

**Utah Pioneer Day.**—The sixty-fourth anniversary of the Utah Pioneer Day was fittingly celebrated by the elders and saints at London, July 24th, 1911. The elders played an interesting baseball game in the forenoon on the bank of the river Lea. In the evening many of the saints and friends, and about forty elders of the conference met in the large hall at conference headquarters and listened to one of the best programs ever given there. Elder Henry L. Jensen gave an excellent oration on the Utah Pioneers. The beautiful singing rendered by Brother and Sister Willard Andelin, Sister Grace Pugh, Elder Chamberlain, Sister Annie Williamson, and our male quartet, consisting of Elders Coombs, Moss, Eccles and Brother Riggs, was highly appreciated by the audience. The visitors as well as the saints had the spirit of celebration, and all enjoyed themselves as well as though they were in the heart of the Rockies.

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**Sunday School Outings.**—Two branches of the Nottingham conference—Leicester and Loughboro'—enjoyed a delightful outing at Swithland Woods on Saturday, July 22nd, 1911, when both branches joined for their annual Sunday School treat. Brakes carried one hundred and eleven people from their respective branches to the woods, where games, races, and a delightful "tea" were enjoyed by everybody. Prizes were awarded to the lucky ones in the races, and to the Leicester boys went the honor of winning the cricket match. A tired and happy party it was that finally separated for their respective homes, at which some of them arrived "in the wee sma' hours."

The Birmingham Branch Sunday School had its annual outing on Saturday, July 29th, 1911. A party of sixty-five, including elders, saints and friends, went to a large farm near Shirley, where "tea" was served and many interesting games were indulged in; races were an important feature. Prizes were awarded the winners of the contests. The day was fine and a good time was had by all.

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**Baptisms.**—At a baptismal service held at "Deseret," High Road, South Tottenham (London conference), on July 30th, 1911, four converts were added to the fold of Christ, Elders C. B. Petty and George E. Anderson baptizing two each.

On Sunday, July 30th, 1911, a baptismal service was held in the White Swan Baths, Norwich (Norwich conference), at which two persons were initiated into the fold of Christ, Elder Vance D. Walker officiating.

On Sunday, July 30th, 1911, a baptismal service was held at the Turkish Baths, High Street, Birmingham (Birmingham conference), seven converts—four from Sparkbrook and three from Birmingham—received baptism at the hands of Elders Joseph H. Davis and

Albert T. Smith. The confirmations took place at the Handsworth Assembly Rooms.

At a baptismal service held at Upnor, Kent (London conference), on July 30th, 1911, two persons were baptized by Elder William G. Wagstaff.

At a baptismal service held at "Deseret," High Road, South Tottenham (London conference), on August 1st, 1911, one person was added to the fold of Christ, Elder George E. Anderson officiating.

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**District Meeting.**—On Sunday, July 23rd, 1911, at Edinburgh (Scottish conference), President George W. Teasdale and nineteen elders met in a very successful district meeting. After the opening exercises of the afternoon session, the general and local authorities of the Church were sustained. Elder Joseph Waite compared the proofs of the divinity of Joseph Smith's mission with those of the servants of God in other days. Elder D. O. Kirk showed that the doctrine of infant baptism was entirely unscriptural. Related his experience in meeting a lady who believed her little one eternally lost because it died before receiving this rite. Elder George E. Stoddard spoke of the belief of the Latter-day Saints regarding the resurrection of the dead and the degrees of glory in the kingdom of heaven. At the 6:30 p.m. session the hall was well filled with saints and friends. Elder George G. Campbell dwelt upon the meaning of the Savior's injunction, "Except a man be born again he cannot see the kingdom of God." Elder Marriner S. Eccles showed how fully the principle of sacrifice entered into the life of our Savior. All pioneers, martyrs, and prophets had sacrificed self for the work they performed. President Teasdale said, it is necessary that our religion enter into our daily lives or it is of no benefit to us. To love God and our fellowman is the greatest of all commandments. He thanked one and all for their attendance and was pleased with the excellent spirit which prevailed throughout the meetings. During the services pleasing vocal selections were rendered by Sister Mary C. Park, Brother A. C. Malcolm and the male quartet.

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**Successful Socials.**—On Tuesday, July 25th, 1911, the elders of the Sheffield conference, together with the saints and friends of the Sheffield branch, held a very successful social in honor of Elders R. Vernal Harmon and Heber P. Cooper. Elders Harman and Cooper have filled successful missions, and have been honorably released to return home. The social was a complete success, and those who took part in the program are deserving of praise for the superior talent displayed.

On Saturday evening, July 30th, 1911, a very pleasant social was held in the Preston branch of the Liverpool conference, in honor of President Richard W. Young, Jr., who has been honorably re-

leased to return home. There were in attendance all the elders of this conference; Elders Ireland, Benson and Sonne of the Liverpool office; President Cottam of the Sheffield conference, and about one hundred saints and friends. An interesting program was rendered, consisting of songs, recitations, readings, etc. Light refreshments were served during the course of the evening, and the whole affair was one continual round of pleasure. The Preston saints presented President Young with a beautiful dressing case as a token of their love and esteem.

On Monday, July 24th, 1911, at Edinburgh (Scottish conference), the elders, saints and friends who had come together to attend the district meeting on the preceding day, met and repaired to Roslin, a beautiful spot about twelve miles from the city, where they held an enjoyable picnic. The time was pleasantly spent in playing games and partaking of the good things supplied, after which the party explored the ancient castle, situated nearby. About one hundred and twenty-five took part in the picnic.

On Saturday evening, July 29th, 1911, a social was held in Belfast (Irish conference), in honor of Elders W. W. Freckleton and J. W. Fitches and Sister Ethel McQuillan. Elder Freckleton is soon to return home and Elder Fitches has been transferred to the Norwich conference. Suitable presents were given to both elders.

A pie-supper and entertainment was held in Bruce's Hall, Middlesboro' (Newcastle conference), Wednesday, August 2nd, 1911, at which about one hundred saints and friends spent an enjoyable evening. The sum of £2 7s. was realized, the same to be used in giving the Sunday School children a treat in the near future.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXXVI.—The New and Everlasting Covenant.

Text: For behold! I reveal unto you a new and an everlasting covenant; * * * And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law.—*Doc. and Cov.* 132: 4-6.

I. Covenants of the Lord Dating from Olden Times.

1. With Abraham (Genesis chapters 12-25; see also P. of G. P., Book of Abraham).
2. With Isaac (Genesis 26: 2-5).
3. With Jacob (Genesis 28: 10-15). See also Isaiah 55: 3; 61: 8; Jeremiah 32: 40; Ezekiel 34: 25; 37: 26).

II. The Later Covenant, New and Everlasting.

See Doctrine and Covenants, section 132; read this revelation

in its entirety; study with care the paragraphs specified in the following:

1. A covenant to be obeyed by all to whom the law is revealed (paragraph 3).
2. Condemnation to follow rejection in the light of knowledge (paragraph 4).
3. Purpose of its institution,—for the fulness of the glory of God (paragraph 6).

III. Conditions of the New and Everlasting Covenant.

1. To be validated by the authority of God—the official ministration of the holy priesthood.
2. To be of effect not only during mortal life but throughout eternity.
3. To secure not only salvation but exaltation.

## LET US BE HAPPY AND HARMONIOUS—MY CREED.

Don't keep the treasure casket of your love jewels sealed so long,
But speak approving, cheering words that make the spirit strong.
Now while your friends can hear them and fill their hearts with love
To bless you for the sympathy that thrilled as from above.
Don't keep the flowers back to ornament their graves,
But send them now to make their homes here with perfumed waves.
Your love will banish sorrow and will dry up bitter tears,
'Twill strengthen hearts for combat brave with long and evil years:
'Twill mellow deep, stern lines that trouble and injustice trace
Upon the brows of those who've met defeat in life's swift race.
Your love reflects the brightness of God's sympathy divine
And bids the downcast heart look up to where His sun doth shine.

—Theodora.

## DIED.

Lucas.—At 76 Victor Street, Grimsby, George Lucas, dearly beloved husband of Sister Martha Lucas, born April 18th, 1829, at Halvingham, Lincolnshire, England; died July 24th, 1911.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Do not be laughed into doing that which you know to be wrong. Be modest and humble, but ever respect yourself. Remember who you are, and also that it is your duty to excel. Think ever that you are born to perform great duties."*—LORD BEACONSFIELD.

No. 33, Vol. LXXIII. Thursday, August 17, 1911. Price One Penny.

## THE PIONEERS OF UTAH.

AT the Pioneer Day celebration, on 24th July, 1911, at Wandamere, near Salt Lake City, Utah, Professor Levi Edgar Young was the orator of the day. From the *Deseret News* we take the following summary:—

"Mr. Young paid a tribute to the old Jesuit and Franciscan monks, who in the seventeenth and eighteenth centuries came all through the west and into the present confines of Utah and taught the Ute Indians the sign of the cross, and the meaning of true Christian love. They were good men, men of God, he said. Mr. Young emphasized the fact that the 'Mormon' pioneers brought those splendid institutions that make for the truest Americanism. Although the journey over the plains was a brave and courageous march, yet it is not the journey that makes the pioneers great, it is their wonderful character, their regard for Americanism, their great belief in God and the destiny of man, and their loyal veneration for those who gave to the world the Constitution of the United States. The zeal for learning, for justice, and for humanity lay deep in their hearts.

"The history of Utah is in a sense a duplication of the history of the United States, and as the fathers of our Republic had great motives in life, so had the founders of Utah.

"Mr. Young quoted the words of one of the world's most famous educators, wherein he shows that true civilization and education is not dependent upon schools alone, but upon the best of homes, churches, schools, and libraries, newspapers, magazines, museums,

the drama, industry, etc. He pointed out the historical fact that the settlers of Utah had all these institutions in mind, and were great promoters of the drama and the school, the newspaper and the magazine, the public library and the museum.

"The 'Mormon' pioneers to Utah in 1847 were the finest type of religious society that ever settled a state. Men and women of brawn and sinew, they had learned the lesson of life in the field of good hard toil. They had inherited that fine blood of Revolutionary times, in fact many of them were descendants of the Puritans of New England and the Quakers of Pennsylvania.

"One dream was theirs. They were held together by a bond of true religious belief. They firmly believed that God had placed in their hands the destiny of themselves and the salvation of the whole human race. They knew of the Fatherhood of God. They realized full well that the whole human race belonged to the one Maker of heaven and earth. Theirs was a dream. They had pure and clean consciences. They believed in the law of right. Right with them made right. They sang with Sir Galahad:

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is of the strength of ten,
Because my heart is pure.

"They were not the first in the valley of the Great Salt Lake. Emigrants to the far west had passed along the old Salt Lake trail. But it was for them and their followers to come to this mountain clime and to plant here those institutions that have made for a great commonwealth. Those who passed before them saw the sagebrush plain, but the pioneers saw the possibilities of the desert. The soil was to be practically their all, for upon it were they to build their foundation of strength, depth and solidity.

"The journey of the pioneers over the plains was a glorious one. But the journey is not the most important thing about their coming to Utah. They were not the first to blaze the trail, but they were the first to establish the highest forms of American institutions in the west. The 'Mormon' village system was the most splendid type of democracy in America since the early days of New England. They planted their institutions in the soil, and looked to the earth first and always for their work. Their whole life was deeply rooted in that finest of all arts, namely agriculture. They took the great desert and turned it into private gardens, and splendid homes. They built schools, and to them must be given the honor of establishing the first university, the first newspaper, the first library west of the Missouri river. Wherein the pioneers of Utah were great then is because they contributed to civilization. They were a dynamic society, possessing always a strong ethical sentiment and strenuous moral purposes. Though the pioneers were practical, yet they were idealists. They put the

highest premium on true manhood and true womanhood. There was no aristocratic idealism like that of people who know not the meaning of life through toil. True idealism is not only practical, but also liberal and tolerant. And no more liberal and tolerant people ever lived than the mothers and fathers. You took the wayfaring man of grief and gave him comfort; you took the tired and hungry emigrant and gave him food; you took the poor and gave them aid; you took the crying child and made him happy. In all these things were the pioneers to Utah famous. And God and man are pleased with them.

"Another phase of thought comes to me. The pioneers were never possessed at first with the unquiet spirit of gain. While they became traders and merchants, they still were idealists. They loved their homes from the first, and theirs was a dream to have the world know and to live the truth of Jesus of Nazareth.

"The 'Mormon' battalion exemplified this idealism of which I have spoken. They gave their lives at the call of their country. And patriotism is one of 'the sublimest images of idealism.'

> "Like sentries, they were obliged to stand
> In starless nights and wait the appointed hour.

"The pioneers to Utah were a community of fixed purpose. Their remoteness from civilization, and their intense love for and devotion to religion, their identity of tasks and dangers, and the primitive life imposed upon them, developed a society of brotherhood and equality. Always optimistic, they had those versatile qualities which make man win in the strife of actual life. Devout students of the Bible, they took for their guide in all their actions and social life a splendid system of Christian ethics.

"The Utah pioneers were a thrifty people. They put forth every effort to establish homes and cities, to build roads and bridges, to establish stage lines and mail routes from city to city, from town to town. They planted gardens and fields of wheat, and carried with them wherever they went the Anglo-Saxon love for law and order. In fifty years the wilderness had been reduced, and Utah took her place among the great states of the Union. Machinery, steam, electricity, together with the directing force of a great people, have made Utah what she is to-day.

"The pioneers broke the restraints of custom, and produced new lines of growth and new institutions. The people became western, and it is the west that has emphasized the worth and power of the common man. It took man and made him over. It created new ideals. It gave him new and weighty problems to solve, and it taught him fundamental laws of democracy. The Utah pioneer in the midst of all his struggle became patriotic and nationalistic to the core.

"The pioneers settled in a land where the material elements had to be loved, but while loving them, they conquered them and

mastered them, made them of real worth to the higher self. In Maeterlinck's "Kingdom of Matter," he tell us that man will rise from a knowledge of matter to the life of the spirit, the life of highest love. The foundation of Utah's development was laid deep and secure. It began with the kingdom of matter in all its grandeur: it will end in the "highest of love."

## RESURRECTION ASSURED THROUGH THE SAVIOR.

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, APRIL 16TH, 1911, BY ELDER CHARLES W. PENROSE.

(*Continued from page 502.*)

It is argued by some of our Christian friends that the resurrection of the dead was a new doctrine to the apostles, that it was never known before. That is a mistake. There isn't time, in the few remarks I make this afternoon, to refer very extensively to the evidences in the Old Testament that the ancients understood the doctrine of the resurrection. Notably, there is the testimony of Job, which we often quote, in the nineteenth chapter of the book of Job, in which he declares: "I know that my Redeemer liveth," as was sung to us here this afternoon. His words were so emphatic, and their import so great, in the matter that he was about to speak of, that he said: "Oh that my words were now written! oh that they were printed in a book. That they were graven with an iron pen and lead in the rock for ever." He wanted his words graven in the rock and lead put on so that they might stand for future generations to look upon, that they might know his testimony. What was it?

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God."

A great many references are made to the same subject in the same book, particularly in the fourteenth chapter, where Job asked the question: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

Coming down later in the history of the world, we take the book of Isaiah; read the twenty-sixth chapter, and towards the close you will find these words: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

In the book of Ezekiel, thirty-seventh chapter, you can view the picture Ezekiel gives of a vision he had of the resurrection of the house of Israel. He saw, in that vision, bones strewn upon the the ground, all around, over a large area; and the voice of the

Lord said to him: "Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones come together, bone to bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

A great many sermons have been preached to show that this was in figurative language, and trying to explain what it meant. The Lord gives the interpretation: "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus said the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall you know that I the Lord have spoken it, and performed it, saith the Lord."

Here is a point well worthy of consideration. They were "cut off for their parts." Their spirits were in the spirit world, their bodies in the grave; and they realized that they lacked something, and so it will be, I am afraid, with a great many of our Christian friends who deny the doctrine of the resurrection; they will find that they are cut off from joys, and powers, and blessings, and progress, because of the lack of a body through which they can communicate with the lower and grosser forms of God's creations.

So you see that in the time of Ezekiel and Isaiah, and in the time of Job, something was understood of the doctrine of the resurrection. In the Book of Daniel, twelfth chapter, we read his prophecy that Michael would stand up in the latter days for the children of his people and that "many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." So that it was an old doctrine that Jesus Christ revived, and explained, and was the power of becoming the resurrection and the life.

Now, then, the whole Christian doctrine, according to the teachings of the ancient apostles, rests upon the fact of the resurrection of Christ and upon the doctrine of the raising of the saints from the dead. Read carefully the fifteenth chapter of the first epistle to the Corinthians; it contains a great many grand and glorious truths, very beautifully presented. Paul goes on to show that if Christ is not risen, then we are still in our sins. But if Christ is risen, then comes salvation, and joy, and glory to us: and he explains that all will be raised from the dead just as the ancients taught—the sons of glory to power and dominion; and others unto other conditions; for he said: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." The apostles taught that Christ would come, and "change our vile bodies, and fashion them like unto His glorious body."

I refer to this because, in these latter days, among persons who advocate what they call the higher criticism, there are great philosophical lights who scorn and cast doubt upon and ridicule the doctrine of the literal resurrection of the body. They say the body goes to the ground and is dissolved and that is the end of it: and one very noted author, a teacher of modern Christianity, declares he does not want his dirty, vile body any more. I am afraid he will find that he is in the same condition, some time or other, that the house of Israel in Ezekiel's vision found themselves in. Now, according to the New Testament, the resurrection is the rising up again of the body. He says it merely means the separation of the spirit from the body; when the spirit leaves the body, and mounts to glorious heights, that is the resurrection! Let us look at it a moment. Was that the resurrection of Christ? When Christ was on the cross and felt the gloom of death coming over Him, He cried out: "My God, My God, why hast thou forsaken me?" After exclaiming, "Father, into thy hands I commend my spirit," He "gave up the ghost." Was that the resurrection? When the body was taken down and put in the tomb, hewn out of the rock, in which no man had lain, was Christ resurrected? Had his spirit in leaving the body, accomplished the great feat of the resurrection? No, it was on the third day after that, when Christ came forth from the tomb. It was then that He appeared to His disciples; and in order that they might make sure it was His body that was resurrected, He allowed them to examine and handle it. You can read this account in Luke. The disciples were gathered in an upper room, for fear of the Jews; and while they were talking of the things they had heard and seen of the resurrection, Jesus Himself stood in the midst of them and said, "Peace be unto you." Then we read: "But they were terrified and affrighted, and supposed that they had seen a spirit."

I don't know why they should be afraid of a spirit any more

than a body; I think we have more occasion to be terrified and afraid of some persons in bodies than mere spirits, on this earth.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have; and when he had thus spoken, he showed them his hands and his feet; and while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb; and he took it and did eat before them." (Luke 24: 36-42.)

*(To be continued.)*

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## WITHOUT A HANDSOME FACE.

If love be the greatest thing in the world then the first of all moral obligations is to be lovable. As a matter of fact lovableness is our militant quality. Uprightness, purity, truth, temperance and wisdom are all good, but are egoistic, self-preserving virtues; lovableness is aggressive and conquering. The former build the walls and strengthen the foundations of our religion; the latter sallies forth and brings in captives. Toward faith and righteousness and all other ingredients of our creed there are infidels, but toward amiability there is no infidel. Lovableness is the one grace that must be genuine; we can pretend honesty and piety, but lovableness is the very flavor of our personality; it lies beneath the will, it is the quality of our subconscious self. It does not depend upon a handsome face nor any such thing; it is to move through the world a center of cheer and hope, a point of joy and rest. How can one obtain this charm if it is not to be got by the will? By coming under the influence of some lovable soul we are changed as iron is magnetized by iron. So that, at bottom, the whole problem of the propagation of real Christianity is the problem of the spread of personal influence. The kingdom of heaven is "like leaven, which a woman took and hid in three measures of meal, till the the whole was leavened."—*Ladies' Home Journal.*

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What is wanted to effectually testify of Christ is a return to true religious principles. We often hear the question propounded in convocations of clergymen, "What shall we do to fill the churches?" And occasionally an earnest man among them answers, "Get back to the word of God." That's the secret of the whole thing. When we "get back to the word of God," we shall be able to testify of Christ with power; then we shall find virility in the churches instead of weakness; then the churches will attract and hold the people as they did of old.—S. Norman Lee.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 17, 1911.

## THE PROBLEM OF EVIL.

THERE are perhaps few people to whom the existence of evil has not appeared as a profound mystery. To the minds of some, owing to the nature of the experiences of their lives, it occurs more frequently than to others. To all of us at some time the problem has doubtless presented itself at the bar of reason demanding a solution. It is quite certain that it presses upon some with such overwhelming force as to cloud the mental vision and suggest the hopelessness of a successful combat with the manifold evils by which they are surrounded. Happily the revelations that have been given by the Lord to the Latter-day Saints contribute largely to a right solution of the problem.

Men of eminence in the realm of philosophy have arrived at very different conclusions as to the origin and purpose of moral evil in the world. From the spirit of their teachings they might, in a general way, be said to have resolved themselves into two great schools of thought. The optimistic view, which is well represented in the philosophy of Leibniz, is that of all the worlds that God could possibly have created, having regard to the real nature of things, His infinite goodness and wisdom led Him to bring our world into being, which is thereby the very best of all possible worlds. The pessimistic school, the most notable exponent of which is Schopenhauer, held to the contrary that the endlessness of desire, and the pain and sorrow in human life, far outweigh the happiness experienced or in store for humanity as a whole. While theologians have, as a matter of course, labored diligently to establish the fact of the over-ruling providence of God, and to defend His character from any responsibility for the evil in existence, yet in doing so they have advanced many conflicting theories. The difficulties involved in an adequate solution of the problem are very evident and have been recognized by the highest authorities. Henry L. Mansel, an able and profound writer on the subject, says:—"The real riddle of existence—the problem which confounds all philosophy, aye, and all religion, too, so far as religion is a thing of man's reason, is the fact that evil exists at all; not that it exists for a longer or a short duration. * * * Against the immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birth-

day of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface." The eloquent words of this learned writer very fittingly portray the difficulties of the subject as they appeared to the minds of theologians and philosophers. The utmost that the theologian could do was to argue that, inasmuch as the world and all that inhabit it had proceeded from a God of wisdom and love, therefore the existence of evil must in some way have been necessary to the attainment of ultimate good. In other words, God had permitted evil to be for some wise purpose, but what that purpose could be it was not possible to determine.

Despite the claim that further revelation from God is unnecessary in this day and age, here was certainly a matter concerning which fuller light and knowledge were absolutely needed, if the minds of men were to be fortified to meet the destructive scepticism that prevailed. "Man's extremity is God's opportunity." Hidden up in the earth for ages, that sacred record, the Book of Mormon, contained some inspired words that shed a flood of light upon the vexed question. We learn from this record that the prophet Lehi gave instructions to his son Jacob concerning the atonement of Christ and the happiness or misery that would follow its acceptance or rejection. In the course of these he said—"For it must needs be that there is an opposition in all things. If not so * * * righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. * * * And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. * * * But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy." (II. Nephi 2.) These words of the ancient prophet are a valuable addition to the world's knowledge concerning the purpose and necessity of evil. The entire chapter should be read to get the full purport of the prophet's instructions. The world would not be richer were there no evil in it, but infinitely poorer.

The most significant statements of Lehi are these—"For it must needs be that there is an opposition in all things" and "Adam fell that men might be; and men are that they might have joy." Once the thought of the necessity of an "opposition in all things" was given adequate expression to, immediately the minds of men saw in it a key to the solution of the whole mystery. A recent writer, Orlando J. Smith, very ably develops the thought in the following words—"Evil exists in the balance of natural forces. * * * It is also the background of good, the incentive to good, and the

trial of good, without which good could not be. As the virtue of courage could not exist without the evil of danger, and as the virtue of sympathy could not exist without the evil of suffering, so no other virtue could exist without its corresponding evil. In a world without evil—if such a world be really conceivable—all men would have perfect health, perfect intelligence and perfect morals. No one could gain or impart information, each one's cup of knowledge being full. The temperature would stand for ever at seventy degrees, both heat and cold being evil. There could be no progress, since progress is the overcoming of evil. A world without evil would be as toil without exertion, as light without darkness, as a battle with no antagonist. It would be a world without meaning." The argument appears to be unanswerable and to establish the fact that an "opposition in all things" is an absolute necessity in order to the attainment of moral and physical good.

"Adam fell that men might be; and men are that they might have joy." It was therefore necessary that Adam should fall in order that man might be. It has ere now been asked, "Why was a fall necessary? Could there not have been a sinless race without the fall?" Evidently there could not. But, assuming that there could, such a race would be far beneath the dignity of man as he is constituted. We learn from modern revelation that the spirits of all men pre-existed before the foundations of the earth were laid, and that the time had come for them to enter upon a higher plane of existence. A life without the possibility of sin would not have been a higher existence. Man is of celestial parentage and possesses in a measure all of the divine attributes. The one power which renders possible any moral worth or excellence is his free agency. If God had made man incapable of doing wrong, as some thoughtlessly assert He should, such a being would not have been capable of doing right. To do right necessarily involves the possibility of doing wrong. The further question may arise, could man not have been given a free agency, but shielded from temptation, so as to prevent his doing wrong? Man thus constituted would be characterless; he could not have developed character or moral worth, for these can only come through resisting the temptation to do wrong, and doing the right in spite of them. By some the question is carried still further. Could not man have been given a free agency, and exposed to temptation, but prevented from doing wrong by being given a strength of will that would have ensured the doing of the right at all times? A will that could only act in one way would not be a will at all. The very essence of a will is the possibility of choosing one of two or more courses. Man could not be a moral being without a will. He must have the power of choice, which involves free agency. Free agency involves the possibility of doing right or wrong, and these bring joy or sorrow, pain or pleasure. Man as he is

constituted possesses all these powers and qualifications. He is placed here in a world that affords abundant opportunities for their exercise. He has the plan of the Great Creator before him, which tells of the heavenly goal he may attain to, and what he must be and do in order to reach it. Without the fall, therefore, man could not have been, for the harmony of things had to be broken in order that he might experience good and evil, joy and sorrow, light and darkness, and without this knowledge he would not be man, nor could he reach the heights of moral excellence to which his soul aspires.

"Men are that they might have joy." This is the grand ultimate to which all opposition, pain and evil contribute. They are indispensable factors in the education and redemption of our race. Those who learn by experience the wisdom of obeying the eternal laws of God, and thus overcome evil, will thereby attain to a fullness of celestial joy and glory. Could men realize the eternal joys that are in store for all, there would be none to question the wisdom of the Creator's plan. However prevalent evil may be in the world, the time will ultimately come when our entire race, with but few exceptions, will rise above sin and sorrow, and attain unto eternal love and joy and peace in the kingdoms of glory of the Eternal Father. As Latter-day Saints, let us rejoice in the knowledge we have received of our Father's plans, and yield a loving and joyful obedience to His glorious gospel, through which evil will ultimately be overcome and the banner of redeeming love wave in final triumph over a ransomed world.

H. I.

## CONFERENCE APPOINTMENTS.

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| Nottingham ... ... | Sunday, September 3, 1911. | | |
| Birmingham ... ... | ,, | ,, | 10, ,, |
| Newcastle ... ... ... | ,, | ,, | 17, ,, |
| Irish ... ... ... ... | ,, | ,, | 24, ,, |
| Hull ... ... ... ... | ,, | October | 1, ,, |
| London ... ... ... | ,, | ,, | 8, ,, |
| Norwich ... ... ... | ,, | ,, | 15, ,, |
| Scottish ... ... ... | ,, | ,, | 22, ,, |
| Liverpool ... ... ... | ,, | ,, | 29, ,, |
| Manchester ... ... | ,, | November | 5, ,, |
| Leeds ... ... ... | ,, | ,, | 12, ,, |
| Bristol ... ... ... | ,, | ,, | 19, ,, |
| Sheffield ... ... ... | ,, | ,, | 26, ,, |

## IS REVELATION NEEDED?

WHILE reading a daily newspaper some time ago, I came across an incident that conveyed a valuable lesson. It told of a foolish man who once had the privilege of hearing some beautiful music. When he left the building he exclaimed: "That was the high-water mark? However long I live, I shall not hear anything better than that. It was the best that could be heard. If I hear any more music I shall simply be wasting time in listening to something infinitely below that standard, so why should I spoil that perfect memory? I will, therefore, hear no more music." But fortunately, he told a friend of this resolve, and the friend knew better. When the opportunity came, he lured the foolish man into a place where he could not escape, and compelled him to listen to music. After it was over, the foolish man was conscientious enough to admit that he had discovered another degree of perfection, and that he would have been decidedly poorer had he missed it. "Then," said his friend, "take warning. Make no hasty resolutions, or, if you must resolve to do something, resolve to be unresting in your search for perfection. For if our lives are to be anything more than the lives of animals, we must never be discouraged in that search; never be satisfied and never relax our vigilance. It may be waiting for us round the next corner of life's road, in the next sermon we hear, in the next book we pick up. If we miss it, the chance is gone for ever. If we shirk the seeking for fear of disappointment, we shall never find satisfaction."

This is applicable to many people who profess Christianity in the present generation. Many of those we come in contact with, are persons who have become in some way disgusted with some particular feature of the man-made systems of present-day orthodoxy, and, finding something better in some one of the more modern offshoots—some enlightening truth, which all churches must of necessity possess in order to exist, they say, with the foolish man referred to, "This is the high-water mark of perfection in the gospel of Christ. Now I will be satisfied and refrain from looking further, lest I be disappointed. I will, therefore, hear no other exponents of the gospel, for it must only prove a waste of time.

So they wall themselves around with this resolution. By bringing their minds to work within the narrow confines set by such an unwise determination, they become the slaves of an unjustifiable decision, and so exclude themselves from the possibilities of further spiritual growth. Still more repulsive does their condition appear when viewed in the light of the statement of the Prophet Joseph Smith, wherein he says that persons must either be increasing or decreasing in their powers and development; either growing better or becoming worse; which rule has been accepted by scientists and thinkers as that which governs life in all its

forms. Is not this law a possible solution to the corrupted condition of Christendom to-day?

For centuries men have been limiting the understanding of Divine laws and truths by the bounds of human intelligence, denying the existence, and even the necessity of Divine revelation, which alone can supply us with that which is necessary to true spiritual development. Having arrived at the farthest limits in spiritual progress to which their human wisdom can carry them, they find themselves confronted with the decree, "So far shalt thou go and no farther." Looking out over the fields of Christendom to-day, seeing the confusion and dissensions that exist in their ranks—the reforming of creeds and prayer-books, the inability of the many and diverse teachings to stand the light of investigation in view of truths that have been demonstrated to the world by science, besides many other evidences of their inability to harmonize their ideas with progressive life—as a result of which the spirit of infidelity has taken hold of the hearts of men, who can say that the great professors and leaders of sectarianism have not confined themselves to human intelligence? When that was exhausted, finding themselves cut off from Divine enlightenment, and unable to remain in a stagnant condition, they have gradually but surely degenerated in spiritual power and understanding, because they do not enjoy the gifts and fruits of the Spirit, which they of necessity have to claim are "done away."

No wonder that the Latter-day Saints who have been blessed with a testimony of His glorious gospel, as restored to the earth, sing fervently and thankfully

> "We thank Thee, O God, for a Prophet
> To guide us in these latter days:
> We thank Thee for sending the gospel
> To lighten our minds with the its rays."

Surely our Heavenly Father has fulfilled His promise that He would "do nothing save He reveal His mind and will unto His servants the prophets." In spite of all the persecutions that have come upon the Church of Christ since its restoration to the earth, we are still blessed with men at our head who are able, under the inspiration and guidance of the Lord, to lead us on to fuller truth and knowledge pertaining to God and His laws, because they are in possession of that great key to endless knowledge, Divine revelation. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I. Cor. 2:11-12.) Until the "Giver of all good" shall see fit to curtail His revelations, and deprive His children of this priceless blessing He has said they shall always enjoy, (Matt. 16: 17-18. Daniel 2: 44), there will be no limits to their progression and development in things

pure and Godlike, because "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Belfast, Ireland. JAMES W. FITCHES.

## FROM THE MISSION FIELD.

**Change of Address.**—The headquarters of the Leeds conference have been changed to 175 Gladstone Street, Bradford.

**Sunday School Outing.**—On August Bank Holiday the members and friends of the Hull Branch Sunday School, about eighty in number, enjoyed a most delightful excursion to Burton Bushes, Beverley, Westwoods. The woods are about eight miles from Hull and make an ideal picnic ground. The day was spent in various sports and games. All pronounced the trip a great success, as the tired but happy excursionists caught the evening train for Hull.

**Baptisms.**—On July 23rd, 1911, the ordinance of baptism was administered to one person in the North Sea at Wells, Norwich conference, by Elder William G. Gidney.

At the Public Baths, Kings Lynn (Norwich conference), August 6th, 1911, five persons from the Wisbech branch were baptised into the fold of Christ by Elder Vance D. Walker.

On Saturday, August 12th, 1911, one soul was added to the fold by baptism in the River Dearne, near Barnsley (Sheffield conference), Elder Edwin D. Hatch officiating.

**Successful Entertainment.**—The Burnley Latter-day Saints' choir successfully entertained the Burnley Good Templars at the Templar's Hall on Wednesday evening, August 9th, 1911. At the conclusion of the program the choir leader and the elders addressed the audience. The utmost courtesy was given the choir, and at the close many expressed themselves as having had their opinion altered concerning the "Mormons." The choir was invited to come again, and the elders were asked to address the lodge in the near future.

**Arrivals.**—The following named missionaries for the European mission arrived August 11th, 1911, per s.s. *Virginia*: Jedediah McKay, Clyde Spencer Clark, G. Albin Schelin, Ogden, Utah; John L. Smith, Eureka, Utah; James Gray, Randolph, Utah; Thomas E. Winegar, Woods Cross, Utah; Wilford C. Brimley, Robert A. Brighton, John Rex Winder, Georgius Y. Cannon, John

W. Summerhays, Paul Platt, William Earl McCollough, Salt Lake City; John Alfred Empey, Ammon, Idaho; Orlando Bowen Hadlock, Charles William Mitchell, Clinton, Utah; John Elmer Johansen, Mount Pleasant, Utah; Andrew Elmer Lauritzen, Moroni, Utah; Charles Andrew Monson, Richmond, Utah; John E. Sanders, Murray, Utah; Alonzo Barker, Willard, Utah; Orson Mentzer Calder, Vernal, Utah; Joseph Bertrand Storrs, American Fork, Utah; Frank F. Pyott, Georgetown, Utah.

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**Appointments.**—The missionaries who arrived for the British mission, August 11th, 1911, have been appointed to labor in the following conferences: John L. Smith, Bristol; James Gray, John Alfred Empey, Irish; Jedediah McKay, Robert A. Brighton, Leeds; Thomas E. Winegar, Wilford C. Brimley, Nottingham.

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**Branch Conference.**—On Sunday, August 6th, 1911, a branch conference was held in our hall at Pontypool (Bristol conference). President J. F. Snedaker and seven elders were present, and also quite a number of saints and friends. An excellent spirit prevailed at each of the two sessions. The general and local authorities were presented and sustained. Elder H. R. Thomas was sustained as branch president and Brother Richard Thomas as secretary. At the afternoon session Elder I. B. Blake was the first speaker. He said foreknowledge was one of the greatest of God's gifts. He compared the Church organization of to-day with that in the time of Christ. Elder J. H. Vaughan bore a strong testimony, and urged faithfulness to the principles of Christ. Elder L. L. Graham said he was thankful for the privilege afforded of coming as a messenger of truth into the world, and hoped he would always prove faithful. Elder John E. Bowen said history was repeating itself in regard to the persecution of the saints of God. All great reformers, and those who brought forth new truths have been persecuted. Elder J. W. Madsen urged faithfulness and the necessity of living up to the principles of the gospel. At the evening session, Elder R. S. Sleight was the first speaker. Spoke upon the restoration of the gospel. Read and explained the dream of Nebuchadnezzar as interpreted by the prophet Daniel. Elder H. R. Thomas said the saints of God would have to endure persecution from time to time, but urged them to be faithful. Showed that the first principles of the gospel as taught to-day are the same as taught in the time of Christ and His apostles. President Snedaker said there had been a complete apostasy from the gospel of Christ. Urged all to compare the gospel plan of salvation taught by Christ and the apostles with the teachings of modern Christendom. Such a comparison would convince anyone that the true plan of salvation was not upon the earth prior to the time of the Prophet Joseph Smith.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### JESUS THE CHRIST.

LESSON I.—INTRODUCTORY.

I. NAMES AND TITLES.

1. Definition of terms.
2. Names given of God are likewise titles.
3. Meaning of "Jesus," "Christ," "Messiah."

II. THE SAVIOR'S NAME MADE KNOWN BEFORE HIS BIRTH.

1. At the annunciation (Luke 1: 31, see also 2:21; Matt. 1: 21, 25, see also verse 23 and compare Isa. 7: 14; Luke 2: 11).
2. To ancient prophets (Pearl of Great Price, Moses 6: 52, 56; 7: 50; 8: 24; Isa. 7: 14; I. Nephi 10: 4; II. Nephi 10: 3: Mosiah 3: 8).

III. THE MAN, JESUS.

1. A mortal being; birth, human condition, death.
2. His mission in mortality. (See Moses 1: 6; 4: 1-3; 6: 53, and references thereto.)
3. Son of mortal mother and immortal Father.

IV. CHRIST THE LORD.

1. His resurrection to immortality. (See "Articles of Faith," lecture 21, pages 396-398.)
2. One of the Godhead. Acts 2: 33; Phil. 2: 9-11; Heb. 10: 12: III. Nephi 8-11; Doc. and Cov. 1: 20; 6: 2, 7; 10: 57, 70.

Suggestions:—Significance of names given of God may be illustrated by other examples: Ishmael (Gen. 16: 11); Abraham (Gen. 17: 5); Sarah (Gen. 17: 15); Israel (Gen. 32: 28; 35: 10): John (Luke 1: 13); Peter (Matt. 16: 18: Luke 6: 14: John 1: 42).

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## DIED.

WISEMAN.—At Pelton (Newcastle conference), August 7th, 1911, Thomas Wiseman; born December 21st, 1849; baptised by Elder Henry Clark, August 11th, 1879.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"The philosophy of prayer is perfectly natural. If God has gifts to bestow upon one of His children, it is natural that He should choose to bestow them upon him who asks in faith, having tried to put his heart and soul in accord with his Maker, rather than upon him who has made no such effort."*—S. NORMAN LEE.

No. 34, Vol. LXXIII. Thursday, August 24, 1911. Price One Penny.

## ARE THE CHURCHES LOSING THEIR HOLD UPON MEN?

WE often have occasion to recur to the admissions of leading men in the sects of divided Christendom, as a testimony of the decadence of so-called Christianity. In the closing session of a recent assembly of evangelical churchmen, the question, "Is the church losing her hold upon men," was brought up to be considered. It was introduced by a distinguished layman. After deploring the falling off in membership, he launched out into what was regarded as an optimistic speech for the future of his church. "The church," he said, "did not stand where it did. The churches have passed through a very trying ordeal of thirty years' scientific, biblical criticism, and this has altered the church's attitude to the people and the attitude of the people to the church. Men no longer fear hell, and heaven itself has not got the charms for the masses of the people that it once had.

"The churches have met with a new difficulty. The sociologist comes along and repeats what Carlisle thundered and what Ruskin in sweeter accents expressed, that the condition of the people must become the first order of the day. Now the church has no direct answer to the sociologist, because the church has stood for moral and religious ideals." I will not say that this part of his remarks must have conveyed rather an opposite sentiment and to some extent have detracted from the optimistic tenor of the proceedings. But the most remarkable utterances that a body of

ministers could possibly give ear to was the frank admissions of one of the leading clergymen. In a few terse sentences he pointed out the fact that the church is losing its hold upon the present generation, including all classes of society. And then, with a view of answering the question as to why this condition prevailed, the reverend gentleman set before him the task of replying to this important interrogatory, by giving a few of his reasons.

The following quotation is but another unsolicited verification of the lack of that constant assurance which has in all dispensations enabled the true servant of God to speak "as one having authority" and not with a feeling of uncertainty.

"I have heard it said over and over again: 'When you preachers of religion decide among yourselves what we ought to believe, we shall be ready to listen.' It is not a mere excuse; it is the expression of weariness with uncertainty. Different preachers not only contradict one another, but very few of us, if any, preach with that accent of assurance which carries conviction. We cannot make the people believe more, or more deeply and strongly, than we do ourselves. We do not know where we are. Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in His own time, when conditions are favorable, another Paul or Augustine or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. It will be a newer theology than anything we have yet had, and yet it will be recognized as the old. The hearts of men will leap in response to it, and will say: 'This is true. This is what we have been waiting for,' and we shall all preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation."

Considering, of course, the tardiness of such a prophetic discourse, and knowing that events as predicted above have already made their appearance, it is quite marvelous that the announcement of these anticipated happenings should be reproduced before a body of learned theologians. But to continue the quotation, the reverend gentleman went on to say—"By a new theology, I do not mean a new gospel, but a new interpretation, which shall take account of the new world into which we have passed. We have been trying to commend our religion to the people by emptying it of all that offends and perplexes the modern mind. But the people pass by on the other side an emasculated religion, stripped of the supernatural and the mysterious. We want all the elements that made the old an inspiration to worship and prayer, and a message of hope and healing to the sinful. I remember pausing over a statement of Dr. Denny's in his 'Studies of Theology,' in which, after expounding a theory of the atonement, he commended it by saying, '*that it could be preached.*' I have long seen that it was a profound remark, and much in the old and new theologies of the

present is condemned because it is not preachable at this time of day. We need a new theology that we can preach with certainty and that will carry conviction; then we shall soon recover our hold upon men."

Allowing that the discouraging aspect depicted in the above quotations was the incentive that prompted the boldness with which these statements were made, the courage displayed is evidently commendable. Other reasons offered for the decline of the churches were: "That they had suffered the people to lose confidence in the Bible." Referring to the criticism of some of the people who had come to look upon the ministry as "a snap or a soft job," he admitted the existence of "a few rotters" as also many who were not. But he also said—"We all know that there is no vocation in life where it is so easy for a man to deteriorate morally, intellectually and spiritually as the ministry." Why there should exist a spirit of deterioration amongst those who are intrusted with the care of souls, the present exponents of sectarianism can perhaps best explain. That is their trouble, not ours. We are almost persuaded, however, that this is a decided leak. How well the apostles knew that they were insufficient of themselves, but God had made them able ministers, not of the letter, but of the spirit and power of the gospel. "The letter killeth, but the spirit giveth life," and the first law of life is growth. Spiritual growth should accompany, and does accompany, those who labor in the true Church of Christ. When once the spirit of missionary life is acquired, without exception, we observe an enlargement of spiritual powers. He that does not foster the "spirit of life" cannot attain to "the stature of the fulness of Christ." As complete inertia is unknown in the economy of God, so a man who has not received that "inward grace," by obedience to laws of righteousness, does not abide the law of progression, but is moving downward.

Reference was made to the relative position of their "chosen vocation" to other departments of life. Stress was laid upon their becoming masters of the art of elocution, not so much what they should preach, but how they should preach it. To quote the words of one of the speakers—"In their system, they were ignoring the central truth that a man's personality was one source of his ministry, and that it was not an inexhaustible asset." "Many congregations were incapable of receiving benefit from a man after they had exhausted the personality he had." The reasonable deduction is that God no longer inspires men and that His plan for human redemption is exhaustible. We are not fully persuaded, however, that the truths of heaven need the good looks of any man to make them more attractive, or to better qualify him to fulfill the divine will of the Master. To be sure the true gospel of the kingdom is unpopular, but when investigated by the honest-hearted, with a desire to learn the will of the Father, it

has never been found wanting in any particular. On the contrary, the vagaries of uninspired men will always be void and empty.

While contemplating these evidences of the weakness and decay of modern churches, how like the star of hope shines the truth that God has again held converse with men upon the earth, after the silence of centuries. He has truly raised up a mouthpiece, not an "Augustine or a Calvin," but a prophet endowed with the same priesthood which actuated and gave prestige to Paul and his fellow apostles. The note of uncertainty that pervades the minds of modern preachers is but evidence of the absence of that holy endowment, the priesthood of God. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

Like the Jews who professed to be looking for their King, whilst He had already made His appearance, so also these modern divines pretend to be looking for one to be raised up to help them out of their dilemma. In this light they would do well to consider the answers given through Joseph Smith the prophet, to the questions propounded by the scientist and sociologist. "Mormonism" we believe will answer them.

It is not the purpose of this writing to criticise the efforts being put forth to bring the religions of the past to conform with modern thought. The attempts at reform are rather to be applauded. Nor is it the intention to belittle the effect many of the religious teachings of past centuries have had in bringing society to a higher state, preparatory to the restoration of the gospel. It is rather to aid in the solution of this momentous problem as to why the churches have lost their hold upon humanity. To raise the subject of an apostacy was not the intent; yet it is clearly evident that "here a little and there a little" there has been a continuous departure from the principles and power of the gospel of Christ.

Stroud. RALPH D. SMUIN.

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## RESURRECTION ASSURED THROUGH THE SAVIOR.

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, APRIL 16TH, 1911, BY ELDER CHARLES W. PENROSE.

(*Concluded from page 519.*)

If the resurrection means simply the separation of the earthly tabernacle from the spirit, and the rising of the spirit from conditions of mortality to immortality, if that is all the resurrection means, then why did Jesus go there and demonstrate to His disciples that the resurrection is a reality, that it was His body that was there, and not a mere spirit? Now, one of the disciples, Thomas, was not present when He appeared: and when the others

told him they had seen the Lord, he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After eight days, we read, the disciples were again assembled, and Thomas with them, when Jesus again stood in their midst; He said: "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." What was that for, if not a demonstration of the actuality of the resurrection from the dead? Christ, so far as we know, did not explain the process by which He was raised. We are told in the New Testament that He was raised up by the Spirit of God. The Spirit of God is the spirit of life. That was what was breathed into Adam's nostrils in the beginning. It quickens all things. It is the power of life. It is the vital force. There is not a particle of the human body but what is eternal in its nature. The organization can be destroyed for the time being, and the particles of the human body may be scattered to the four winds, or may be buried in the depths of the sea; it matters not; but the power of God can reach them. His spirit permeates all things; it gives life to all things, and there is no real life without it. Says the apostle Paul, in writing to the saints in Rome, "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." I do not pretend to try to explain, this afternoon, the great mystery of the resurrection. There are other mysteries, just as deep, that we do comprehend; there are the powers by which the forces of the universe, which are eternal in their nature, are so controlled that order, and beauty, and harmony, and organization, and union come out of the elements and on other motions of the same forces disintegration ensues. We do not understand how it is that one day a human being, quickened with life, with its sparkle in his eyes, with the beams of intelligence upon his countenance, with the glow of health on his cheek, by a quick turn in his being will lie prone on the ground; no light in the eye, no motion in the hand, nothing attractive in the form; which in a very little time begins to disintegrate. One day every particle of that body was striving to cling to every other particle, the next day trying to get away as quickly as possible. There are a great many other things I do not understand, but I realize they are facts; and we shall find as surely as we are here this afternoon, that the resurrection of Jesus Christ, so powerfully attested by numerous witnesses, was a reality. And if Christ rose from the dead, we can rise from the dead by the power that is in Him. If one person can be resurrected, a million can be; and if a million persons can be resurrected, all creation can be resuscitated and revived by the power of God, by the operations of the spirit of life.

Now, the great fact of the resurrection is vital to real Chris-

tianity. Real Christianity has been fading out from the world from the time when the apostles were put to death. There have been a great many grand and noble men and women who have been called Christians, and a great many grand and noble men and women who were not called Christians; that is not what I am speaking about. I am talking about the Church, an organization, a system established by Jesus of Nazareth, which was really Christian. The spirit of it faded out from mankind. Some few of its precepts have been taught and believed in, and they have had a wonderful effect upon humanity; but, generally speaking, darkness has come upon the people; as the prophet Isaiah said, "Darkness shall cover the earth, and gross darkness the people." But in these last days, Jesus Christ, He who rose from the dead on the third day after His crucifixion, has appeared and He has re-established His Church. This Church of Jesus Christ of Latter-day Saints is His Church; He is at the head of it. Our good Christian friends will not number us among the Christian fraternity, and yet we are really the only people who cling to, and advocate, and live for, and are willing to die for the gospel of Jesus Christ as He preached it in its fullness when He was on the earth, and which He has restored in the latter days. We look to Jesus Christ as the author of our salvation. We look to Him as the means whereby we shall be raised from the dead. We look to Him as the means whereby we may get back into the presence of our Father, through obedience to His commandments. And we look upon it as the first duty of human beings to find out His will, and then do it, not merely saying we believe in Him. It is not consistent to say we love Him, or that we believe in Him, if we ignore His commandments. "If you love me, keep my commandments." That is what He told His ancient disciples, and what He has told them in the latter days.

Now, the glorious resurrection day is celebrated throughout Christendom in various ways. Beautiful flowers decorate the churches and other places where people meet to worship—a very fine thing. I like it; I wish we had some here. I suppose they will have in our ward meetings this evening. I think we ought to celebrate this day to the full extent and show our love to the Lord in every way—not that it depends upon giving of flowers to the dead to show our devotion to them and our affection for them; that is about all of the affection some of them get. They can go on in poverty, and in misery, in sorrow, in affliction, and trouble while they live, and then when death comes folks will smother their caskets with flowers, and drop a tear or two over their graves. It does not do them very much good, I am sure; and offering flowers to the Redeemer is not real worship. It is a beautiful sign of our devotion and love for the precepts He has taught, but the real way to show our love for Him is to keep His commandments, to live according to His law. Let every person take to heart the injunction you have received, that you shall believe in Jesus

Christ; then repent of your sins; turn away from the evils you know you do; refrain from everything that is wrong, and serve Christ with all your hearts, walk in His ways, keep His commandments; be baptised unto Him, by the authority that He has given unto men to act for Him; and receive the Holy Ghost by the laying on of their hands. Then seek the Lord Jesus, and by the light of that Holy Spirit you can see and comprehend the things of God. The resurrection will no longer be a matter of doubt in your minds, but the testimony of Jesus will come into your souls, and you will know that He lives, and that you will meet Him at some time and have to give an account for the deeds done in the body.

Brethren and sisters, Latter-day Saints, walk in the ways of Christ, keep His commandments, listen to His voice, take to your hearts His precepts, and every day of your lives be governed by the example that He gave, as far as you possibly can in mortal life; and then, by and by, you will be with Him, and you will be made like Him; you will be branches grafted into the true vine; you will partake of the nature and sap flowing in that vine, and you will be Christ's at His coming. When that time shall arrive, not only will Job and all the other ancient worthies, who have obeyed the voice of God, come forth and answer the call, but you will be with them with bodies cleansed and purified and made like unto the glorious body of the Son of God, no longer subject to pain, and sorrow, and distress, and sin, and death, but to be heirs of immortality and eternal life, in the presence of the Father, in the companionship of Jesus Christ, our Redeemer, to whom be honor, and glory, and power, and dominion, in worlds without end.—Amen.

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## HUMANITY IS ONE.

Humanity is one: no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other
And all the world with him doth fainter grow.

Humanity is one: who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancor
He beateth down the steps that lead to day.

Humanity is one: there is no heaven
If one unholy lingers far apart;
It worketh in their bliss as evil leaven
That taints at last the universal heart.

Humanity is one: thou that o'ercomest,
O thou be strong for those who are but weak;
So shall a thousand triumph where thou winnest
And many find what few know how to seek.

CLARA GREGORY ORTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 24, 1911.

## TITHING.

In latter times, we are told by holy prophets, the Lord would proceed to do a marvelous work and a wonder. The prediction finds ample fulfillment in the Church of Jesus Christ of Latter-day Saints, which in its doctrines and organization, and through them in its achievements, is truly a marvelous work, that is to-day attracting world-wide attention. From a humble beginning in the year 1830, the Latter-day Saints have grown in numbers until the membership of the Church is little short of half a million souls.

The distinguishing characteristic of the "Mormon" people is their faith combined with good works. They are held together as a religious body by the power of the Holy Ghost conferred upon them at the time of baptism, but their efforts are directed by an organization so perfect in its operations that every man, woman and child is properly accounted for and early learns their place and duty. A willing obedience is given to recognized authority. The spiritual teachings of the Church are held to be of the highest importance, yet much attention is devoted to temporal affairs. This must necessarily be so—for man is dual in his nature. His spirit is sustained by the food which can only be supplied in the true worship of God, and so also his body must be fed, cared for and protected. As the line of distinction between the spirit and body is indistinguishable to the human eye, so the point that separates the spiritual from the temporal in the affairs of life is not discernible.

The achievements of the Latter-day Saints may not all be mentioned in a single article, but suffice it to say that the gospel of the Redeemer has been preached by them during the past eighty years to many nations, kindred, tongues and people, which effort represents a great spiritual uplifting of the inhabitants of the earth. Many have gladly received the testimony of the elders, and yielded obedience to their divine teachings, and this has led to the founding of some twenty-one great and important missions in various parts of the world. These missions are flourishing at the present day. The visible fruits of the gospel teachings, as seen in

the growing membership of our various branches, are far less abundant than the invisible. Seeds are sown in honest hearts that will later germinate and grow into a rich harvest of souls.

The religious thought of the Christian world to-day is profoundly affected by the teachings of Joseph Smith, the prophet. Extreme views have been greatly modified. The abhorrent doctrine of infant damnation, so strongly advocated by some denominations in years gone by, has been practically abandoned, and the pleasing doctrine that there is a space for repentance of sin, and hope beyond the grave, taught by the prophet, is now regarded with favor by ministers of the gospel. In the publication of the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price, light and truth are revealed, springing out of the earth and descending from heaven in a glorious combination which confirms the word of God given in the sacred record to His ancient people. Truly "Mormonism" may be fitly likened to leaven, which, the parable tells us, was hid in three measures of meal till the whole was leavened.

So much for the spiritual achievements of the Church of Jesus Christ of Latter-day Saints. What of the temporal? Turn your eyes to the Rocky Mountains of America. There you will see a great Church and mighty commonwealth founded by the "Mormons." Many notable cities, beautifully laid out and adorned with comfortable homes, attractive and substantial public buildings, and houses of worship are everywhere in evidence. Four splendid temples have been erected at great expense in various localities for sacred purposes. They stand upon that once desert land, enduring monuments to the faith and unwavering integrity of a people who were "smitten and peeled" and driven by their implacable enemies a thousand miles from civilization. In the founding and building up of the latter-day Zion in its temporal aspects, so often referred to by Isaiah the prophet, a continuous revenue of means is required. This is largely provided by the law of God known as "tithing," which is familiar not only to the Latter-day Saints, but was practiced by ancient Israel. Abraham, Isaac and Jacob and other holy men were tithe-payers. The observance of the law in former times brought temporal blessings to the people. They were prospered in material things. Suffering and want, such as exist in the world generally, and which are greatly emphasized by strikes and other disorders, were unknown. The poor were not overlooked, neglected or forgotten. The means necessary for the erection of suitable buildings for the worship of God and other sacred purposes were forthcoming—in fact, there was usually sufficient in the storehouse of the Lord to prosecute any necessary and laudable undertaking. So it is in latter times.

We wish here to emphasize the importance of this great revenue law of the Church. It did not originate with man. Joseph Smith

was not responsible for it. The Lord gave it by revelation and made it binding upon His people. All wage-earners and producers, male or female, without exception, are embraced within its broad scope. There are none so rich as to be exempt, none so poor as to escape its just provisions. The rich man gives from his abundance, the poor man contributes from his poverty, each a tenth of his annual increase; but obedience to the law insures both to the rich and the poor alike a special blessing from on high. Significant and impressive is the word of the Lord as recorded in Malachi (third chapter, tenth verse): "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." But no less significant is the word of the Lord as it is written into the law of tithing given to the Church, July 8th, 1838 (see Section 119 Doctrine and Covenants). The fourth, fifth and sixth verses read as follows: "And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

In another revelation given through the Prophet Joseph, September 11th, 1831, the Lord makes known His mind concerning the law of tithing in the following unmistakable language: "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts: and I will not spare any that remain in Babylon."

We are given to understand that Zion cannot be sanctified and redeemed except by observance of this divine commandment, and it follows that members of the Church who reject it, or by neglect fail to do their duty, fall under the displeasure of their Lawgiver and will surely fail in the promises made to the faithful. Besides, they have no assurance of deliverance from that awful day of burning which lies in the future, but will surely overtake the inhabitants of the earth.

RUDGER CLAWSON.

## A GIGANTIC STRIKE.

INDUSTRIAL conditions in Great Britain at the present time are most alarming. A gigantic strike of railway employees is in progress. It is reported in the daily papers that two hundred thousand men are idle. Passenger service is greatly impaired and the movement of freight seriously impeded. In Liverpool, where the trouble originated, a spirit of riot and disorder has prevailed, necessitating the presence of the military. The inability of the railway companies to deliver perishable goods, partly from lack of help and partly through interference of strikers, has resulted in the loss of thousands of pounds to the merchants of this great commercial city. Many business houses and some manufacturing plants have closed their doors for the present. Trade is further paralyzed by the closing of the docks, and as a result of the general conditions the great ocean liners, due to leave this port from day to day, have been crippled in their movements. Railway and steamship companies continue to sell tickets, but will not guarantee the prompt departure of their boats and trains. There is not, neither can there be, any adherence whatever to schedule time. Stagnation of business, depression and suffering are everywhere apparent. Scenes of violence have occurred in the streets. In a clash between the police and the rougher element among the populace the other night, many were hurt, and several days later, when the "hooligans" so-called, made a bitter and blood-thirsty attack on the military, two were shot dead. The thoroughfares are thronged every evening by people, much to the annoyance and anxiety of the civil authorities, who have repeatedly warned them of the danger to which they expose themselves. Rushes of the police with drawn batons are not infrequent—in fact, it appears the only effective means to clear the streets of those who persist in assembling there.

What a day may develop no one knows. The spirit of unrest is rampant, and doubtless there is already much suffering for the necessities of life in the families of the workingmen. Food stuffs have advanced in price somewhat, and still further advances are imminent. If a settlement of the present differences between capital and labor is not reached soon, who can tell what may follow. The writer is at this moment looking out of his office window and sees a squad of soldiers, heavily armed, marching along the street. They are returning to their encampment on the square, just opposite, where a large number of infantry and cavalry are quartered. From his window it appears, as it really is, a tented city. The soldiers, just now returning, will be relieved by others, who will be sent down into the city to assist in preserving order and keeping the peace, and thus it is all the day long. Soldiers on foot and mounted pass the window every few moments. It may not be deemed a pleasant sight, these grim evidences of war within a

stone's throw of one's office, but, nevertheless, a comfortable feeling of security goes with it.

What is here written of Liverpool may with equal force and truth be written of many notable cities of the kingdom.

How insignificant and unimportant, from a merely human standpoint, is the "Mormon" question, which only recently caused such widespread agitation throughout the British Isles, compared with the greater question now awaiting solution in this and other important commercial cities of Great Britain—a question that is shaking society to its very foundations and disrupting all business interests.

So acute is the situation that the strong arm of the government is reaching out to effect, if possible, a peaceful settlement of the difficulty. All eyes, therefore, are turned in that direction with anxious solicitude, and earnest, heartfelt prayers for success.

In the gospel of the Redeemer, if rightly lived, will be found a sure panacea for the evils and distress which at present afflict the children of men.

RUDGER CLAWSON.

NOTE.—Since the foregoing article was written, a statement has been made in the daily press to the effect that "unexpectedly and to the great public relief, the railway strike, which bade fair to paralyse the whole life of the country, came to an end on Saturday night, August 19th, with the announcement from the Board of Trade that the parties to the dispute had agreed upon terms of settlement, and that work was to be resumed immediately."

R. C.

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## CONFERENCE OF THE SOUTH AFRICAN MISSION.

A CONFERENCE of the South African Mission was held in Kimberley, Cape Colony, South Africa. President John H. Sagers presided, and there were fourteen elders present.

A Priesthood meeting was held June 10th, 1911, at 10 a.m., with President Sagers presiding, who, after the opening exercises, gave a short address of welcome to the elders. He read and commented upon the statistical report for the past six months, which showed an advancement over the corresponding six months of last year. The elders then reported their labors in their respective fields, and spoke of their joy in the work. A short discussion was carried on as to how we could improve our methods of work and secure better results, after which President Sagers gave timely instructions to the elders.

Benediction by Elder Rufus Beach.

At 2 p.m. another Priesthood meeting was called to order. After the opening exercises the meeting was given over to the elders for questions pertaining to their work. President Sagers

gave the elders their appointments, where they were to return to labor. Benediction by Elder J. A. Artimus Crane.

The first regular session of the conference was held June 10th, at 7 p.m. After the opening exercises, President Sagers gave a few words of welcome to the saints and elders. He spoke of the purposes of and the benefits derived from a conference in the mission field.

Elder Louie A. Nelson said we, as a people, accept the truth wherever it may be found, while the world, through their ignorance of our true meaning, reject us, and consequently the truths we bring them.

Elder Joseph F. Hintze said obedience is one of the first things a candidate for salvation should learn, for without it one cannot gain salvation.

Elder Rufus Beach spoke of the warning call to the world which has already sounded for many years, and is still calling them to "repent for the kingdom of heaven is at hand."

A quartet, "Who's on the Lord's side, who?"

Elder Franklin R. Gardner spoke upon the power and authority of the priesthood.

Elder C. Byron Whitney offered the closing prayer.

The second session of the conference was held Sunday, June 11th, at 10 a.m.

Elder Gottlieb Blatter addressed the meeting. Said there is one fold and one shepherd, and "He that entereth not by the door of the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Elder J. A. Artimus Crane spoke of our possibilities through faith, and said "without faith it is impossible to please God."

Elder A. Fred Murdock said, our progression does not stop when we leave this mortal sphere, but goes on eternally. Exhorted the saints to support the elders, who had been called of God to bring unto them the plan of life and salvation.

Benediction by Elder William C. Crook.

At 2 p.m. conference again commenced by singing, "Come let us anew." After the opening exercises, President Sagers bore a strong testimony to the truthfulness of the gospel and the divinity of the message we bear to the world.

He then turned the meeting over to the saints for testimony. The Spirit of the Lord prevailed throughout, many of the saints bearing a strong testimony to the gospel.

Elder C. Byron Whitney said the modern churches are patterning after our Church by adding some of our principles to their own, and thus, though they know it not, are accepting "Mormonism."

Elder A. Fred Murdock offered the closing prayer.

At 7 p.m. the elders and saints gathered in the mission hall, 34a Old De Beers Road, Kimberley, to enjoy the last session of a spirited and instructive conference.

Elder Austin Houtz spoke upon the perfect organization of the Church, said we should not try to destroy any man's religious structure. Our structure being better and more durable, it is our duty to invite them into it.

Elder Alfred J. Gowers, Jr., then spoke of the restoration of the gospel, and the conferring of the priesthood of God upon man, giving him the authority to act in the name of his Maker.

Elder S. R. Boswell spoke of the mission of the Holy Ghost. When it bears witness to one's spirit that the gospel is true, then is the time for that person to accept the gospel.

President Sagers then spoke. Said the conference throughout had been a source of pleasure to him. Spoke of the exemplary life of Nephi the prophet as compared with that of his proud and haughty brothers. Said the proud and haughty will always be brought low.

Elder Alfred J. Gowers, Jr., mission clerk, presented the general and local authorities of the Church. All were unanimously sustained.

Singing, "O my Father." Benediction by Elder Franklin R. Gardner.

ALFRED J. GOWERS, JR., Mission Clerk.

## FROM THE MISSION FIELD.

**Baptisms**—On Saturday, July 29th, 1911, one convert was initiated into the fold of Christ at Pontypool, South Wales (Bristol conference), Elder H. R. Thomas officiated: confirmed by Elder R. S. Sleight.

On Tuesday, August 15th, 1911, a baptismal service was held at Coalpool, Walsall branch (Birmingham conference), when one person was added to the fold of Christ, Elder William Leary officiating. Confirmed by Elder D. M. Davis.

At a baptismal service held in the Townhead Baths, Glasgow (Scottish conference), on Friday, August 18th, 1911, five converts were added to the fold. Elders Joseph Waite and Joseph P. Burt officiated.

A baptismal service was held in West Hartlepool (Newcastle conference), on Friday, August 18th, 1911, at which two converts were added to the fold of Christ, Elder J. R. Sayer officiating.

**Lecture by Professor A. B. Christenson.**—A very interesting meeting was held at Deseret, High Road, South Tottenham, London (London conference), on Tuesday, August 8th, 1911, under the auspices of the North London branch of the Young Men's and Young Ladies' Mutual Improvement Associations, with Elder Leo M. Coombs presiding. A goodly number of strangers were present. The preliminary program included some pleasing vocal numbers

by Sister Willard J. Andelin and Elder George Chamberlain. Professor A. B. Christenson, of the Latter-day Saints' University, Salt Lake City, lectured on "The Educational System of the Latter-day Saints." The speaker showed clearly how the education of the saints was commenced even before their birth into this world, through the instrumentality of the pure and virtuous conditions under which their parents live, and how thereafter it is fostered and developed through the medium of the social environment of the home, the moral training in the Church from infancy to manhood, and then expanded under the influence of the Priesthood. The superiority of the educational system of the Latter-day Saints over other systems was clearly proved from a physical, moral, intellectual and spiritual standpoint, and its eternal nature was shown by the fact that it extends into the great eternities beyond the grave, until we shall all become "perfect even as our Father in heaven is perfect." The professor's speech was very interesting and instructive, and it is hoped that much good will result from his visit.

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**District Meetings.**—A district meeting was held August 13th, 1911, at 43 Etherington Street, Gainsborough (Hull conference). Elder Elmer W. Smith presided. At the afternoon session the general and local authorities were unanimously sustained, and reports of the different auxiliary associations given. Elder D. Vernon Shurtliff spoke on the divinity of the prophet Joseph Smith's mission. Elder Joseph F. Holyoak told of the signs to appear in the last days as witnesses of Christ's second coming. President Bernard Parry spoke for a few moments, encouraging the saints to be diligent in the cause of truth. A very good congregation was assembled for the evening meeting. President Parry pointed out the necessity of unity; the baneful effects of fault-finding, and urged the people to store their minds with all useful knowledge. Elder Smith explained the need of following advice given through the servants of the Lord. Elder Shirley P. Jones spoke upon the resurrection, showing that death came into the world through Adam, and life eternal by the sacrifice of Christ. Explained the meaning of endless punishment, and also that salvation comes to all men through faithfulness– Christian and heathen alike.

A district meeting was held on Sunday, August 13th, 1911, in Templar Hall, Biggin Street, Dover (London conference). President J. S. McCann and six traveling elders were present. The general and local authorities were presented and unanimously sustained. Elder Clyde Greenwell addressed the afternoon meeting, showing the necessity of repentance. Elder W. J. Hallam proved that baptism was essential to salvation. Elder Leo Coombs rendered a solo. President J. S. McCann spoke of the necessity of obeying the principles and ordinances of the gospel. Elder Joseph Eccles addressed the evening meeting. He said that revelation

had not ceased and showed its necessity for the guidance of the Church in this as well as other dispensations. Elder Leo Coombs rendered a solo. President J. S. McCann spoke of the conformity of the testimony of ancient and modern prophets to the one true and living God. Light refreshments were served between the two sessions.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON II.—CHRIST PREDICTED AND FORE-ORDAINED.

I. SCRIPTURAL PREDICTIONS.

1. Bible: Moses (Deut. 18:15, 18; compare John 1:45; Acts 3:22; 7:37; III Nephi 20:23.) David (Psalm 69:21: compare Matt, 27:34, 48; Mark 15:23; John 19:29; Psalm 118:22, 23; compare Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; I Peter 2:4, 7; Psalm 22:18; compare Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24.) Isaiah (Isa. 7:14; compare Matt. 1:23; Luke 1:31, 34; Isa. 9:2; compare Matt. 4:16; Eph. 5:8, 14.) See also Micah 5:2; compare Matt. 2:6, and John 7:42. Zech. 9:9; compare Matt. 21:4-11, and John 12:15.

2. Book of Mormon: Lehi (I Nephi 10:4, 5.) Nephi (I Nephi chaps. 11 and 12; 19:10.) See also II Nephi 9:5; 10:3; 26:24; Mosiah 3:5-10; 4:2; 13:33-35; 15:1-11; Helaman 14:12; III Nephi 1:9-14; Ether 3:16.

3. Pearl of Great Price. (See Moses 1:6; 4:1-3; 6:52; and references thereto.)

II. CHOSEN BY THE FATHER.

1. At the council in heaven. (Moses 4:1-3, and references thereto.)

2. Appointed from the beginning. (Moses 1:6; 2:1, 26; 7:39, and references thereto, see also I Peter 1:20; compare Romans 3:25, and note marginal rendering "foreordained"; Romans 16:25, 26; Eph. 3:9, 11; Colos. 1:26; II Tim. 1:9, 10; Titus 1:2, 3; Rev. 13:8.)

3. Attested by Christ Himself through modern revelation. (Doc. and Cov. 76:39; 93:1-17, 21.)

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"When you find a teacher of religion who, when confronted with his failure to observe and honor the plain and simple truths of the Bible, seeks to get out of his dilemma by declaring that they are now "done away," you will make no mistake in cataloguing him with those who have "transgressed the laws, changed the ordinance, broken the everlasting covenant."*—S. NORMAN LEE.

No. 35, Vol. LXXIII. Thursday, August 31, 1911. Price One Penny.

## THE REV. FREDERICK V. FISHER DEFENDS UTAH IN "OUTLOOK."

IN the last issue of *The Outlook*, a magazine edited by Lyman Abbott and Theodore Roosevelt, appears an article by Rev. Frederick V. Fisher, of Ogden, Utah. The Rev. Mr. Fisher, in addition to being pastor of the First Methodist Episcopal church in the Junction city, is vice-president of the Ogden Betterment league, was first vice-president of the recent Ogden "dry" campaign committee, manager of the Utah Chautauqua sessions which have just come to a successful conclusion, and one of the leading men in the country in the boy scout movement. He has been very closely associated with Elder David O. McKay, in the Betterment league work in Ogden, and has come to know the people here as they really are, and not as they are misrepresented as being by many others claiming to be ministers of the gospel.

The following is the Rev. Mr. Fisher's article as it appeared in *The Outlook*:—

### A METHODIST MINISTER'S VIEW OF "MORMONISM."

BY FREDERICK VINING FISHER, PASTOR FIRST METHODIST EPISCOPAL CHURCH, OGDEN, UTAH.

For the last few months the magazines have been gravely attacking Utah in articles which range from the dignified to the

disreputable. Feeling that Utah deserves some fair play at the hands of the press, I take the liberty to write to you and ask for a brief hearing in the interests of justice. Coming to Utah to the pastorate of a leading Gentile church of this city, coming with a personal knowledge of conditions twenty years ago, now, after some months of personal contact with that Church and its leaders and with conditions in Utah, I have come to some conclusions, and I feel I am at least in as much a position to speak as magazine writers who have spent from two days to a month in the state seeking material to prove a predetermined prejudice.

To understand "Mormonism" one must remember clearly three things: First, that it is a deeply religious body—an evangelical Protestant church, if the test of the Federal Council of Churches is to be a true test. Born in an age of religious bigotry and crude theology, and exiled across a wilderness, it has kept these relics longer than some of the rest of us, but, despite these facts, which linger longer in its books and out-of-way towns than in real life, it is to-day a Church of half a million praying, Bible-reading, law-abiding, thrifty, God-fearing men and women. America has no more strong, genuine, devoted Christians than some of the First Presidency, apostles, and leaders of the "Mormon" Church.

Second, the "Mormon" Church was born of some of the best blood of New England and the middle west of early days. The men and women of Utah are the proud kinsfolk of the heroes of the Revolution. Her later sons and daughters are from the same sturdy Scotch, English and Teutonic stock which has made America. Utah to-day is a distinctly American state.

Third, the "Mormon" people are not peasants or illiterate. Some of their forefathers may have been, but they are not. Their leaders are graduates of Harvard, Cornell, Michigan, or German universities, and some of their young men lead the world to-day in scholarship. Utah has a strong public school and university system; education and music are her pride. She has over five thousand college and university students.

The chief charges against the "Mormons" have been polygamy, deception, bigotry, and the seeking of political power.

Polygamy is dead. At the conference just closed in Salt Lake City, President J. F. Smith said:

"Plural marriages have ceased in the Church. There is no man who is authorized to perform a plural marriage. No man or woman has the authority to have its ceremony performed for them. We have been doing all in our power to stop this. We have been doing all we can to trace the men who are performing these ceremonies. It is hard to locate them, but when we do find them, we deal with them.

"With respect to the idea proposed by some to induce the Congress of the United States to amend the Constitution so as to give the federal government the authority to regulate plural marriage,

so far as I am concerned, I have no objection whatever to such an amendment. Neither has any other Latter-day Saints. Let the states petition the nation to regulate the whole subject of marriage in the United States, and it will be a godsend to the people everywhere."

*Goodwin's Weekly* of Salt Lake, a noted opponent of "Mormonism," acknowledges that this statement is just and sincere. That is a fair putting of the whole case, despite some current articles to the contrary. It is a dead issue in Utah. More than that, polygamy to most of the "Mormon" people, practiced as a religious duty, was not sensual and was infinitely better than tandem polygamy in the east. The young men of the "Mormon" Church are clean young men, clear-eyed, brainy, and manly. The records of the half-million-dollar Deseret gymnasium of the "Mormon" Church in Salt Lake City show that of the hundreds of young men examined there is yet to be found one tainted with unclean disease—a record unparalleled in most American cities. Whatever of deception the feuds and bitterness of years gone by, it is a criminal act to charge the stalwart Christian men of Utah with being a race of deceivers. No man who works side by side with them in the fight for temperance, clean cities, and the boyhood of Utah, as I do, for one moment believes any such charge.

To-day "Mormonism" eagerly welcomes the best ideas and aids which the age can furnish to uplift humanity. Her Sunday schools are up to date, her great Deseret gymnasium, at Salt Lake City, is the peer of any west of Chicago. She is shoulder to shoulder with us in the work for boys, and is leading in the great fight to wipe out the saloons in Utah, and lately, in common with the English-speaking world, she celebrated the anniversary of the King James version of the English Bible.

As to bigotry, no doubt it exists wherever there is isolation, but even then it is no worse than that of all our ancestors. In the light of common friendship and service together for common good it dies in Utah, as it dies anywhere. It is true that "Mormons" are in politics, for in a state overwhelmingly peopled with folks of a common religious body that would be inevitable. It is true that for very self-protection in the past they had to go into politics, but the charges that they aim at national supremacy and threaten the life of the republic are about as real as England's dread of Germany and America's fear of the little empire of the Pacific.

True it is that "Mormonism" dreams of a world-wide Christianity, bound together in a great restored church, the old mediæval dream. Others have dreamed the same; it was no sin for them, nor is it for "Mormons." They will all come some day to see, as we see, that the bond of the future Christianity will not be a church, but the Christ; not a visible temple, but an invisible brotherhood. Until then we can afford to wait and be brothers in the common work of God and man.

The statements circulated in England causing the riots and agitation there at this time are refuted by facts here and seem absurd to one in Utah. President Smith has cabled the British government: "Charges absolutely and totally false. Polygamy is forbidden by 'Mormon' Church as well as by Utah laws." Again, at the late eighty-first annual conference of the Church, President Smith said, in giving the yearly statistics, that, besides the religious ceremonies of marriage celebrated in the temples, that there had been 1,100 civil marriages among their people. The Salt Lake *Tribune* represented him as saying: "Eleven hundred marriages were contracted last year not in accordance with the law of God." As announced twice and again, plural marriages have ceased in this Church. This statement, copied in the *Los Angeles Examiner*, was headed "Eleven hundred Polygamous Marriages in a year," and so has gone broadcast over the continent.

What Utah needs to-day is not a fight on "Mormonism," but a common fight of "Mormon" and Methodist, Protestant and Catholic, on sin; not bitterness, but brotherhood; not missionaries to save thousands of American boys adrift on our city streets; not a chasm between Gentile and "Mormon," but a union of the strongest leaders of both types of Christianity to build between these mountains the best kind of Christianity on earth.—*Deseret News.*

## TRUE REPENTANCE.

In considering the principles of the gospel one is liable to pass hastily the doctrine of repentance, and fail to perceive its importance as an absolute necessity in gaining salvation. Now, while repentance must be the outcome of real faith in Christ, and gains its full significance when exercised in harmony with other principles, in itself it is a powerful aid to righteousness and has a much broader meaning than is commonly supposed. Through the words of Paul we understand that, "God commandeth all men everywhere to repent." (Acts 17: 30.) Christ says, "Except ye repent, ye shall all likewise perish." (Luke 13: 3.) With the idea in mind that repentance is a commandment of God and necessary for salvation, let us search out its true meaning and object, nature and extent, and its effect upon mankind.

The word repentance, as used in the scriptures, seems to denote a godly sorrow for sin committed, and a desire to overcome that sin, also a determination for improvement. "For godly sorrow worketh repentance to salvation not to be repented of." (II. Cor. 7: 10.) It springs from a deep sense of humility which, in turn, comes from an abiding and real faith in Christ. When an individual recognizes the power and goodness of God, he is moved to a sense of his own unworthiness, and, consequently, a desire is aroused within him to be more worthy of divine favor and recog-

nition. This results in contrition of heart and an endeavor to show his changed condition through good works and right living. We remember at the feast of Pentecost, the people were moved to sorrow for rejecting Christ. Having faith in His existence, they expressed a desire to know what to do. Peter said to them, "Repent * * * and ye shall receive the gift of the Holy Ghost." (Acts 2: 38).

The object of repentance is to obtain forgiveness for wrong doing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John 1: 9.) The sinner in expressing sorrow desires to overcome the effect of his transgression, and with this object in view cries to God for mercy. Forgiveness may be obtained by confessing and acknowledging guilt; exercising charity in our relations with others, and recognizing the mission of Christ, in striving to obey the laws given by Him for the government of mankind. Confession of sins need not be a public avowal, but should rather be between the individual and his Maker. It is necessary, inasmuch as it tends towards that humility which places us in communion with God.

No person whose heart is not softened to such an extent that he is willing to overlook the feelings in others is truly repentant. He should not expect forgiveness for his own sins, for such forgiveness will not be forthcoming. Christ taught the apostles to pray, "Forgive us our debts as we forgive our debtors." (Matt. 6: 12.) And again He says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," (verses 14 and 15).

True repentance does not consist in weeping and wailing, nor yet of eloquent avowals and confessions, but rather is the evidence of a contrite soul, witnessed by a change of heart and an earnest effort towards progression. In this way we recognize Christ through works of righteousness and obedience. It is required that "men everywhere shall repent." "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7: 20), and "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I. John 1: 8.)

Speaking in this connection, we may say that repentance is a gift from God and is something to be earned through faith and good works. Some sins are of such magnitude that forgiveness cannot be obtained, and as a result repentance is withheld from the offender. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4-6.)

When not viewed in the correct light repentance is liable to be considered as an expression of weakness, whereas it is truly a sign of strength. Repentance is so closely allied with humility that we cannot be repentant without also being humble. Humility, being a virtue, essential to those who enter heaven, makes weakness and hypocrisy impossible. Regarded in this light, we may see the far-reaching power, the softening and chastening influence of true repentance. It not only makes us humble before God, desirous of doing His will, but also opens our hearts in sympathetic and loving helpfulness towards mankind. It expands and ennobles our natures, at the same time increasing our power to resist evil, since, by turning our backs upon sin, we set our faces towards the goal where awaits the crown of perfection for all those faithful souls to whom God shall say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." (Matt. 25: 21.)

Hull, England. SHIRLEY PENROSE JONES.

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## ONE TO-DAY IS WORTH TWO TO-MORROWS.

THERE seems to be an inborn tendency in man to celebrate the special occasion; a tendency that limits him whichever way he turns, that cripples his best endeavor and blinds him to the dignity of small events.

Thanksgiving, Christmas, New Year's Day, Fourth of July, birthdays and anniversaries—always it is the special occasion toward which we turn our admiring eyes. The everyday routine is common to us, unappreciated and unblest. The ordinary days we would willingly bind in a sheaf and toss to the chariot of whirling Time, could we but come the faster to the celebration of some special event. Indeed, with us as a people, this emphasis of the particular occasion is near to being a madness.

Not for one moment do we quarrel with the value of real occasion, but we do maintain that the ability to appreciate great days, great deeds, is developed in its truest and best degree by the participation in and careful estimate of, everyday events. Faithfully to interpret *to-day* is to store undreamed capacity for *to-morrow*, and only in *to-day* has the anticipated *to-morrow* any real and permanent value.

The singer moving great audiences with the power of his voice—whence got he this power? In the long hours of unceasing effort to master his vocal chords. The man of the hour who averts disaster in national affairs—came his ability suddenly? The crisis may have spurred him to supreme endeavor, but he first struck root in darkness where, through years, he learned the value of faithfulness to small things. The poet to whom you turn in moments of hungry-heartedness, how spoke he the one true word that set your feet again on confident paths? How but in unending

contemplation and reverent seeking after the ideal until he came to the place where his message clarified and men knew it as truth.

To-day men are oppressed and deprived of their just rights; women are wronged, violated, cast to the rubbish heap without compunction; to-day the laws are shamefully broken, and greed and avarice run hand in hand, openly flaunting before the eyes of men. To-day our need of men and women who are fearless and incorruptible is poignant and unparalleled. We need them for a thousand reasons, but most we need them that our children may flower unsullied by all the evils which have arisen out of our gross, ignorant neglect of *to-day*. It will not do to wait for some visionary to-morrow; here and now we must do our work in social, civic, and spiritual realms. In a fine, high sense these three realms are one, and wise men call them "Opportunity."

Do not think to pass this opportunity on to someone else. It is you who must be equal to it, *you* and *you* and *you*. It is in the power of each one of us to judge our own capacity, but no man knows what someone else can do. It is not so arranged. If man had ever been the actual arbiter of his brother's destiny we should long ago have given up in despair.

Man is his own arbiter—a supreme responsibility rests on each one of us; supreme, majestic, divine. The individual note is the symphonic chord struck by the whole—one man could not strike it alone—but each man gives it as it appears to *him*, and the result is one crescendo of sound,—the *race chord, ever rising*.

Surely when the spiritual consciousness is so evidently broadening and deepening, intensifying in every way, we need more and more to place the right emphasis upon the immediate present, the minutes and hours of each single day. "Deep calleth unto deep *to-day*: whoever heard that rolling wave to-morrow?" To-day, be ours the Psalmist's cry—"Bring my soul out of prison, that I may praise Thy name."—VALERIA DE MUDE KELSEY, in *Young Woman's Journal*.

---

## THERE ARE LOYAL HEARTS.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best shall come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

For life is the mirror of king and slave.
  'Tis just what you are and do;
Then give to the world the best you have,
  And the best will come back to you.

MADELINE BRIDGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 31, 1911.

## WHENCE CAME WE?

THE origin of the human race has proved a fertile theme for speculation among philosophers and thinkers. So varied and unsatisfactory have been the conclusions arrived at, that many people have decided that it is not possible to gain any definite knowledge concerning the same. We believe, however, that there is a purpose in all creation, and especially in man's creation, and that the Lord has been pleased to reveal it sufficiently to afford an understanding that will enable us to go forward intelligently and fulfill His purpose concerning us. Indeed the Latter-day Saints have received much knowledge concerning the origin and destiny of man. Those who have sought in vain for light and knowledge among the theories of men have had their utmost longings fully satisfied in the revelations that the Lord has been pleased to give His Church in these latter days. In order that we may be enabled more fully to appreciate the glorious truths that have been thus revealed, it may be well to consider some of the leading theories that are entertained in these days.

The materialistic theory is entertained by those who neither believe in the Christian religion nor acknowledge an overruling providence in the affairs of life. They do not admit that there is a Divine Ruler in the universe. They invest the laws and processes of nature with a virtual omnipotence, and deny that there is any moral purpose in creation. According to this view, man is merely the product of natural laws, prominent among which is that of heredity. We are not, therefore, responsible for any mental or moral qualities that we may possess or that we may lack. We are here on earth merely because nature's laws and forces operated so as to place us here. If we inquire where we came from, the materialist will answer that we had no existence until we were born on the earth. As to why we are here, nothing is to be known, for, according to this theory, there is neither Creator nor creative plan. The highest wisdom is to accept our existence gracefully, and make the most of it. In other words, "Eat, drink and be merry, for to-morrow we die." If we venture any question as to why we are so differently constituted, why one has greater capacity or advantages than another, there is no answer. It is one's luck to be good, another's to be bad, or one to be lazy and

another to be industrious. Thus the machinery of nature grinds on thoughtlessly and mercilessly through the ages, making and unmaking worlds and men and everything else, just as things happen to be. This is the philosophy of fatalism, or inevitable necessity. According to it, creation is a great lottery, in which some draw prizes and others blanks. It is by the merest chance that we are men and women, and not animals or something else. We had no existence until we were born on the earth; when we die, that is the end of us. Personality is merely the product of a temporary assemblage of element; we have, consequently, no real, indestructible identity. Intellectual and moral qualities grow, just as flowers and weeds grow. One seed grows a sage, a poet, a hero; another grows a fool, a thief, or a coward. The materialistic theory admits of no moral law or purpose, but credits all to omnipotent nature—and chance.

The prevailing theological theory of man's origin differs from the preceding one mainly in that it recognizes a Divine Creator, who brought the earth into being, and placed man upon it. This is said to be the beginning of man's existence; but he is destined to live for ever. The nature of this endless existence, however, is determined by God's purpose in His creation. Fate is here personified, God being the actor, not nature. But the net result is much the same. Whereas the materialistic theory asserts that man is what he is as a result of the operation of natural laws and forces, according to the orthodox theological view, men are as they are because the Creator made them so. It is theological fatalism, and, according to it, all men have either been blessed or cursed in the very act of creation. This is the current doctrine of predestination, as it is set forth in the Westminster Confession of Faith, which reads as follows—"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death. These men and angels thus predestinated and fore-ordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished." If this theory be correct, then men are not responsible for their character or actions. If one be good or honorable, it is because he was thus created; and if another be bad and ignoble, it is for the same reason. The materialistic and the orthodox theological theories are alike in that they represent all men as being morally irresponsible for what they are. In the one case, each individual being is a product of the chance operations of nature, whereas in the other the caprice of the Creator was the determining factor. They alike render impossible any moral worth or merit in man, he being in all cases just as he was created, whether by nature or by God. It is very probable that the unscriptural doctrine of "faith alone" had its origin as the necessary complement of a belief that removed all moral responsibility from man,

who but acted the part in life that he was created and destined to act. If God made some people good, and "effectually called" them to membership in His Church, and nothing they could possibly do would disturb a destiny already fixed and unalterable, then there would be nothing for them to do but simply "believe." Similarly, those who "by the decree of God, for the manifestation of His glory," were "fore-ordained to everlasting death," could not, by anything they might do, hope to avert that fate. Thus, the orthodox theological theory of man's origin dethrones justice and asserts man to be essentially a manufactured being as to his origin, and his destiny to have been determined in the very act of creation. What he is now and shall be eternally is not the result of his own choice or action, but is due entirely to the Creator's intention and power. How degrading to man is such a belief, how unworthy of God such a creation!

Very different from these vain, unworthy theories is the sure and certain word of the Lord, as it is has been revealed to us from the heavens in these days. By it we learn that we existed as spirits before we came to tabernacle in the flesh. What we are now is the result of what we were or what we did in the spirit life before we came here. Thus we are the makers of our own fate—the architects of our own destiny. As individual intelligences we, in process of time, became conscious of individuality, of law and authority, of right and wrong. We were given the right to choose our own path in regard to these, and that choice has made us what we are. We are not thus mere automata, or created things, with a destiny absolutely fixed in the very process of creation. No divine decree confers upon us privileges entirely unmerited, or unjustly excludes us from the greatest blessings we might honestly desire to gain. Viewed thus in the light of eternal truth, earthly life is a privilege and a blessing, and the pathway leading to it has been marked by wisdom and love. It is quite certain that from our earliest consciousness of the power to know and to act, the light of truth, proportioned to our capacity and sphere, has ever been within our reach, and has responded to our desires. The guiding hand of infinite love, under the different conditions that there prevailed, was as surely near us in that "first primeval childhood" as it is during our earthly life. But our wills were free then, as they are now, and we may have erred betimes, just as we do now.

To us, as Latter-day Saints, the question as to our origin does not suggest either an inexorable fate or a capricious God; but a loving Parent, who, possessing an infinite fullness, begat us as sons and daughters, that He might educate and exalt us. We can reasonably infer from what we have learned concerning His character and His attitude towards us here, what His attitude was before we came here, and what it will be after we leave here. How beautiful is life, how full of glorious possibilities, when viewed in the light

of the everlasting gospel! Begotten and led along life's ascending pathway to our present state, by infinite love, the future may find us growing into still closer union therewith throughout this life and all the eternal years. As we are not left in the dark as to our life's origin, neither are we left in doubt as to the object of our life here, nor as to many important conditions in the hereafter. The laws of the gospel are an expression of our Heavenly Father's will concerning us, and if we obey them we are given a consciousness of His approval. By keeping the commandments, we receive the companionship of His Spirit, which will impart to us knowledge and guidance continually, and will purify and perfect us, that we may at length be worthy to enter His glorious presence and dwell there eternally.

H. I.

## DEATH OF ELDER ERNEST J. WRIGHT.

PRESIDENT THOMAS E. MCKAY of the Swiss and German mission, communicates the sad intelligence of the death of Elder Ernest J. Wright. We take the following from his letter:

"Karlsruhe, August 22nd, 1911.

"Another of our elders has received his release from this earthly mission. Brother Ernest J. Wright from Ogden was operated upon for appendicitis last Thursday afternoon. Although the case was an aggravated one, the operation was apparently successful, and Brother Ernest rallied very nicely. He continued to improve until Sunday, when he became very restless. The doctor dressed the wound late Sunday evening. Brother Wright went to sleep soon afterward, and at 2:30 in the morning he passed peacefully and quietly to his heavenly home.

"It is a severe shock to us all, and must be to his beloved parents, brothers and sisters at home. We cabled them, and also President Smith. We have just completed arrangements to-day to ship the body home via Antwerp and New York over the Red Star Line. Brother E. Ray Berrett, a fellow-worker, and also an acquaintance at home, will accompany the remains.

"Brother Wright is a son of Brother and Sister E. H. Wright of Ogden. He is twenty-three years old, and arrived in the mission November 26th, 1910. He worked in Basel until our recent conference in Zurich, when he was transferred here to Karlsruhe. He has been one of the most constant, conscientious workers we have, and his humility and earnestness have won for him a place in the hearts of his companions, the members and hundreds of friends. We all sincerely sympathize with his loved ones at this time. But, after all, is it not glorious to be called home while being so actively engaged in this noble work?

"THOMAS E. MCKAY."

## DON'T QUIT—YOUR CHANCE IS SURE TO COME.

OPPORTUNITY grows greater as the world ages. It is made of time. It increases with every clock-tick. Each hour brings a new hope. Your due is measured by what you do. You can't fail if you don't quail. You may have sprung from the loins of poverty—you may have teethed on a golden ring—we don't care how you start, the record isn't made until you finish. What you were is incidental—we don't judge beginnings. Growth means change. The acorn that drops from the stunted oak may fall on a cleared space, land upon rich soil, live in the full flood of sunlight and tower to the skies. What if you have lost? What if you were rebuffed? You must take as well as give blows. Life is a sandwich, with trials between its smiles.

Nothing's the matter with the world. Nothing has disappeared from the earth. Everything that existed at its creation is still on hand in some form—altered, hidden or undiscovered, but within the reach of tenacity and sagacity. Accept the past—you can't help yourself—yesterday is off the calender. The future alone is yours. Don't regret, but re-get. The sea gnashes the cliffs into sand, but the sand is still upon the shore. Evolution means alteration; therefore, new problems to be dealt with, new tasks to be undertaken. The form of work alters, but the degree of labor never lessens. There is always more to do than any single lifespan can complete.

Science and Invention, the twin scouts of Industry, are constantly searching, perpetually conniving, ceaselessly experimenting, ever proclaiming discovery, eternally demanding the skill of fingers and the will of brains. Means of livelihood can't be abolished, merely diverted. For every hand-loom that progress destroyed, a thousand power machines have sprung to take their place. Where the post rider galloped across the prairies, a hundred mail cars rock through the night. The coachman becomes chauffeur, the hostler a garage helper. If advancement has hurt you it is because you would not advance. The earth must keep turning round. If you won't turn with it, you must lose your turn.

Keep watchful. Your chance is sure to come. No two moments are ever quite the same. Stand ready to take advantage of each opening for your ability. There are no impossibilities to real ambition. Blind Milton wrote the noblest poems of the ages. Stuttering Demosthenes became the greatest orator in Hellas. Log cabin Lincoln achieved the presidency. Train-boy Edison became the master inventor of history. They tried—they dared—their dreams reached to the stars. They walked alone—they worked alone—relied upon themselves, and traded every golden minute in the purse of time for betterment.—HERBERT KAUFMAN, in *Chicago Tribune.*

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home August 27th, 1911, per s.s. *Lusitania*: From South Africa—Lide Chapman, Alva Fred. Murdock, J. A. Artimus Crane.

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**Successful Social.**—On Saturday, August 12th, 1911, a successful social was held in the Latter-day Saints' Hall at Northampton (Birmingham conference), in honor of Elder Aaron J. Hill, who is taking up his labors at Walsall. An excellent program was rendered, which was very much enjoyed. Part of the evening was spent in playing games. Elder Hill received a useful present as a token of love and esteem from the saints and friends.

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**Baptisms.**—One candidate was baptized at the Public Baths, Mansfield (Nottingham conference), on August 19th, 1911, by Elder John H. Watkins.

On Sunday, August 20th, 1911, a baptismal service was held at Nuneaton (Birmingham conference), when two persons were baptised into the fold of Christ, Elder H. W. Noble officiating.

On Monday, August 14th, 1911, one person was baptised in the open sea at Scarboro' (Leeds conference), Elder George O. Low officiating.

A baptismal service was held on Sunday, August 20th, 1911, at the George Street Baths, Hull (Hull conference), at which six souls were added to the Church. Elders Shirley P. Jones and William H. White, Jr., officiated, each baptizing three.

On Thursday evening, August 24th, 1911, a baptismal service was held in Southport (Liverpool conference), in the open sea, at which one soul was initiated into the fold of Christ, Elder Alma J. Larkin officiating.

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**District Meetings.**—On Sunday, August 20th, 1911, President J. S. McCann and eight elders of the London conference held a district meeting at Gillingham, Kent. There were two sessions, one at 2:30 and the other at 7 p.m. The meetings were well attended by both saints and friends. Elders Joseph M. Eccles and C. L. Smith and President McCann were the speakers at the afternoon meeting, at the close of which a nice lunch was served to all present. At the evening service Elder Kirk spoke of the many glorious prophecies to be fulfilled in this last dispensation. Elder G. W. Carlisle said that revelation was the living water that flowed from God to man; and when that ceased to flow there would indeed be a thirsting for true Christianity. Sister Wallace sang a solo, after which President McCann made a few closing remarks. Brother Simmons, who used to preach on the streets with Apostle Orson Pratt, was present.

On Sunday, August 13th, 1911, the Barnsley and Wombwell branches of the Sheffield conference met in a district meeting at the Arcade Hall, Barnsley. President Samuel Cottam and four traveling elders were present. After the opening exercises, Elder C. Clyde Brown discussed the Book of Mormon, successively treating the opposing theories advanced as to its origin. President Cottam occupied the remainder of the time. Spoke of the joy to be gained from a knowledge of the gospel. Dealt at length on the principle of repentance. Urged the saints not to tire of hearing the first principles, as they are of utmost importance. At the 6:30 p.m. session Elder Edwin D. Hatch spoke on the difference between the God of the orthodox Christian sects and that of Latter-day Saints. Elder William S. Thorley discussed the principle of baptism and its necessity. President Cottam explained the mission of the Latter-day Saints to the world. Encouraged the saints generally along the lines of their duty. An excellent spirit prevailed. There was a good attendance at both meetings. All expressed themselves as having had an enjoyable time.

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**Branch Conferences.**—On Sunday, August 13th, 1911, a conference was held of the Cheltenham branch of the Bristol conference. There was a good attendance at the two sessions. President J. F. Snedaker and four traveling elders were present. The general and local authorities of the Church were presented and sustained. The branch was reorganized with Elder J. W. Maynes as president and Elder E. J. Hancock as secretary. Elder W. B. Pendry was the first speaker at the afternoon session. He said the Church organizations was one of the most complete in the world, and rightly too, because it is of God. Elder Ralph D. Smuin said that the kingdom of God is the greatest thing man can strive for, and urged all to live up to the requirements of the gospel. Elder E. J. Hancock said we do not worship Joseph Smith, as many people suppose, but we believe he was one of the greatest prophets the world has ever known. The evening session was well attended. Elder J. W. Maynes said the people of the world are at sea concerning the gospel of the kingdom. This gospel is the same to-day as in the time of Christ and the apostles. Spoke upon the restoration of the gospel and commented upon the dream of Nebuchadnezzar and Daniel's interpretation thereof. President J. F. Snedaker spoke on the apostacy from the primitive church. The Bible plainly predicted such an apostacy. This necessitated a restoration from Divine sources, which the Latter-day Saints affirm most emphatically has taken place.

A conference of the Stroud branch (Bristol conference) was held in our hall in Stroud on Sunday, August 20th, 1911. President J. F. Snedaker and four elders were present. The meetings—one at 2:30 and the other at 6:30 p.m.—were well attended, especially the evening service, a number of friends being present. Elder W. B.

Pendry made a few opening remarks, and then presented the general and local authorities, who were unanimously sustained. Elder Pendry was sustained as branch president, and Elder E. J. Hancock as secretary. Elder Hancock spoke of the necessity of striving to obtain the Spirit of the Lord by purity of life and faithfulness. Elder J. W. Maynes said the time would come when all the world would be proud to be called Latter-day Saints. At the evening session Elder Ralph Smuin spoke upon obedience to the commandments. Said God only chose those to fill important positions in the Church who would be humble and obedient. Elder Pendry showed from the Scriptures that the Godhead consisted of three separate and distinct personages. President J. F. Snedaker proved that a restoration of the gospel had taken place, and said that it was no more unreasonable for God to reveal Himself in these days than in former dispensations.

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**Enjoyable Outings.**—The elders, saints and friends of the Birdwell branch (Sheffield conference) had a pleasant outing on Thursday, August 10th, 1911, at the beautiful little town of Matlock Bath. The day was well spent by viewing the places of interest, lead and quartz mines, etc., and boating on the river Derwent. All seemed to fully enjoy the day's outing.

On August 7th, 1911, the Norwich branch Sunday School of the Norwich conference left in wagonettes for Dunstan Hall, and spent a very pleasant day. A large tent was erected on the grounds, under which luncheon was served by the officers of the school. During the day games and racing were indulged in. Prizes were awarded to the winners. In the evening a concert was held in the open air, after which all enjoyed a pleasant stroll through the beautiful gardens held open for the occasion.

The Sunderland branch (Newcastle conference) Sunday School held their annual treat on August 7th, 1911, in a very pleasant little Dean. About eighty saints and friends were present. The gentlemen amused themselves playing football, while the ladies and children enjoyed themselves swinging and playing games. When all were tired they sat down to an ample "tea," each receiving a bag of cakes, and milk fresh from the farm house was their drink; the children getting a bag of sweets and nuts. Races and games occupied the remaining time. About eight o'clock the party left the field, all having had an enjoyable time together.

The Walsall branch of the Birmingham conference held their annual Sunday School outing at Coalpool, Tuesday, August 8th, 1911. A very jolly party of elders, saints and friends were present. Some indulged in games of different kinds, while others enjoyed themselves at boat-riding. "Tea" was served on the grounds. The day being fine and the saints in good spirits, the treat was enjoyed by all.

The Relief Society of the Hyde branch (Manchester conference)

held their annual outing on Saturday, August 12th, 1911. Thirty-two members, elders and friends left the Hyde Town Hall in a char-a-banc and waggonette, en route for Northenden, where they had "tea," after which an enjoyable time was spent boating on the river, etc. The return journey, which was commenced about 8:15 p.m., was marred by a slight accident, the axle of the char-a-banc breaking. Happily no one was injured, and all arrived home safe and sound.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON III.—CREATOR AND LORD.

I. CHRIST THE CREATOR.

1. Associated with the Father (Moses 1: 32, 33; 2: 1, and references thereto).
2. So named in scripture. (John 1: 3, 10; Heb. 1: 2; 3: 9; Col. 1: 16, 17; Mosiah 3: 8; 4: 2; Helaman 14: 12).
3. He so declares Himself (III. Nephi 9: 15; Doc. and Cov. 14: 9; 29: 31-34; 45: 1).

II. CHRIST IS JEHOVAH.

1. The name revealed (Exo. 6: 3: compare 3: 14).
2. The God of Abraham, Isaac, and Jacob (Exo. 2: 6; 4: 5; compare Gen. 28: 13; Matt. 22: 32; Mark 12: 26; Luke 20: 37; I. Nephi 6: 4; Mosiah 7: 19; Doc. and Cov. 136: 31).

See also: I. Nephi 19: 10; III. Nephi 11: 14; compare John 8: 58; Doc. and Cov. 136: 21.

Note especially Doc. and Cov. 39: 11.

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## DIED.

MARTIN.—At Westrigg, Scotland (Scottish conference), August 13th, 1911, Mary Martin, the beloved daughter of Brother and Sister Hugh Martin: born July 12th, 1911.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Truth becomes error when separated from another truth, just as a countenance loses its charm if one of its features be hidden, or an arch its stability, if one of its stones be removed."*—NEWMAN HALL.

No. 36, Vol. LXXIII. Thursday, September 7, 1911. Price One Penny.

## CONVENTION OF CONFERENCE PRESIDENTS.

THE third Conference Presidents' Convention held in the British Mission, convened in response to President Clawson's call, at "Deseret," High Road, South Tottenham, London, on Tuesday morning, August 29th, 1911. There were present: President Rudger Clawson, of the European mission; Conference Presidents Leonard Mackay, of Birmingham; John F. Snedaker, of Bristol; Bernard Parry, of Hull; T. C. Jones, of Irish conference; F. C. Parker, of Leeds; Joel Richards, of Liverpool; J. S. McCann, of London; W. E. Mitton, of Manchester; J. W. Clark, of Newcastle; F. B. Hammond, of Norwich; Thomas S. Wheatley, of Nottingham; G. W. Teasdale, of Scottish conference; Samuel Cottam, of Sheffield; also Elders Hyrum B. Clawson, and Hugh Ireland, associate editor of the *Millennial Star*.

The first session began at ten o'clock a.m., by singing, "Onward, Christian Soldiers." Prayer was offered by President F. B. Hammond. Singing, "Redeemer of Israel." Elder Hugh Ireland was asked to act as secretary of the convention.

President Clawson welcomed the brethren to the convention, and expressed his pleasure at meeting with them in that capacity. He hoped they would have a profitable time together. As to the necessity of again holding such a convention, he remarked that of the thirteen conference presidents present, nine are new incumbents of office, and therefore did not meet with them a year ago. It was necessary that they should thus meet together, to bear their testimonies and exchange ideas concerning the work of the Lord.

It was as necessary that the conference presidents should meet together as that the elders should meet in Priesthood meetings. He (President Clawson) appreciated the privilege of thus meeting with them. They were very near to him. He needed their help in carrying on the work of the mission. It was necessary that he should have an opportunity to express himself to them, and they to him, as to the best methods and policy to be adopted in their work, that there might be harmony. They must be on intimate terms to attain that result. He respected the authority of the presidents, and desired that a spirit of harmony and oneness should prevail. Any misunderstanding would be disastrous to their work. It was fitting that they should thus meet together, before the conferences commenced, to develop unity of spirit, and carry the same into the mission field.

In continuing, President Clawson said there was no special program for this convention. He desired the presidents to make a report as to their work in the field, and any questions as to the same could be put forth and discussed. There had been quite a falling off in the work of the mission the last year all along the line. They had seventy-three elders more in the field in July, 1910, than in July, 1911. This had told seriously on the work. The agitation of recent months had also told against them. He desired to express his absolute confidence in and love for the brethren who were presiding over the different conferences in the mission. President Clawson concluded by bearing testimony to the divinity of the mission of Joseph Smith, and prayed that the blessing of the Lord would be with the brethren there assembled, giving them power and influence for good among the elders and saints over whom they presided.

Reports from the different conferences were called for, and were given in the following order.

President Leonard Mackay (Birmingham) was happy to be present. He derived great benefit from attending priesthood meetings and conferences. The work of the Lord was going on very well in this conference. More tracting had been done and more street meetings held than last year. In some places it was very difficult to hold street meetings. The branches were nearly all old ones. A good work was being done, though direct results were not very apparent. During the agitation Hans P. Freece had been lecturing in the vicinity of four of their branches. The elders were all good men, and were doing their duty. They were obeying the rules and regulations of the mission. The saints were as a rule doing their duty, and striving to keep the commandments of the Lord. He felt encouraged to go forward in the work. Many events connected with the recent agitation had tended to strengthen his faith. Bore testimony to the knowledge he had of being engaged in the work of the Lord, and that his prayers had been answered many times.

President John F. Snedaker (Bristol) said this was the third convention he had attended. The former ones had been of great benefit to him. He believed such meetings were a great help to all the presidents, and that their influence was felt throughout the entire mission. They afforded an opportunity to get acquainted, and to get each other's ideas as to the best methods of carrying on the work. No one knows more than all the others. He was thankful to have had the privilege of coming to the world as a missionary. His testimony of the gospel had been greatly increased. They were not accomplishing as much in his conference as he would like. He felt there was room for improvement. The elders are united and trying to do their best. He had the respect and goodwill of every elder. He would go back to his conference, carrying the spirit and instructions of these meetings, and encourage the elders to put forth greater efforts in the future. Reports did not always indicate the work done. Some elders distribute but few tracts, but have good talks with the people and preach the gospel faithfully. Conditions were different from many other conferences. There were long distances to travel from town to town. In many places the authorities would not allow street meetings. The saints were faithful and united. Many elders were needed in that conference. In conclusion, President Snedaker bore a strong testimony to the truth of the gospel and expressed a hope that they would all go forth with renewed determination to push forward the great work they were engaged in.

President Bernard Parry (Hull) was thankful for the privilege of attending the convention. He got much benefit from the priesthood meetings that were held from month to month. The elders in this conference are anxious to do all in their power to advance the interests of the work of the Lord. The greatest difficulty they had to meet was the indifference of the people. The recent strike troubles had occupied the people's attention so that missionary work was hindered very much. The saints in the Hull conference are mostly attentive to their duties, and endeavoring to live their religion. Testified that the work they were engaged in was the work of God. His testimony had been greatly strengthened as a result of his labors in the mission field. His determination was to go back to his field of labor and urge the elders to go forward and be diligent in the service of the Lord. He trusted that the Divine blessing would be with them all.

President T. C. Jones (Irish conference) reported that a good work was being done in his conference. Last month they had been very successful in their work. He had tried by example to lead the elders. They had experienced difficulties in holding street meetings in some places. The people were more willing to hear the elders than formerly. They seem desirous to learn something more of "Mormonism." He believed that more good could be

accomplished through the holding of street meetings than in any other way. They were the cause of more people coming to their meetings, and they also tend to develop the elders. There were only two branches in this conference, one in Belfast and one in Dublin. Last month seventy-nine street meetings were held. The saints were attending to their duties. He had visited the indifferent ones, and a better attendance had resulted. The elders are feeling good; they are united and trying to do their best. As a rule, the elders were good speakers. Testified that Joseph Smith was a prophet of God. We should let the people see that we are willing to make sacrifices for the sake of the gospel. As presidents they should show the elders an example in faithfulness.

President F. C. Parker (Leeds) said it was a good thing to meet and exchange ideas. He felt the necessity of receiving counsel from time to time. He wished to get the ideas of the other presidents. The conference was in good condition. The elders were a fine lot of men, and were doing a good work. He felt that more time should be spent in tracting and in selling books. It was their duty to do that. They would get satisfaction in doing it. They were here in the mission field to do the work assigned them. There were some discouraging conditions. Financially, things were not so well in his conference, but were improving lately. They had good branches, but were short of elders, some of whom were laboring alone. The elders felt well in the work and were desirous to press on. It is truly the work of the Lord. The longer he was in the mission field the more he appreciated the privilege of coming to the world as a missionary. He prayed that they might all be faithful and harmonize their lives with the gospel plan.

President Joel Richards (Liverpool) was pleased to have the opportunity of attending the convention, to receive the spirit of God and get ideas from the other presidents. He was new in the presidency. He found things in good condition. Many of the saints in the conference were faithful. He considered the law of tithing a good test. He was converted to it himself. Some have not faith enough to obey the law. Some of the members were converted to persons rather than to principles. He said this was a serious matter. It should be impressed upon their minds. The elders were God-fearing workers; they were trying to do their duty, and all were giving him their support. The recent strike had affected some branches very seriously. Reports could not show what had really been done. New elders sometimes make great reports, while older ones give fewer tracts and have more important conversations. He encouraged the elders to devote sufficient time to tracting. They were short of elders in his conference, on account of which some branches had to be closed down. Unless they got some new elders, others would have to be closed down. Some open-air meetings had been held, but in some dis-

tricts it was unwise to attempt to hold them. Next month he expected to be able to hold more. It was the most effective way to reach the people. Some would stop at the meetings who would not read literature. He rejoiced in his calling as an ambassador of salvation. Felt that the convention would be a great blessing to the presidents. Bore testimony to the Divine mission of Joseph Smith, and said the Priesthood of God had been restored to the earth.

President J. S. McCann (London) was pleased to meet in convention with the other presidents. They had some difficulties to contend with in his conference, as in the others. Some persecution had been brought to bear, which had its effect on the work. Tracting in many places had been impossible. The Coronation had occupied the attention of the people to a great extent. The recent strike troubles had also diverted public attention. Industrial problems were being more considered than religious ones. Many people expressed the opinion that religion was a continual source of annoyance to the world. The socialists frequently disturbed the street meetings. The police in many places had refused protection, and when any disturbance arose, they would close the meetings. In some districts, however, they had good protection. Just now they were confronted with the difficulty of securing suitable halls in which to meet. Four branches in London were in need of a hall. The saints were scattered over that great city, and it cost a good deal for many of them to come to meeting at "Deseret." In one place the hall they had occupied for six or seven years had been taken from them, because of prejudice, resulting from the recent agitation. In other places, they had been refused halls for the same reason. The elders were doing their duty. On account of removals, some of the saints had been lost sight of. He had urged the necessity of the saints reporting their removals to the different branches. He had found some misunderstanding as to the conferring of the higher priesthood upon the local brethren in some of the branches. Some thought they were being unfairly denied it, whereas they had, as presidents, been advised that it was unwise and unnecessary, under existing conditions, to confer the higher priesthood to any extent locally. He felt that presidents should, as far as possible, dispose of matters as they arise, and not leave unfinished business for their successors to dispose of. President McCann concluded by bearing testimony to the truth of the work in which they were engaged. He had seen the power of God made manifest. Persecution had brought the gospel before many people. Through it they had made many friends. He prayed that God would bless and prosper them in their labors.

The session closed by singing, "God Speed the Right." Benediction by Elder Hyrum B. Clawson.

*(To be continued.)*

## THE LIVING GOD.

"We preach Christ, and Him crucified." Yea, most assuredly. But we do not worship a dead god, but the living, warm-hearted Son of God. One who hath sympathy with us in all our trials. It was written of old, "Thou shalt not suffer thine holy one to see corruption." So we preach not the dead Christ, but the incorruptible, unchangeable Jesus. Him, who having the power to lay down His life and to take it up again, did so for our sake. Jesus the Hero-God is accepted of men after His death. Yet many there are who worship in temples strewn with the sacred ashes of dead gods. The gods of Marcus Aurelius were each the possessor of a separate virtue as were the gods of the Scandinavians. But the virtue was the life of the god. The difference between his gods and ours is, that our God possesses all virtues, whereas his idea was—one virtue one God.

"I know that my Redeemer lives." If I had not this knowledge my life would be "an empty dream"; for there would be no futurity. We sometimes sing, "There is no to-morrow, only to-day." Now this may be true in one sense, but it is not in another. It serves, however, the purpose for which it was written, as an incentive to the good use of to-day. There is an eternal to-morrow. How many there are who but for the brightness of to-morrow would give up in despair to-day.

"To-morrow the sun will shine, although it is clouded to-day."

Robert Browning's message of hope to the world was "A Gospel of To-morrow," viz.:

"Grow old along with me
The best is yet to be."

His was a living faith in a living God. The god of the many creeds is a dead god. Their god is not a god at all—it is *nothing*, and nothing is emptiness, and emptiness is death. The true and living God speaks with His children to-day. Joseph Smith's message was, "'I know that my Redeemer lives,' for I have seen Him and He has spoken to me."

We Latter-day Saints believe in an eternal to-morrow. The key to eternal marriage—a law revealed to earth again through the Prophet Joseph Smith—supplies something for which many in the world are longing. The ministers of the various creeds marry people for time only, but the yearning of the human heart is to have a union which will bind two hearts together for eternity. Death has a sting if we are to be eternally severed from our loved ones. But the gospel in its fulness shows to us that God lives, and as He lives He will give His children light. But only to those who will receive it. For herein is their condemnation, for light is come into the world; but they love darkness better than the light, and will have none of it.

God is not dead. He is very much alive. He is working for the uplifting of His children, and preparing them for an eternal exaltation. Not a dead god, but the risen Christ, is our hope of immortality.

Salt Lake City. AUBREY PARKER.

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## THE MEANING OF LIFE.

No two individuals can look upon life in exactly the same way. Its meaning must necessarily vary according to the experience and development of each soul. To some, life has no meaning beyond material well-being and the satisfying of desire. The external limits the boundaries of their lives, because the exigencies of sensuous demands, which are wholly objective, leave no time for thinking.

We have at times appeared to be ship-wrecked without hope of rescue; but when the storm abated and the clouds were dispersed, the rainbow of promise appeared and the still, small voice within made itself heard; calmness took the place of agitation, and peace displaced the pain which seemed unbearable. Then we were able, through the magnifying glass of spiritual perception, to read and understand the lesson set for all to learn, and the higher meaning of life began to dawn upon the awakening intellect.

Suffering often seems to be the chief path to soul-development; but the peace that comes to the awakened one—the peace that passeth all understanding—is more than worth the price paid, because of the purification gained.

Life is exceedingly complex in all its ramifications, and is an almost hopeless puzzle until one grows to understand its inner meanings. When these are grasped and are engrafted upon the consciousness there comes to each one a light that ever increases, the light of the spirit, which reveals underlying realities, the beauty of which is beyond the comprehension of the sense-bound mind. This advancement need not mean separation from one's fellow-beings. On the contrary, we are brought into closer relations with them.

The man or woman who obeys the laws that govern the spiritual being; who is faithful in the quest for truth along the golden grooves of reason; who gives up his or her whole being to an absolute allegiance to the best and purest ideals, keeping the inner life in unity with the highest principles of conduct, serves to illustrate the highest meaning of life and becomes a light-bearer for humanity, showing the way to those high altitudes where the soul finds its haven of rest.—*Metaphysical Magazine.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 7, 1911.

## BAPTISM.

Among the sects of modern Christendom there have been long and bitter controversies concerning baptism. After centuries of conflict between learned theologians, a common understanding seems farther off than ever. Infant baptism is the belief most generally accepted, and for reasons that are quite apparent. The sects that advocate immersion usually baptize adults only, and require a profession of the Christian religion, or "conversion." Infant baptism, on the other hand, does not constitute so practical a test, and has been much more popular on that account. Many people think it the proper thing to have membership in a church, but do not desire to commit themselves to the profession of a Christian life. The controversies that have been waged have had relation more to the mode than to the actual signification of the ordinance—more as to the letter of the law than to the spirit thereof. It is a decided confession of weakness, that so-called ministers of the gospel of Christ, who, if their ministry is anything more than a name, should possess the Spirit and power of God, are thus in open and continual conflict concerning one of the fundamental principles of their common faith. Instead of a feeling of humiliation over the weakness and division among the different sects, their respective champions seem rather to glory in the conflict, or in the opportunity it affords to distinguish themselves. The ministers of modern Christendom have no adequate conception of the fact that the Lord gave to His Church specific laws, for a definite purpose, and that the dignity of the Law-giver and the importance of the law alike require correct understanding and perfect obedience. All sacred history tends to establish the fact that, in the economy of God, His laws and requirements have been perfectly adapted to the ends for which they were given, and that obedience thereto invariably secured His favor and blessing, and that disobedience as surely forfeited these. The prevailing idea seems to be that while undeviating law and certitude were characteristics of God's administrations in former times, yet in these days it is only required that men should commonly believe in a few general principles—that correct understanding and exact conformity with the faith and practice of the primitive Church is

impossible and unnecessary. In other words, if we believe in the atonement of Christ, and endeavor in a general way to obey His teachings, then laws and ordinances that were necessary in former times are not now necessary to salvation. This idea is entirely at variance with the word of God, for we find that specific laws and instructions were given by the Savior to His church, that certain blessings followed the observance of these laws, and that the very conditions that prevail in Christendom to-day were predicted to follow a departure from the same. The teachings of the Savior and His apostles are clear and consistent throughout, and the practice of the primitive church, until false teachings and apostasy appeared, was in strict accordance therewith. As the Savior instructed His apostles that "He that believeth and is baptized shall be saved," it is very important to know the truth concerning baptism. We ought to have a clear understanding as to the correct mode, who are proper candidates, and for what purpose it is to be administered.

As to the mode of baptism, we find that in every instance recorded in scripture, it was by immersion. Jesus is our pattern and example, and He requested John the Baptist to administer the holy ordinance to Him, in order that He might "fulfil all righteousness." We read: "And Jesus when He was baptized went up straightway out of the water." (Matt. 3: 16.) It is absurd to think that John would be baptizing in the river Jordan, and that Jesus would go to him to be baptized, if immersion were not necessary. It is very significant, too, that the baptism of Jesus in the Jordan should be the occasion of that remarkable manifestation, when the Spirit of God descended upon Him, and the voice of the Father declared: "This is my beloved Son, in whom I am well pleased." The Father, the Son, and the Holy Spirit united on this occasion to attest the divinely-instituted ordinance of baptism as there administered. After a right understanding of this event, we are better prepared to grasp the significance of the words spoken by the Savior to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) As shedding further light on the mode of John's baptism, we read: "John also was baptizing in Ænon, near to Salim, because there was much water there." It is evident beyond all question that John baptized by immersion. In the account of the Ethiopian's baptism by Philip, it is recorded: "And they went down both into the water, both Philip and the eunuch, and he baptized him." (Acts 8: 38.) The Savior, speaking to Nicodemus, said: "Except a man be born again, he cannot see the kingdom of God." When man is born into the world he comes forth from the watery element, being first buried in it, which constitutes his birth. The meaning of the words "born of water" is to have the sacred ordinance of baptism performed after the pattern of the first birth. Immersion is the only form of baptism

that symbolizes birth, and it is also the only form known to the apostolic church.

The next question that arises is as to who are proper candidates for baptism. In the commission given by the Savior to His apostles, just before leaving them, He said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Matt. 16: 15, 16.) This is clearly equivalent to saying that those only were to be baptized who believed. In the case of the Ethiopian eunuch, the qualification was, "If thou believest with all thine heart, thou mayest." There is not a single instance on record in the New Testament of anyone being baptized who did not first believe. Indeed belief and repentance necessarily precede baptism in all cases. Not a single scriptural proof can be adduced in favor of the baptism of infants. We are aware that its advocates point to the commission of the Savior, as given above, where the apostles were instructed to "preach the gospel to every creature," and argue that "every creature" must of necessity include infants; therefore infants ought to be baptized. The absurdity of preaching the gospel to infants, and of their believing in order to be baptized, is too glaring to call for any argument. One instance that is cited in favor of the baptism of infants is that of the Philippian jailor, who inquired of Paul and Silas what he must do to be saved. "And they said: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." (Acts 16: 31-33.) This is usually regarded as a stronghold of the doctrine of infant baptism. The word of the Lord was spoken to "all that were in the house," and then they were baptized. There would likely be one or more infants in the house, it is argued, and they were baptized. Such an argument proves one thing very clearly—the absence of a better one. If Paul and Silas baptized any who were not capable of believing, then they departed from the instructions of their Lord. The presumption of an endeavor to justify a departure from the law of God on the mere probability of their being an infant in a family only needs to be pointed out, to be censured as it deserves. "He that believeth and is baptized shall be saved," was the Savior's instruction to His apostles. It was the invariable condition of membership in the church, and was certainly observed by the apostles in this instance as in all others.

We come to the most important question of all, "What is the object of baptism?" We find from the New Testament that baptism was administered for one purpose only—the remission of sins. John the Baptist preached "the baptism of repentance for the remission of sins." There was no essential difference between

the baptism of John and that administered after the resurrection of Jesus. Faith and repentance preceded it, and the promise of the Holy Ghost was given in all cases. This was the burden of John the Baptist's preaching from the beginning. On that memorable day of Pentecost the assembled multitude, convinced that Jesus was the Christ and that the apostles were His authorized servants, cried out: "Men and brethren, what shall we do"? Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38, 39.) Here is a declaration from the Apostle Peter, which in its broad scope embraces all people in all ages, who are to become members of the Church of Christ. Baptism is again asserted, on this the most momentous occasion in the history of the primitive church, to be for the remission of sins. Many scriptures can be adduced to substantiate the same great truth. We call attention to but one more in this connection. The Apostle Paul, narrating the circumstances of his conversion, tells how Ananias, who had been divinely sent to instruct him, said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) An impartial study of the Acts of the Apostles will convince anyone that the object of baptism was the remission of sins. Such being the case, the baptism of infants is entirely unnecessary and unauthorized, for they, not having reached the years of accountability, have no sins to remit.

It is a serious responsibility that men have assumed in changing the laws and ordinances of the gospel. The results are very apparent. The Spirit of the Lord has been withdrawn, and the gifts and blessings that followed obedience to the true gospel are not to be found where it is not preached. The Lord has happily restored His gospel and authority in these days, as His prophets foretold He would, and His Spirit accompanies them, with all the ancient powers and blessings. The Church of Jesus Christ of Latter-day Saints is the only organization on earth possessing the gospel in its purity and fulness, together with the authority to administer in all the ordinances thereof. Those who will receive that gospel—who will exercise a living faith, truly repent of their sins, be baptized by immersion for the remission of the same, and receive the Holy Ghost by the laying on of the hands of those having authority to do so—will receive a testimony and assurance of divine light and favor that time, experience and persecution will but strengthen and confirm. To know the truth, to become members of the true Church of Christ, and to enter into covenant relationship with our Heavenly Father are some of the privileges that the Latter-day Saints have to offer to the world.

H. I.

## MINUTES OF NOTTINGHAM CONFERENCE.

THE semi-annual conference was held in Cobden Hall, Peachey Street, Sunday, September 3rd, 1911. President Rudger Clawson, Sister Lydia S. Clawson and three of their children were present.

President Thomas S. Wheatley opened the first session at 10:30 o'clock, by welcoming the saints and friends into Nottingham, and invoked the blessings of the Lord upon the conference. He briefly showed that obedience to the commandments of the Savior was essential to salvation, and that the world would be greatly benefitted temporally were it to obey them. Said that the elders were endowed with the necessary authority to teach these commandments and officiate in the ordinances of the gospel.

Elder J. Y. Peterson spoke of the blessings that were enjoyed by one laboring in the ministry. He explained what constituted the kingdom of God, said that Christ established that kingdom on the earth, and commissioned servants to go and initiate souls into it. Bore testimony that the kingdom had been again established in these last days.

The anthem "Incline Thine Ear," was sung by the choir.

President Clawson was the next speaker. He said that he was pleased to meet with the Nottingham saints and commended the choir for their beautiful singing. In explaining the perfect organization of the Church, he showed how essential a leader was, and said that one might not expect to find the Church of God without an inspired prophet at its head. He emphasized the fact that the world was in a deplorable state of darkness, that many truths of the gospel were unknown to them. As an illustration, he pointed to the law of tithing, proving from the scriptures that this law was taught and practiced by the ancient prophets of God and that it was confirmed by Christ Himself.

In the 2:30 session, after the sacrament had been administered by Elders F. C. Clark and Charles Naylor, during which the choir sang the anthem, "God so loved the world," Elder John B. Kerr spoke. He explained briefly the necessity of speaking under the influence of the Spirit of God. Said that the burden of the elders' message was that the gospel had been restored, with authorized officials to administer in the ordinances thereof. Faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost were the first principles. In conclusion, he explained that the perfectness of the Church organization did not exempt even the President from the judgment of its tribunals.

Elder M. H. Love spoke on the authenticity of the Book of Mormon, quoting from II. Nephi 10:11: "And this land shall be a land of liberty unto the gentiles, and there shall be no kings upon the land." Showed from the history of the Americas how literally this had been fulfilled.

Choir sang the anthem, "Hearken unto me, oh ye, my people."

President Clawson commented upon the Book of Mormon. Explained what it was, how it had for fourteen hundred years been buried in the earth, and that finally it was delivered unto Joseph Smith by an angel. Quoting Rev. 14: 6, 7, he showed that its forthcoming was predicted by John, and also by Isaiah in the 29th chapter, and by Ezekiel in the 37th chapter.

The 6:30 session was attended by a congregation of two hundred. Elder Clarence T. Ward was the first speaker. He confined his remarks to the principle of revelation, and gave several reasons why the Latter-day Saints believed in this principle. The world was in great need of it, having regard to the conditions that exist. God had in times past made six separate covenants with His children upon the earth, and there was nothing to disprove the making of another covenant. The prophets of old had predicted that a new covenant should be made in the last days. Many passages of scripture were quoted in proof of these. In conclusion, the speaker questioned whether any unbiassed mind could become familiar with the life of Joseph Smith and doubt his sincerity or the proofs of the Book of Mormon and its divine origin.

The anthem, "O Savior, Friend," was rendered by the choir.

President Clawson explained how sacred and eternal are the covenants of the Lord. Proved from Isaiah that the children of men had broken the everlasting covenant, and said the elders had come a long way to announce its restoration. The speaker dwelt on the marriage covenant, showing how eternal and far-reaching it originally was. Said that as of old this covenant should to-day be binding beyond the grave, and explained that if properly performed in the temple of God, it would be so. He also showed how it could be done by proxy, if saints were denied the blessing while in life.

The beautiful music rendered by the choir, under the very efficient leadership of Elder A. T. Henson, did much to inspire the speakers, and the Spirit of God was poured out in rich abundance.

On the afternoon of Saturday, September 2nd, 1911, President Clawson met with twenty-one traveling elders of this conference in Priesthood meeting. The elders reported their labors and much valuable counsel and instruction were given.

CLARENCE T. WARD, Clerk of Conference.

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## FROM THE MISSION FIELD.

**North London Branch.**—On Sunday, August 6th, 1911, the North London Branch was re-organized, with the following officers:—Elder James B. Walkley, president, with Elders H. G. Dodman and M. E. Riggs as counselors; Elders Leo M. Coombs musical director; A. E. Gray, secretary. On Sunday, August 20th, the Sunday School was also re-organized, owing to the release of Elder

Charles B. Petty as superintendent. The following are the new officers:—Elder Leo M. Coombs, superintendent; Elder M. E. Riggs, first assistant; Elder Willard J. Andelin, second assistant; Elsie Hucklebridge, secretary; Elder Leo M. Coombs, musical director.

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**Enjoyable Outings.**—The Grimsby Branch Sunday School held its annual outing on Thursday, August 17th, 1911. The elders, saints and friends to the number of eighty-five were taken in wagonettes to Mr. Popple's field at Waltham. The day was spent in various sports and games and in partaking of the good things provided. The weather was ideal, and not a hitch occurred to mar our pleasure from start to finish.

On Saturday, August 12th, 1911, the Young Men's and Young Ladies Mutual Improvement Associations of the North London branch of the London conference held their annual outing. Leaving Dalston Junction at 10 a.m., they arrived at Richmond and camped in Old Deer Park, under its majestic trees. There were quite a number present, including President J. S. McCann of the London conference. Elders Coombs, Moss, Allington, Walkley, and Sister Walkley and Sister Steele, President of the Young Ladies Association, and other saints and friends. Elder Coombs, having the affair in charge, certainly made it a pleasant day for all concerned. The day was spent in picnic, games, boat-riding, etc., all returning in good spirits and feeling that they had spent a most enjoyable day.

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**Baptisms.**—On Saturday evening, August 26th, 1911, a baptism was held in the Gorton Baths, Manchester, when twenty souls were initiated into the fold of Christ, as follows: Manchester 4, Hyde 1, Heywood 1, Bolton 1, Bury 3, Swinton 2, Rochdale 5, Oldham 2 and Leigh 1. Those officiating were Elders William Chapple, L. E. Williams, Thomas Anderson, D. G. Emery, A. F. Wilson and Edward T. Howard. Confirmation took place at the water's edge. Appropriate remarks were made by Elder William C. Mills, there being present about two hundred people.

On Saturday, August 26th, 1911, a baptismal service was held in the Public Baths, Leicester, six persons from the Loughboro' branch (Nottingham conference), being added to the Church. Elder Nephi D. Beckstram performed the sacred ceremony.

On Thursday, August 24th, 1911, in the Fisher Lads' Baths, Grimsby (Hull conference), a baptismal service was held, eight souls being initiated into the fold of Christ. Elders E. W. Smith and D. C. Loveland officiated. Confirmation took place at the water's edge.

A baptismal service was held at Seaforth (Liverpool conference), on Tuesday, August 29th, 1911, when four new members from Bootle were initiated into the fold of Christ, in the river Mersey. Elder Sterling B. Talmage officiated.

**Successful Socials.**—On Saturday evening, August 26th, 1911, the saints and friends of the Kidderminster branch (Birmingham conference), gave a social in honor of Elder David Evans, who is about to return home. A splendid program, consisting of vocal and instrumental selections, recitations and other pleasing features, was well rendered. As a token of love and esteem, Elder Evans was made the recipient of a handsome traveling rug.

On Tuesday, August 29th, a very enjoyable social was given at "Deseret," High Road, South Tottenham (London conference), under the auspices of the Young Men's and Young Ladies Mutual Improvement Associations, President Leo M. Coombs presiding. The program, consisting of songs, recitations, readings, etc., was rendered in a very creditable and artistic manner, and was much appreciated by all present. Light refreshments were served by the young ladies, after which all participated in playing games until eleven o'clock, when President Rudger Clawson pronounced the benediction.

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**District Meeting.**—An interesting district meeting was held August 27th, 1911, at Shepherd's City Baths, York (Hull conference). Elder H. B. Harris presided. The general and local authorities were unanimously sustained at the afternoon session. Elder T. Ray Bell addressed the assembly, showing that an apostasy and restoration had taken place since the time of Christ. Elder Edward Williams proved that authority is necessary to administer in the ordinances of the gospel. President Bernard Parry showed that faith, true repentance and baptism are requisites for membership in the true Church of Christ. The hall was well filled at the evening session. Elder D. C. Loveland spoke upon true manhood and womanhood. He said there are always two spirits working for the souls of men. Those who stand out for right are always more admired by men in the end, and are more acceptable to God than a double-minded man. President Parry proved from the scriptures that works are essential to salvation. Elder B. A. Wilson called attention to the sectarian idea of God. He also spoke upon the fall of Adam and the atonement of Christ. Beautiful solos were furnished by Elder Williams at both sessions. He was ably accompanied by Mr. Harold Ashworth.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IV. THE MERIDIAN OF TIME.

I. THE NAME.

1. Its origin (Moses 5: 57, and references thereto).
2. Its expressiveness. (a) Define "meridian." (b) Compare its common usage, (as the daily meridian dividing the hours before and after noon), with the scriptural meaning herein expressed.

3. Its general acceptance. (a) Note the custom, now practically universal, of dividing human history into "B. C." and "A. D." time periods. (b) Explain these abbreviations (consult a reliable dictionary). (c) See Book of Mormon records as to reckoning of time after the appearance of Jesus Christ among the Nephites (IV. Nephi 1: 1, and following verses, especially verse 21: Mormon 2: 3, 16, 22, 28; 3: 7; 4: 1, 7, 10, 15, 16; 5: 5, 6; 8: 6. (d) Importance of this general recognition of Christ's advent as the greatest event in history. Testimony to the Savior's pre-eminence, and contradiction of the sophistry that represents Him as merely a man.

II. The Time.

1. Divinely appointed (see references under I, 1, this lesson).

2. Revealed and announced. (a) On eastern hemisphere.—Note the recognition of the sign of the star by the magi (Matt. 2: 2, 11); see also revelation to Simeon (Luke 2: 25-27), and compare instance of inspired knowledge in the act of Anna the prophetess (Luke 2: 36-38). (b) On western hemisphere.—Note prophecy of Samuel the Lamanite, and its fulfilment (Helaman 14: 2-12; compare III. Nephi 1: 13-21).

III. The Great Event.

1. The world's Redeemer. (a) Need of a Redeemer.—Note the condition of mortality following disobedience. (Study "Articles of Faith," lecture 3, and references there given.) (b) The Redeemer chosen.—Review outline and references in Lesson II, 2, of this course. (c) Satan rejected.—References as in "b"; emphasize the selection of Jesus and the rejection of Satan as proof of the Father's plan to insure free agency to His children.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"To pray to the great and merciful One, the heart must be clean. To get the heart clean we must repent and seek always to live up to the light we have. We cannot pray in the hope of being heard unless we put ourselves in a humble state of mind and determine to live worthy of what we ask for."*—S. NORMAN LEE.

No. 37, Vol. LXXIII. Thursday, September 14, 1911. Price One Penny.

## CONVENTION OF CONFERENCE PRESIDENTS.

(*Concluded from page 565.*)

The afternoon session commenced at 2 o'clock. Singing, "O, say, what is truth." Prayer by Elder Hugh Ireland. Singing, "We are watchers."

President W. E. Mitton (Manchester) expressed his pleasure at being present at the convention. He felt it was a good thing for the presidents to get each other's ideas. They had been making good headway in his conference, which was in a prosperous condition. They were short of elders. It had been necessary to close up some branches on that account. They were all working in harmony. He thought the presidents should be careful to see that new elders were placed with suitable companions, who would take an interest in them. Less time was being given to tracting than formerly. Persecution seemed to have hindered the work. Some do not understand the law of tithing as they ought. He felt well in the work, and thought much good could be done. The sentiment of the people had changed somewhat in their favor. They now had the privilege of using the public baths, which had formerly been denied them. They had twenty baptisms there on the preceding Saturday. They had no trouble now in securing halls to meet in. He knew the work was true and felt to do all in his power to advance its interests. He felt they should put forth every effort to get the gospel before the people. He trusted the

presidents would carry the inspiration of the convention to their different conferences.

President J. W. Clark (Newcastle) said the good that had resulted from previous conventions was beyond comprehension. As a result, many things had been adjusted that had been a source of trouble. He thought the elders gave good evidence of their sincerity in coming to these lands without any remuneration. His conference had suffered from the same causes that the others had. The strike had materially interfered with their work. He thought they should be slow in cutting members off the Church. Some felt they had been cut off without sufficient cause. It was a serious responsibility to cut members off and should be well considered. Sometimes it was difficult to decide just when a candidate for membership was ready for baptism. A great responsibility rested on the presidents of conferences, and it was very necessary that they should see things in a true light. His testimony of the gospel was being increased every day he worked in the Lord's vineyard. He did not desire to occupy much time, as he would like to hear from President Clawson, whose counsels were always helpful and practical.

President F. B. Hammond (Norwich) rejoiced at having the privilege of coming to these lands to preach the gospel of Christ. His conference was one of the least populated. It extended over three counties, and great distances had to be travelled. A good deal of tracting had been done. Some had put in one hundred hours a month, and some more than that. Some were not so active. They had held some open-air meetings and were given police protection. Meetings were better attended than they were a year ago. Nearly all investigators had come through the street meetings. If the elders go forth with the desire in their hearts to preach the gospel, he believed they would be successful. His conference was not strong financially. The law of tithing and the Word of Wisdom were not as well obeyed as they ought to be. In Ipswich the work is growing. There had been thirteen baptisms there this year, and many were investigating. He enjoyed going out with tracts. He had visited the city council, banks, judges, merchants, and had been well received, his tracts being generally accepted. Some of his happiest experiences in the mission field had been while tracting. Several employers had given him the privilege of distributing tracts to their workers. Felt that a good work was being done, and was thankful for the opportunity to take part in it. Prayed that the testimony of the brethren would increase, and that they would have charity for the people among whom they labored.

President Thomas S. Wheatley (Nottingham) said his testimony of the gospel had grown while he had been laboring in the mission field. Persecution had been a blessing in disguise, though they had not had as much of it as some other conferences. It had

brought the saints closer together. The elders were united in his conference. They were trying to magnify their callings. He felt that a good work was being done. Many difficulties had been met and overcome. He had seen the hand of the Lord manifest in the work. The elders can do much by the example they set before the people. He had tried to better conditions in the conference, and had found the elders willing to try and improve their record. Street meetings he regarded as a great means of getting the gospel before the people. It gives the elders courage. They had been quite successful in their street meetings lately. He believed the presidents should set an example to the elders, and go forth with the determination to do a good work. Asked the blessing of the Lord upon them, and prayed that they might do better in the future than they had in the past.

President George W. Teasdale (Scottish conference) was much interested in all that had been said. He was proud of the Scottish people. There was not as much investigation as he could desire. Many had become interested as a result of the agitation. They think there must be something in a religion that could cause such a stir. The meetings in the branches were well attended, but it was difficult to get all the elders together at Priesthood meetings. One branch was a hundred and fifty miles from headquarters, and another ninety-five. Street meetings were being held in Glasgow and other places. He believed in pushing the sale of books as well as distributing tracts. He had found it a good thing to call in the shops when they were not busy. Many have no idea of the teachings of the Latter-day Saints. He had tried to get the standard Church works into the leading libraries of Scotland, and had been successful in several instances. He had also succeeded in getting the *Millennial Star* into many of the public libraries. In these ways many are learning of the gospel. His testimony of the gospel had been strengthened as a result of his experience in the mission field. The leaders of the Church were true men of God. The elders in his conference were a fine body of men, and were doing their best. Prayed that they might all be blessed in their efforts to advance the work of the Lord.

President Samuel Cottam (Sheffield) rejoiced to meet once more in convention with the presidents. That was the third convention he had attended. Much good had resulted from the previous ones. He remembered when the matter of a presidents' convention was first raised. Most of the brethren present hardly knew how things were before that time. As a result of these conventions, conditions had been almost revolutionized. It was a good thing for the presidents to get acquainted with each other. It made it much more easier and pleasanter for them, when they had to correspond over business matters. President Clawson had stated in his opening remarks that he desired the elders to know his heart, and that he desired to know theirs. He (President Cottam)

had received many valuable instructions from President Clawson. Any of the brethren who needed counsel or instruction could also receive it from him. He felt the responsibility of a president of conference and needed to look to a higher source for guidance. His mission had been a most profitable one. They had God's greatest gift—His gospel. Those who have the gospel, and do not appreciate it, will be condemned. They needed the friendship and love of each other. They should appreciate the presence of an apostle of the Lord at their convention. He (President Cottam) was in touch with every member of his conference. He could visit every home about every two months. He visited a branch every week. In the course of two months every branch would be visited. They were unable to hold street meetings in Sheffield this year, the police being opposed. The saints were living their religion. Tracting was difficult work sometimes, as the people were not disposed to listen to their message. The elders and saints rejoiced in the gospel. Prayed that the Spirit of God would be with the presidents, to direct them in all their labors.

Elder Hugh Ireland spoke of the *Millennial Star* as an aid to missionary work. He asked the presidents to encourage the elders who could write to furnish occcasional articles. They would thus put on permanent record a testimony or statement of gospel truth that would reach a wide circle and might do much good. With reference to street meetings, he wished to say that it was through one of these he first heard the gospel. The meeting was disturbed, and might have been thought a failure; but he had heard enough from the lips of Elders C. W. Penrose and others to convince him that the message was true. He in turn had succeeded in convincing others of the truth, one of whom had filled a successful mission, and in his turn had succeeded in convincing many of the truth of the gospel. The elders could not always tell when their testimony was reaching some one through whom many might be eternally blessed.

President Clawson said they had now been together about two hours. He thought the work of the convention could be got through in another session. There was a thought on his mind that he desired to express. The Lord is very strict and precise in His requirements, yet He allows men a wide margin for action. So it was with the Priesthood. The Presidency of the Church are very careful, yet allow a wide margin for men to act. He (President Clawson) was laboring under the direction of the Presidency of the Church. They had confidence that he would do his duty. That confidence was an inspiration to him. He, as President of the British Mission, had also to be particular and exacting. But he allowed the presidents freedom of action. They must all make the final accounting to God. He trusted the brethren that they would do their duty. He believed that when they were in their conferences they were faithful to their duty. That was the

principle of confidence. He was thankful that his file leaders had confidence in him. Therefore, he did not pretend to watch his brethren. He trusted them, and believed they would do their duty. Confidence and integrity were grand principles. We should do our work because we love it. This convention would be a grand success, if they had given expression to their views and the feelings of their heart, and had come to know each other. He felt his weakness. A man was a failure the minute he began to take the honor to himself. We must exercise our faith, that we may speak the word of the Lord. It does not matter so much who speaks, as that the Holy Ghost speaks through them. The power of God was upon them, and they would have success. The greater the success, the greater must be the humility. Jesus told men to say little of Him, but to give God the glory. That was the spirit that should be with the elders. He rejoiced in the thought of confidence in his brethren. Only the brethren themselves could disturb that confidence. May the Lord bless and sanctify these meetings to the good of all. May the convention prove to be of great benefit to them.

Singing, "Lord, dismiss us with Thy blessing." Prayer by President J. W. Clark.

The meeting adjourned to reconvene next morning.

The closing session of the convention opened at 9:30 on Wednesday morning. Singing, "We are all enlisted." Prayer by President T. C. Jones. Singing, "Zion stands with hills surrounded."

President Clawson said that this session would be given over to the discussion of such questions as might be upon the minds of the presidents in relation to their work.

The question was raised as to how long unpaid accounts for the *Millennial Star* should be allowed to run. A motion was made that the *Star* be stopped where subscribers were a year in arrears. It was suggested that a year was too long to allow such accounts to run, and an amendment was offered that the *Star* be stopped where there were arrears of six months. Some of the presidents were of the opinion that such a rule would work a hardship in some cases. Some members were unable to pay, and were isolated from branches of the Church, the *Star* being the only means of keeping them in touch therewith. President Clawson said an exception could be made in such cases. It was necessary to have a rule, but the presidents could use their judgment as to when an exception ought to be made. With this understanding, the amendment was unanimously agreed upon.

President Clawson desired an expression from the presidents as to their experiences with the tracting record that was agreed upon at a former convention.

The discussion that followed brought out the fact that there was a wide difference of opinion as to its use and value. Some of the presidents had found it to be all that could be desired, while others

felt that other methods of recording their work were more satisfactory. It was ascertained, however, that in some of the conferences, the record had not been given a fair trial.

President Clawson said the tracting record was an experiment as to the best method of recording the work done. If it were not a benefit to them it could be changed. As it had not been used in all the conferences, he suggested that it be given a fair trial, and put to the best use, before a change was made.

A motion to that effect was passed unanimously.

Replying to a question as to the necessary qualifications of candidates for baptism, President Clawson said they should be required to bring forth fruits showing their worthiness. He said the presidents must be the judges of that. They were entitled to the spirit of discernment. They must be careful not to baptize any that are not worthy.

The question was asked, Should a member in a branch be excommunicated by a branch or by a conference of elders? President Clawson replied that it should be done by a council of the traveling elders, acting under the direction of the conference president.

Inquiry being made as to whether the "Book of Instructions" recently issued to the presidents of conferences had been helpful to them, the presidents were unanimous in saying that it had been of great service to them, giving just the instructions they needed.

Several other questions, bearing on matters of doctrine and business, were considered, and a satisfactory understanding arrived at.

In closing, President Clawson said he rejoiced in the spirit of the convention. Assured the presidents they had his love and confidence. He depended on them to carry out instructions in their respective conferences. No power or influence must come between them. There must be no envy, no division. The presidents had the reins in their hands. He prayed the Lord would bless and prosper them in their labors, that they might have the spirit and power of their priesthood. They were dealing with eternal questions, and could hardly sense the greatness of the work. May the peace and blessing of the Lord be with them.

The convention was brought to a close by singing the Doxology. Benediction by President Rudger Clawson.

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## INFLUENCE OF GREAT MEN.

"And God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers; for he stood among those that were spirits and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

From the beginning it has been so. The master spirits have taken their place as leaders and directors. Before the worlds were made they revealed their individual powers and qualities of greatness. And since the first man came to begin this earthly existence, these "great ones" have appeared, each in his allotted time and place.

It is a matter of rejoicing to us who look backward over the history of the past, that the ranks of the great have been so abundantly filled. We find them in goodly numbers in well nigh every nation and clime.

And how mighty has been their influence. They have made their time. They have stood pre-eminent among their fellows, moulding their thoughts and opinions, inspiring them, urging them to better things.

It is an inborn characteristic of the human soul to give admiration and reverence to the great. In primitive man, this instinct was so strong that those who excelled in deeds of daring became heroes; and in nations other than Israel, who alone had the knowledge of the one Jehovah, the heroes became gods. Hence, those beautiful legends that have come to us from the Norse and Greek mythology, legends that tell of the triumph of courage over cowardice, right over wrong.

Among the Jewish nation, too, though their first allegiance was given to the Supreme Being, yet their reverence for their prophets, priests and kings, amounted almost to worship. What is the Bible but a record of those mighty ones of Israel? It is not so much that the inspiration of God made them great, as that because of their inherent greatness, He called them to be His mouthpieces and used them for His divine purposes. The influence of their lives and works has been felt through all the centuries since and will continue for all time.

And what of our own day? God is still using the master spirits. Aside from those who have been instrumental in establishing his great latter-work in the earth, the pages of modern history are filled with illustrious names. Though their energies have seemingly been directed in other parts than those appointed for His people, yet we can not doubt that they unconsciously are aiding in the great scheme for the betterment and final redemption of man.

And for the Israel of to-day have been reserved some of the choicest spirits that have ever left the heavenly home. What was spoken of Abraham could verily be spoken of the prophets of the latter days.

Unrecognized as yet by the world, the influence of their greatness has even now made a mighty impress upon the lives of many thousands and this shall extend until it becomes world-wide and all men shall comprehend the magnitude of their mission and shall honor them as indeed the servants of the Most High.—CLARISSA BEESLEY, in *Liahona The Elders' Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 14, 1911.

## FAITHFULNESS.

THERE is no quality more noble or desirable than that of fidelity. It is the bond that keeps society together. It implies the steadfast attitude and determination to do the right at all times. It requires a firm adherence to promises and the fulfillment of engagements. Those who are faithful will be true and constant in their allegiance to those to whom they are bound by ties of love or gratitude or honor. They will be careful and exact in the performance of duty. To be faithful in all things is the noblest aim that we can set before us—the highest excellence to which we can aspire. It should be our constant attitude towards all the duties of life. How highly we esteem those who have proved themselves worthy of our trust. How valuable is the friend in whose honor we feel sure we can confide under all circumstances, or to whom our highest interests could be entrusted with a feeling of security that all would be well. It is truly pleasant when those who have great interests at stake, have faithful servants or agents who will worthily represent them. In the more intimate relationships of life, it is well to have the confidence that those to whom our comfort and happiness are committed will discharge their duties faithfully. Happily all history affords some shining examples of this noble quality, and men have generally acknowledged their supremacy.

We have a perfect illustration of faithfulness in the revelations we have of God and His relations to the world. Amid all the changing circumstances of life, and the vicissitudes of human destiny, the world has been blessed with the promises of God and their certain fulfillment. His promises to bless have ever been fulfilled when the conditions have been complied with. Throughout all His dealings with His people of old, He made Himself manifest as the covenant-keeping God. The dominant thought in the songs of praise that have been offered by His worshipful children has ever been an acknowledgment of His unvarying faithfulness. While in the world at large the Infinite has ever kept faith with man, yet those who have entered into covenant relationship with Him have gloried in the constancy of their God. Those who have learned of Him, in every age and of every race, and have obeyed

His commandments, have found the promised blessings theirs, and have borne grateful testimony to the same. It is quite certain that the world is governed by a God of wisdom and love and unvarying faithfulness. It is comforting to know, despite apparent irregularities in the world, that all is governed by infinite law, which will ultimately demonstrate its complete integrity.

We are all the children of the same faithful, covenant-keeping God, and He desires that we should become like Him. That is His expressed will concerning us. As the means to that end, He has given many revelations to the world. These revelations have been progressive, and been adapted to the increasing knowledge and experience of His people. Yet in every age those who have yielded obedience to the counsels and commandments of His authorized servants have been recognized as faithful. So in these days it is necessary that we receive and obey the commandments He has given, if we desire to receive the blessings promised to the faithful. This is very clear from the teachings of all the scriptures, but especially from the teachings of Jesus Himself. Some of His parables shed much light upon the Divine law of service, and make clear what the Lord requires from His people. Faithfulness to duty is not only the qualification for eternal rewards, but is the key to Divine favor and blessing here and now. It is not a quality, however, that we are required to exercise merely in religious affairs. One who is truly faithful, will be so in all things. That is to say, he is one whose constant attitude and endeavor will be to do what is required of him, or what he is under obligation to do, to the best of his ability, under all circumstances. The idea that we can be indifferent to the every-day duties of life, unmindful of the obligations of affection and honor, and yet can render an acceptable service to the Lord in merely religious affairs, is a mistaken one. Faithfulness is moral integrity and will manifest itself in all our actions and in all our relationships. This is far from saying that we must be perfect in all our ways in order to approach the Lord acceptably. For He invites us all to come unto Him and be blessed. But it should be our desire and aim to be faithful, and if it be so, it will surely manifest itself in our actions. The mere knowledge of our duty and desire to do it counts for little; for many are possessed of these, yet fail to do their duty. It is the power of will that is the determining factor. Its right exercise leads to faithfulness and triumph; it is the failure to will and to do what we know to be right that is the cause of weakness and defeat. To be faithful we must give expression to right wishes and intentions, and if we fail to do so, we are unfaithful to the light within us. A very common temptation or subterfuge is to endeavor to justify our failures in duty, by pleading that circumstances are so overwhelmingly against us, that it is not possible to do what is right. This is a delusion that leads us to justify our unfaithfulness, and thereby hinders our progress. The failure to do our duty in the

past may have entailed consequences which hinder us in doing our duty at the present time. If it be so, then we are ourselves responsible for the heavier burden of to-day's duty. But whether that be so or not, it is wiser to accept the facts and conditions that exist cheerfully, and then determine that we will make the very best effort in our power to do our duty. We cannot hope to conquer our failings, prevail over all conditions, and do our full duty to God and man in a week, or a year, or perchance many years; but we can make the best effort in our power to do so, and such an effort, if resolutely continued, will surely lead to ultimate triumph.

"There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing, will alone is great;
All things give way before it soon or late."

When we understand that it is the attitude of our wills in relation to the problems of life and duty that determines our faithfulness or lack of it, then we are enabled to see that it is possible for us to assert our integrity and maintain it under all conditions. Great gifts and powers are not necessary to faithfulness, but only the right use of those we have, whether they be many or few. This is established beyond all doubt in the parable of the talents, as related by our Savior. To one was given five talents, to another two, and to another one. He that received five talents gained other five; similarly, the one that received two talents gained other two. They were adjudged equally faithful, because the results, though different in quantity, were equal in proportion; each doubled the talents he was entrusted with. But the man who received one talent went and hid it, feeling doubtless that he had received so little that nothing could in justice be expected of him. Had he with the one talent but doubled that one, it is clear that he would also have received the commendation and reward of faithfulness. But he assumed to judge of the apparent unfairness of his lord, and justified himself in failing to do the little that he could have done, for which he was rightly adjudged unfaithful. This is a valuable lesson for us all. It shows wherein faithfulness consists in temporal as well as in spiritual affairs. The parable was certainly used by the Savior to illustrate the principle of faithfulness in spiritual things. If such be the character of our God, and such the principle on which He will reward us all at last, who is there that can fairly refuse to render unto Him whatever of obedience and service he is capable of? Who can justify his inactivity or unfaithfulness, however few his gifts or limited his possibilities?

The Latter-day Saints have higher incentives to faithfulness than any other people. They have received fuller knowledge and greater privileges than any others. On that account their duties and responsibilities are very great. They have received a know-

ledge of the plans and purposes of God in their earthly existence, and of the eternal laws through obedience to which temporal and spiritual blessings and honors are to be secured. They have an inspired Priesthood and have received the gift of the Holy Ghost, which are the exclusive possession of the Church of Christ. The Lord has been pleased to give unto them revelations as to the eternal rewards and destiny in store for the faithful. All gifts, powers and helps necessary to build them up and perfect them in wisdom and righteousness are within that Church, which was established and is conducted under His direct inspiration and guidance. As members of the same, they are called to be co-workers with God, and have the promise that if they are true and faithful, they shall receive an eternal crown of glory, and live and reign with Him for ever and ever.

H. I.

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## MINUTES OF BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference convened in Wretham Road Assembly Rooms, Birmingham, Sunday, September 10th, 1911, at 10:30 a.m. President Rudger Clawson of the European mission, Elder Hyrum B. Clawson from Liverpool, Conference President Leonard Mackay, with twenty-one traveling elders, one lady missionary and a large audience of saints and investigators were present at the three services.

After singing and prayer, President Mackay welcomed the people to the conference, and hoped that all would appreciate the blessing of being able to meet with the chosen servants of God. The sacrament was administered by Elders Joseph H. Davis and D. Murray Davis, during which the congregation sang, "Behold the great Redeemer die."

Elder James E. Wiggill rejoiced in the great privilege of testifying to the people of the gospel, and the happiness which comes from obedience to the same. Gave a concise description of the transgression and fall of Adam, and the atonement and redemption wrought out by the Savior. Interestingly explained the difference between the redemption from the grave and the working out of our eternal salvation.

Elder Heber C. Swainston felt that the Spirit of the Lord was present. He knew for a surety that the word of God is made manifest in these days. Spoke of the necessity for divine revelation that we might have this Spirit, and thereby comprehend the words and works of God, for by faith alone may we know the will of the Lord. Sacred history advises us that prophets or teachers were always raised up to teach and instruct the people whenever the Lord had a work to perform. Many scriptural references were given to show how necessary revelation is to the Church and to

the individual. We bear testimony of these things, for they are the truth.

The Kidderminster quartet gave a splendid rendition of the anthem, "Exalt Him, O, ye people."

President Rudger Clawson rejoiced to be with the saints and listen to the spirited and beautiful singing, and the strong testimonies of the young brethren. They have no written words, no hand-made prayers, but preach and pray under the direction of the Spirit of Truth. Cited Peter on the day of Pentecost, and the eloquent simplicity of his language, which so wrought upon the feelings of the multitude that they cried aloud, "Men and brethren, what shall we do?" No record of a written sermon here—simply the inspired words of truth. Spoke of death and the great mystery surrounding it. Explained how death came upon Adam and Eve when they sinned—and they were under its bondage—under the bondage of sin. Jesus' sacrifice brought them out of the bondage. Sin can only be atoned for by the shedding of blood. Jesus the greatest, the most obedient, the most humble, performed many miracles and gave God the glory—always pointing to the Father. The greatest exponent of perfect obedience, His blood was actually shed—it had to be shed—it was a part of the great plan of redemption. We must repent in order to take advantage of this shedding of blood. This is blood atonement. Gave some excellent advice to parents relative to finding a place at home for children in order to protect them from sin. The boy and the girl, the man and the woman should each be free from sin, because in God's kingdom there is no distinction between sin in man and sin in woman. How different in the kingdoms of man!

After the opening exercises of the afternoon session, President Mackay presented the general and local Church authorities, who were sustained without dissent. In a few well-chosen words he welcomed the saints and friends to the service, and prayed that we might have the same spirit of peace which had prevailed during the morning service. Spoke of the great blessing vouchsafed us in having humble men raised up to act as God's mouthpieces, thus enabling us to learn perfectly the simple principles of the gospel; and when the Lord sees fit the mysteries will be cleared up. Spoke of that great power, the Priesthood of God, which had been bestowed upon His servants, that they might have the proper authority to preach the truth. Drew a vivid comparison between the methods of the former-day saints and those of latter days, and by scriptural and living testimony established their similarity. Testified that those blessings which were given to the saints in early days are for us now, if we but live for them, if we are faithful to the principles of truth. We desire that all men and women should enjoy the same happiness that we do, under the simple gospel of truth.

Elder Hyrum B. Clawson rejoiced that the Spirit of the Lord is

always with us when we live the gospel; it is a reward, and by it we become brothers and sisters in the family of Christ. Said he had visited the saints in various parts of the world, and while he could not understand the language spoken, he could understand the spirit they carried and it made them one with him. Spoke of the establishment of the kingdom, and with clearness reviewed the dream of Nebuchadnezzar and its wonderful interpretation by the prophet Daniel, and testified in power that the day has come to warn the world.

Sister Sarah A. Howard appreciated the privilege of listening to the servants of God as they unfolded the great yet simple truths of the everlasting gospel. Said we should all be happy in the knowledge and contemplation of these eternal truths. What joy is ours if we but continue faithful. Let us love the Lord with all our heart, soul and might, pray for and sustain the priesthood, for thus we sustain ourselves and may we all come to the reward of the faithful.

Brother Joseph Littler then favored the congregation with a solo, "I know that my Heavenly Father knows."

President Clawson spoke of the testimonies which had been borne. They, with the singing, had sustained him, and called to mind a line in one of the hymns, "And know what souls are worth." The soul of man is (according to revelation from the Lord) the spirit and body of man combined. The spirit is everlasting. The body, now mortal, when resurrected will be eternal and everlasting. God is the God of the living and not of the dead. He is eternal—we have the same elements in us; as we are His children, so we must grow up to be like Him. How blessed we are in the bodies God has given us. How careful we should be of them, to keep them from sin and pollution, that the Spirit of God may come and dwell with us and in us, and thus become living temples of God. These bodies are ours for eternity. How will we lay them down—will it be in purity or pollution? Called attention to the word of wisdom and compared the words of the Lord relating to the use of tobacco and strong drink with the confirming evidence of science, which says alcoholic drinks and the use of tobacco are injurious to the body. Do not use them—the body is part of the soul. We are beginning to "know what souls are worth."

At the evening service the room was filled with an earnest, attentive audience. Elder A. G. Hansen said he had enjoyed the meetings and had been deeply impressed. Called attention to the inborn desire of man, in every degree of intelligence, to worship something. Cited the various races of men and their methods of worship, with no two following the same plan or worshipping the same deity. Spoke of the worship of God in the days of Adam and the falling away from the true plan; then of the institution of the gospel by our Savior, who taught the people a true conception of Deity by declaring "He that hath seen Me hath seen the Father.'

There was a falling away and a final reinstating of the true idea of God. Some in the world say, "There is no God," while others teach that "God is nothing." We believe that this is life eternal, to know the only true and living God.

Sister Lillie Roskrow sang a solo, "The Man of Sorrows."

Elder J. M. Young said he felt very keenly the obligation placed upon him when called to speak to such an audience. The saints and friends assembled to hear the truth. We must seek in humility and prayer that Spirit which gives us a knowledge of the truth, and then we are made free. We are told in the Bible that "the truth shall make us free." We as Latter-day Saints know that this is true, and we testify of the same to the people whom we meet. We seek the truth wherever it may be found, and it broadens our view and makes us free to search further for those truths which build us up and strengthen our intelligence. We must grow and increase in knowledge that we may comprehend the things God has revealed and the truths He will yet reveal. "The glory of God is intelligence." If we seek to know more of the things of God, then we glorify Him.

The Birmingham choir sang the anthem, "What are these."

President Clawson said that he had enjoyed the conference, and we had great cause to rejoice in the manifestation of the good spirit which had been with us during the day. Was thankful that he did not have to say a written prayer, but could pray from the heart. Spoke of the faithlessness of the world in regard to the Bible. They will not adhere to the truths found therein. Read from the twenty-fourth chapter of Isaiah and spoke of God's judgments upon the people for their iniquities. When the truth is lost there must be a restoration. Explained the everlasting covenant as a binding together on earth and a binding together in heaven. When God gave Eve to Adam it was under a sacred covenant, concerning which the Savior said: "What God hath joined together let not man put asunder." Explained the nature of the marriage covenant and its significance when entered into in the house of the Lord. How beautiful the thought that man and wife can be married for eternity, and that family ties are not destroyed by death. The saints desire to have their family ties sealed in the house of the Lord. Many are deprived of this privilege, but if faithful they will not suffer loss. Explained the principle of proxy, and said our salvation comes by proxy. God is just and no respecter of persons. Be faithful, and may the Lord smile upon you is my blessing for you all.

President Mackay thanked those who contributed to the splendid musical program given during the conference. The congregational singing, which was spirited and uplifting, was under the direction of Brother C. C. Edwards.

The good sisters of the Birmingham Relief Society furnished a delicious dinner and "tea" for those who attended the conference.

On Saturday, September 9th, at 2 p.m., President Clawson met with the elders and missionaries at the Sparkbrook Chapel in a priesthood meeting. There were twenty-one elders and one lady missionary, presided over by Conference President Mackay. Elder H. B. Clawson was an interested visitor. Reports were made by the elders and a time of rejoicing was had. Many questions were answered and much business was disposed of.

J. M. YOUNG, Clerk of Conference.

## FROM THE MISSION FIELD.

**Successful Social.**—On Thursday evening, August 24th, 1911, at the Latter-day Saints mission hall, 70 Argyle Street, Birkenhead, a farewell social was given in honor of Elder John T. Williams, who has labored in that branch for the past seventeen months. The hall was filled with saints and friends, who came to wish him God-speed on his homeward journey. An interesting program was rendered, consisting of songs, readings, speeches and a short sketch, after which refreshments were served. As a token of love and esteem, Elder Williams was presented with a handsome set of carvers.

**Baptisms.**—On Saturday, August 26th, 1911, at the Mansfield Public Baths (Nottingham conference), one soul was added to the fold of Christ by baptism. Elder John T. Hales officiated.

On Sunday morning, September 10th, 1911, a baptismal service was held in Dundee (Scottish conference), three persons being added to the Church. Elder Marriner S. Eccles officiated. Confirmation took place at water's edge.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON V.—THE BABE OF BETHLEHEM.

I. THE MOTHER.

1. Gabriel's message (Luke 1: 26-38). (a) The salutation. (b) The annunciation. (c) Her acceptance—reverence and humility manifested.
2. The "Virgin Mary." (a) Unmarried (Matt. 1: 18). (b) Espoused, i. e.—betrothed or engaged (Matt. 1: 18; Luke 1: 27). Explain the sacredness of such espousal or betrothal, and the fact that betrothal was not marriage.
3. Her espoused husband. (a) Joseph, a man of royal lineage—of the house or family of David (Matt. 1: 20; Luke 1: 27). (b) Visited by an angel (Matt. 1: 20, 21). (c) Joseph's obedience to the message (Matt. 1: 24, 25).

II. THE BIRTH OF JESUS.

1. Place—the city of David. (a) As predicted (Micah 5: 2; see

also Psalm 132: 5, 6). (b) Visit of Mary and Joseph to Bethlehem—the census (Luke 2: 5); the city of David—why so called? (John 7: 42; see also I. Sam. 16: 1, 4).

2. Immediate surroundings.—Conditions lowly, yet not to be regarded as degrading. Avoid fanciful and imaginative descriptions not supported by scripture.

3. The birth proclaimed. (a) By angels to the shepherds (Luke 2: 9-14 compare Isa. 9: 6, 7). The shepherds visit the child (Luke 2: 15-20). (b) Made known to certain wise men in the east. The star and its import; the visit of the magi; their adoration (Matt. 2: 1-11, compare verse 11 with Psalm 72: 10). (c) Made known on the western hemisphere (III. Nephi 1: 13-21).

4. The day. (a) Error as to date. (b) April 6 (see Doc. and Cov. 20: 1).

III. The Infant Christ.

1. Named and circumcized. (a) When eight days old, as required by Jewish law (Luke 2: 21; see also Gen. 17: 12). (b) Name given as prescribed (Matt. 1: 21; Luke 1: 31).

2. Presented in the temple. (a) As required of the first-born (Luke 2: 22-39; compare Lev. 12: 2-6; see also Exo. 13: 2; 22: 29; Numb. 3: 13; 8: 17; 18: 15). (b) Recognized and reverenced (Luke 2: 25-28).

3. Protected through divine direction. (a) Herod's alarm and duplicity (Matt. 2: 3-8). (b) Herod's slaughter of infants (Matt. 2: 16-18; compare Jer. 31: 15). (c) The flight into Egypt (Matt. 2: 13-15).

## DIED.

Gregory.—At Hindley, near Wigan, Lancashire, August 19th, 1911, at the home of her daughter, Mrs. Mary Low, Sister Martha Gregory, aged 75 years. Sister Gregory has been a faithful Latter-day Saint for fifty-six years. The funeral service was conducted at the home of Mrs. Low, August 23rd, 1911, by Elders Nathaniel Ludlow and A. H. Grimmett.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"All things are literally better, lovelier, and more beloved for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment Mercy."*—RUSKIN.

No. 38, Vol. LXXIII. Thursday, September 21, 1911. Price One Penny.

## RECOGNITION HEREAFTER.

IN I. Cor. 13: 12, St. Paul writes, "For now we see through a glass darkly, but then face to face." This is especially true as regards our knowledge of our future lives, after we have passed through this probationary condition on earth. We cannot but let our minds sometimes dwell on the life to come, and wonder what our existence there will be like, how we shall be employed, and with whom we shall be associated. The scriptures, while speaking often about the rewards of the faithful, and the punishment of the impenitent sinner in the next world, present heaven and hell before us rather as conditions of existence than as places, and so we are told more of the holy, happy, and intelligent condition of the saints in light, and of the misery of the disobedient and the wicked, than of their surroundings, their dwelling places, and their employments. That our Heavenly Father is going to deal with all mankind according to their deserts we know, and St. Paul, while impressing this same fact upon the Romans, namely, that God will render to every one according to their deeds, adds, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that

worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Romans 2: 7-11.)

Any general description, however, of heaven or hell is not to be found in the revealed word of God, and so it becomes very evident that our Heavenly Father must have had some wise reason in withholding any information of the kind from His children upon the earth. If the employments of heaven, its marvelous and dazzling scenery, its music, and the appearance and clothing of its inhabitants, and any other such information had been fully described, such description, however attractive, could never have operated as greater inducements than those which we already possess, to live righteous and careful lives here upon earth, or to become more heavenly minded; while on the other hand, by the depiction of heaven as the dwelling place of holy, active, and loving beings, who find a constant happiness in all around them, because their outward conditions are entirely in harmony with their own inward states, we learn what we are expected to be like in order to enjoy an inheritance amongst the saints in light; and to this end, therefore, we are led to endeavor to grow daily more and more after the order and likeness of heaven. By the unerring law of spiritual affinity, like is ever drawn to like, consequently, unless we continually grow, now that we have the opportunity to do so, more in accordance with that pattern of purity, love, obedience, and activity which God's word reveals to be the condition of those blessed ones who dwell in His presence, an association with them hereafter would be anything but congenial to our ruling desires and loves; hence our Heavenly Father has presented to our view only so much of the life to come as is amply sufficient both to induce, and to enable us to try, while in this probationary existence, to conform ourselves to that same pattern, and fit ourselves to enjoy a lasting fellowship with the pure in heart, to whom our Lord's promise has been given that they should see God.

It is unwise to suppose that after death God will, in some mysterious manner, so efface the individuality of each of us as to change us all suddenly into holy and happy beings, however cold and indifferent to the things of truth and righteousness we may have been in the present life. Beyond the grave our lives are continued and developed, and we shall enter the next world just as we have made ourselves in this one, neither better nor worse, and the more we improve our opportunities, train our powers, exercise our faculties, gain wisdom, and become good, obedient, and faithful here, so much the more advanced we shall be when the struggles of life are over, and so much the more favorable shall we find our environments in the existence that lies before us.

It is, however, only natural that those, whose hopes of heaven lift them upwards to a contemplation of the beauties of the world to come, should sometimes speculate on the lives of the holy beings who inhabit the blessed realms above. What do they do there?

What is their occupation throughout the rolling ages of eternity? Do they eat and drink and sleep as we do down here? What are their dwelling places like? What is the nature of the scenery with which they are surrounded? And then our thoughts turn naturally to those loved ones who have passed away before us—what are they doing now? Do they meet those whom they knew and loved on earth, and do they recognize each other? True, these are as yet only in their intermediate state of disembodied spirits, and have not entered finally into their ultimate condition of existence, not having been as yet resurrected. They are now either in paradise or in prison, whatever those terms may really imply, according to their faithfulness or the opposite in this probation; but if they are able to recognize and associate with one another there, it is quite reasonable to suppose that, after the resurrection of their bodies, they will be able to continue those same associations in the eternities beyond. By the terms "paradise" and "prison" no reference whatever, it must be understood, is made to heaven or hell, but only to the places or conditions occupied respectively by the righteous and the unrighteous dead between their demise and their resurrection. It may be recalled that our Lord told the penitent thief on the cross that that very day they would both be in paradise together. On the third day after this He told Mary Magdalene that He had not as yet ascended to His Father (John 20: 17), nor, as scripture informs us, did He ascend for forty days more, so that to hold, as some do, that paradise is synonymous with heaven, cannot but be an entirely erroneous view. Our Lord not only entered paradise while His body rested in its tomb on earth, but, according to the Apostle Peter, He went also to the place of detention of the unrighteous dead, which place the apostle calls the prison, in order to preach the gospel of salvation to those who had been disobedient twenty-two hundred years previously in the days of righteous Noah. (I. Peter 3: 18-20.) Peter also informs his readers of the reason why Jesus preached the gospel to the spirits of the disobedient dead while they were confined in the prison house, namely, that they might be judged according to men in the flesh, but live according to God in the spirit (I. Peter 4: 6); thus unfolding the glorious doctrine of God's great mercy in the ultimate salvation of the dead.

The question before us is this: Shall we know each other and associate with one another in the life to come? It is true that there are no absolutely direct teachings about this in scripture, and so we are compelled to resign ourselves while here on earth to seeing through a glass darkly, and possessing our souls in patience till God sees fit to enable us to see face to face; but both reason and indirect scripture teachings seem to give sufficient grounds for a strong belief that such knowledge, and such associations, will not be withheld in the eternal existence beyond. Our Heavenly

Father has given us in this life endearing family ties, and has so intimately bound up our lives with those of others, that it is impossible to believe that the mere passing over the threshold into a new life beyond can annul these ties, or that those who have been so dear and so necessary to us in the present life shall be nothing but strangers to us in that which lies before us. The words of the "preacher" are, "I know that whatever God doeth, it shall be for ever, nothing can be put to it, nor anything taken from it." (Ecclesiastes 3: 14). Marriage is a divine institution, consequently family ties cannot but be eternal as well as temporal. If this view is correct, then it is only reasonable to suppose that we shall recognize each other in the great beyond.

Turning now to the scriptures, we find a text which seems to give full support to the view that there will be a recognition of one another in the hereafter. It implies a doctrine of the greatest interest and comfort to man. St. Paul, in writing to the Colossians, describes the exalted nature of Christ, urges his readers to continue in the faith and in the knowledge of the Lord, and adds these words: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col. 1: 28.) Some theologians believe that when Paul used these words he expressed a hope that at the judgment he might be able to introduce before Christ the results of his labors, by presenting to Him in a perfected state those converts whom he had been the means of bringing out of darkness into light, and from the power of Satan unto God. If those with whom Paul had been closely associated during his ministry were not to be recognized by him in their glorified state hereafter, what would have been the meaning of such a hope as he then gave expression to? In this life there is no such thing as perfection, and therefore the presentation of his converts in a perfected state to the Savior, must have had reference to the day on which they, with others, would stand before His judgment seat. If then Paul would know and recognize his converts at that time, may it not be inferred that the saints of God will know each other and meet together once more.

Again, when Paul wrote to the Hebrews about the saints coming hereafter "to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, (Hebrews 12: 22-23), it would seem to imply that there they would recognize those they once knew, and be themselves recognized in their turn.

These references in scripture to future recognition and union, apply, it will be noted, only to those who will take part in the resurrection of the just. About the wicked and the impenitent wrongdoer, or those who are utterly indifferent in this life to the

message of the gospel of salvation, the word of God seems to be silent as to whether they, too, will again know those with whom they were associated in their mortal existence, or whether such knowledge will be withheld from them for the time being while they work out the destiny that may be apportioned out to them by a wise, just, and yet merciful Judge. May it not be that such knowledge, if possessed at all by them, would only tend to intensify their sufferings, and add extra pangs to their unhappy condition? What a motive then lies before us to obey the principles of the gospel of Christ, which St. Paul calls the power of God unto salvation to all who believe it, and to live according to the commands of God in this life, and continually have one's desires and affections going heavenwards.

Who is there amongst us who would not rather live in the hope that when death removes a loved one or a valued friend, the separation will be but temporal, and that all loving ties and associations shall once again be renewed in a far happier sphere of existence, than live in the belief, as some do, that at death we must take an eternal and final farewell of those who pass away, and that never again shall we see or recognize them, or have any knowledge of them whatever in the future, worlds without end? The very longing one has to meet again those dear ones who have left us, and the desire to renew once more those ties of affection and friendship which so materially helped to make our earthly existence so pleasant and happy to us, cannot but be divinely implanted into our beings, and they ought to act as incentives to us to strive to live as obedient sons and daughters of God, and grow daily in goodness and righteousness, so that when the stress of life is over, we may enjoy a reunion with our cherished ones in that place where death will have ceased to reign, and where new and ever-increasing happiness in the society of one another will take the place of the toils, the struggles, and the temptations of the present life.

Two extracts from a sermon on reunion by Dr. A. W. Momerie may fitly bring this article to a close. "It is of much importance to a man, I say, whether he believes or disbelieves in the restoration of the broken ties of earth. The belief is full of inspiration; the disbelief is paralysing. The one is a well of comfort, making an oasis in the dreariest of lives. The other is a withering blast, that brings with it nothing but misery and woe." And then again—"Not to desire to meet, at whatever cost, a being whom we have supremely loved is a contradiction in terms. Were there to loom before us centuries of labor and of pain, we should be willing, we should be thankful to go through them, if only we could confidently say—

'Soul of my soul, I shall meet thee again;
And with God be the rest.'"

R. M. B. T.

## "I KNOW THAT MY REDEEMER LIVETH."

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19: 25-26.)

This was the undying testimony that Job possessed even after all his afflictions. It was so impressed upon his mind that all the powers of hell arrayed against him could not induce him to deny it. "Flesh and blood had not revealed it unto him" but the gift of God—His Holy Spirit—testified with no uncertainty to the innermost recesses of Job's soul that such was the case, and with this spirit he was able to say "I *know* that my Redeemer liveth." The spirit that characterized the church in former days, and spoken of by the apostle Paul in his epistle to the Corinthian saints, was made manifest in this statement of Job's. "Wherefore I give you to understand, that no man * * * can say that Jesus is the Lord, but by the Holy Ghost." (I. Cor. 12: 3.)

The all-important question is, Can we individually know and testify to the existence of God, as did Job and many other prophets, both ancient and modern? If it is possible to obtain such knowledge in this state of existence, what will be the benefits derived from such knowledge and how may it be obtained? From the foregoing quotation we understand that it is only by the Holy Ghost that this knowledge is given us. Taken in connection with the statement made by the Savior, recorded by Matthew in the eleventh chapter and twenty-seventh verse, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him," we have but one conclusion—viz., that this knowledge is imparted through the channels of revelation. "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 13, 14). Now we have found that a medium has been provided by our Father in heaven, by which this knowledge may be gained; which "searcheth all things, yea, the deep things of God" and then imparts its treasures unto us, that we may truly say with the patient Job, "I know that my Redeemer liveth."

How shall we obtain this gift? Does it require any sacrifice on our part? Is it for all, or for a select few? This information may be had by searching the scriptures, "for they are they which testify of me." Before Christ's ministry was closed here upon earth, in His resurrected state, He breathed upon His disciples and said, "Receive ye the Holy Ghost" (John 20: 22), this was the Comforter promised by Him upon several occasions previously. Then, when upon that memorable day, while men from every

nation were assembled "with one accord" to celebrate the Pentecostal feast, "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they (the disciples) were all filled with the Holy Ghost." (Acts 2: 2, 4.) In answer to accusations made that they were filled with new wine, Peter arose and preached a sermon that carried conviction to every honest heart, till they cried, "Men and brethren, what shall we do?" Then came the authoritative answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The promise was for all that were afar off, and as many as the Lord might call to yield obedience to the gospel, as well as for those assembled there. Hence we see that all God's children may by obedience to the gospel obtain this knowledge for themselves.

The gift of eternal life also accompanies the Spirit of Truth. Then we know that God lives, and Christ's own words were, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

The final, inevitable conclusion is that, unless we believe and obey the plan of salvation as established in the meridian of time by the Savior of the world, and comply with the ordinances pertaining thereunto, we can in no wise inherit a mansion in His celestial kingdom, and be blessed by the presence of the Father and Son, and dwell with them eternally.

"I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead;
He lives, my ever-living head.
He lives to bless me with His love,
He lives to plead for me above,
He lives, my hungry soul to feed,
He lives to bless in time of need."

How different would be the condition of mankind if every son and daughter of God to-day could exclaim with Job in unwavering truthfulness, "I know that my Redeemer liveth."

London. LEO M. COOMBS.

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To live content with small means. To seek elegance rather than luxury, and refinement rather than fashion. To be worthy; not respectable. To be wealthy, not rich. To study hard, think quietly, talk gently, act frankly. To listen to stars and birds, to babes and sages, with open heart. To bear all cheerfully. To do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—W. E. CHANNING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 21, 1911.

## PRIESTHOOD.

MOST of the great religions of the world have recognized the principle of Priesthood in some way or other. In sacred history the term had a clearly-defined significance. Very early in the world's history the Lord, pursuant to the promise of a Redeemer given to the great Patriarch of the race, called certain men as His representatives, giving to them laws and ceremonies which were to be observed until the promised Redeemer should come. Definite instructions were given, a well-ordered system was established, and specific duties were assigned to all who were called to act in the sacred offices. The authority thus given by the Lord, and the offices created for the discharge of sacred functions, were clearly stated, and penalties indicated for any violation of the law, or wrongful assumption of authority. In those instances where violations did occur, the penalties were immediately imposed. The sacredness of the priesthood and the integrity of the law were invariably maintained, regardless of whom the trangressors might be. The organization of the priesthood, notwithstanding the varying conditions of the people, was in some measure perpetuated in ancient Israel even to the time of Christ. With His atonement and death, the offering of sacrifice was discontinued, and thus certain of the duties of the priesthood were changed. The principle of Priesthood, however, became an integral part of the organization of the Church of Christ. In that Church were various degrees of authority, and the offices and duties of the same were clearly defined and understood. To some were assigned certain temporal duties. Others had authority to baptize for the remission of sins, but could not lay on hands for the gift of the Holy Ghost, while others had the requisite authority to do so. To others was given the authority to preside over the different branches of the Church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11, 12.) The gifts and blessings of the gospel were richly enjoyed by the Church until apostasy took place, the order and authority that God had established being gradually lost. Then from the ruins of the primitive

Church, in altered forms and under different names, several organizations arose, claiming to possess the original priesthood and authority, but destitute of all the powers thereof. The Roman Catholic church still claims apostolic succession and priesthood. The Reformed Episcopal churches also recognize the priestly offices, though in a less degree. Priesthood with all of these, however, is but a name; the ancient powers are not possessed by them. Indeed, the Priesthood of God, with its accompanying powers and blessings, was not on the earth for many hundreds of years. During all that time no man had the authority to speak in the name of the Lord. As a result, difficulties accumulated, doctrines and ordinances were changed and confused, ministers of different churches contended among themselves; but no one had the authority to say, "Thus saith the Lord." Thus darkness and uncertainty prevailed for centuries. The fact is conceded by several eminent and impartial divines.

In both the Old and the New Testament there are clear predictions of such an apostasy. Ecclesiastical history furnishes the fullest proofs of a departure from the worship of the true God and from the teachings of His inspired servants. The Apostle John, in the remarkable vision given him of future events, beheld the power of evil, symbolized by a dragon, prevail over the people of God. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Rev. 13: 7). Surely it could not be contended that, when these fateful words were fulfilled, the Church and authority of God would still be upon the earth? The subsequent prediction of a restoration of the gospel, however, establishes the fact that apostasy would be complete and universal. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (Rev. 14: 6). That restoration has happily taken place, and the Church of Jesus Christ of Latter-day Saints is God's witness of the glorious truth. God has revealed anew His gospel, and restored His priesthood and authority to the earth. But the world generally has a very mistaken and inadequate idea of priesthood. As understood by the Latter-day Saints, "Priesthood is authority which God gives to man, by which man is made an agent of God, authorized to speak, act and administer in the Divine name, and have his words and administrations of binding effect as if done by the Lord Himself." That is the true conception of priesthood. It is infinitely higher and grander than the views that are entertained by the Christian world. Nothing less would rise to the dignity of Divine authority. Such was the power and authority of the priesthood of God in ancient times. It certainly existed to no less a degree in the primitive Church. If the Church of Christ is on the earth to-day, how can it exist with any less degree of author-

ity than this? If no man is authorized to speak, act and administer in the name of the Lord, then the Church of God is not on the earth, neither any true minister of the gospel.

The Church of Jesus Christ of Latter-day Saints is of Divine origin. It came into existence as a result of God's authority being restored to the earth, which necessarily accompanied the restoration of the gospel, as predicted by the apostle John. With the restoration of that authority came Divine light and guidance that enabled those holding such authority to state unerringly, in the name of the Lord, what was true and what was not true. Ministers of other churches had contended for centuries over certain principles and ordinances, without arriving at satisfactory conclusions; but the inspiration God gave to His chosen servants enabled them to judge between truth and error. The Church was not first organized, and its doctrines then formulated and its ministers selected. That is the way with some of the churches of the world. It is different with the authority and Church of God. He gave His authority to men, and they, inspired by His Spirit, proclaimed the truth as it was revealed to them, and organized the Church under His direction. Those who received the truths of the gospel and obeyed them, and recognized the authority of the servants of God, were received into the Church. Such was the origin of the Church of Jesus Christ of Latter-day Saints. It was not called after some great man or any peculiarity of organization, but, being the Church of Christ, it was thus designated, in accordance with His revealed will. The order of the true Church is: Jesus Christ at the head; then His chosen ministers, possessing His Spirit and authority; then those who believe in Him, and are willing to yield obedience to the laws and ordinances He has instituted. All these are needed to constitute the Church of Christ. Where they are, we will find the everlasting gospel, with all its powers, gifts and blessings. The Latter-day Saints as a Church possess all these. That is the reason why they send missionaries to "every nation, and kindred, and tongue, and people," in fulfillment of scripture. Knowing that to them has been committed the gospel of Christ, through which alone the world can be saved, they go forward, regardless of scorn and opposition, proclaiming the glad tidings that truth and authority has been restored to the earth.

Very different from all this is the prevailing idea as to the Christian Church and its ministry. Here the belief is almost basic that the original authority, gifts and blessings are not possessed, nor even needed. The ancient records are studied and interpreted in the light of the best scholarship of the age. In the absence of the inspiration possessed by the servants of God in other days, the ancient languages are assiduously studied, in the hope of ascertaining the original meaning and intent of the sacred writers. This has not been successful, as is shown by the

different conclusions arrived at by the most learned divines of the day. It is frankly conceded that God has not spoken for over eighteen hundred years, and it is stated that He does not now speak to men on the earth. That being so, the only possession of the churches is the records of other days, when God had inspired servants and spake through them. The best that can be done, under such circumstances, is to study those ancient records, and endeavor to interpret the beautiful experiences that flowered into those immortal documents known as the Holy Scriptures. That these records and experiences are of supreme value is certain; but the great truth is not known that the same God is manifesting Himself in similar ways, with the same glorious results, in our own days. The statement that the same Divine Spirit and authority is making scripture in these days is resisted as though it were the worst of heresies. People are satisfied to believe that, while the world has advanced in knowledge and experience during all the centuries, yet in religious matters alone, we are compelled to fall back upon the revelations and experiences of ancient peoples, and that no further light or revelation from God is forthcoming to enable us to meet the altered conditions—the problems and the perils of an advancing age. Such undoubtedly were the conditions prevailing at the beginning of the last century. But since that time a new dispensation of the gospel has been ushered in.

The authority and priesthood of God has been restored to the earth. All powers and gifts possessed by the servants of God in other days are again enjoyed. The principles and ordinances of the gospel have been made clear. Those who have believed and obeyed the same have received the gift of the Holy Ghost, as did the members of the primitive Church, and as Christ and His apostles promised they should. Some manifestation of the Spirit of God has been received by every faithful member of the Church. Possessing the Spirit and authority of God, the people are directed in all their affairs. They have thus been enabled to cope with every difficulty and lay the foundations of a great and prosperous commonwealth. The claim of Divine authority that is made by the Latter-day Saints is fully established by the truth of the principles they teach and by the blessings they have brought to those who have received and obeyed them.

H. I.

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**Change of Conference Dates.**—The Leeds conference will be held on October 29th, and Liverpool conference on November 12th, instead of the dates previously announced.

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"If you made mistakes yesterday, forget them. No strength was ever built on continued regret. To-day is the result of yesterday, but it is more important to remember that to-morrow is the result of to-day."

## MINUTES OF NEWCASTLE CONFERENCE.

A MOST successful semi-annual conference was held in the Co-operative Hall, Gateshead, on Sunday, September 17th, 1911. President Rudger Clawson, of the British mission; President Joseph W. Clark and eighteen elders of the Newcastle conference; Elder Hyrum B. Clawson of Liverpool, and a good-sized audience were present at 10:30 a.m., when the first session commenced by singing, "Now let us rejoice."

Elder John Adamson offered prayer, after which a quartet of elders sang, "See the mighty angel flying."

President Clark rejoiced to meet in another conference, and hoped they would have a spiritual feast during the sessions.

Elder George B. Chambers dealt with the subject of "baptism" from a logical point of view. If we "come to God" we must tread the avenue God has marked out. The choice of water baptism as a token of reconciliation shows forth the wisdom of God. Various tokens chosen by man for the absolution of sins are of non-effect in the eyes of God.

Elder Joseph V. Ford made plain the necessity of making truth our guiding star. Then we shall come to understand the laws of God. The life of Joseph Smith is a good example of being true to one's convictions. His life was a success in the highest sense of the word.

The congregation sang, "O, my Father."

President Clawson said that the gospel was in the world for the betterment of mankind, to correct the evils which are so prevalent. Newspaper reports show to some extent the results of drunkenness and kindred evils. Such conditions are contrary to the Spirit of God. If the world accepts the gospel of Jesus Christ, these evils will disappear. Spoke at some length on the Word of Wisdom. Bore testimony to the clean lives of the elders, and said their physical appearance shows forth their clean lives.

"Come, O Thou King of kings," was sung by the congregation, followed by the closing prayer by Elder Joseph Parmley.

The afternoon session commenced at 2:30, by singing, "How firm a foundation." The invocation was given by Elder Parley Swainston. The congregation sang, "Earth with her ten thousand flowers." Elders J. E. Lichfield and J. S. Phelps administered the sacrament.

Clerk George B. Chambers read the labor and statistical report for the last five months, which report was approved of.

President Clark presented the general and local authorities. All were sustained.

Elder Hyrum B. Clawson told of the great value of a testimony of the gospel of Jesus Christ. By the Spirit of God we are all brought into one great brotherhood, no matter what may be the nationality. Taking Daniel 2: 44 as a test, showed that the gospel of Jesus Christ had been restored in this dispensation.

Elder Charles H. Baker likened the conditions in the world to-day to the conditions which surrounded the Apostle Paul. Great prejudice has influenced judges and people in general, in judging both former and Latter-day Saints. Bore testimony to the loyalty of the Latter-day Saints.

Sisters Walker and Rudder sang as a duet, "Proud, yes, of our home in the Mountains."

President Clawson explained the method of calling speakers in the Latter-day Saints' meetings. They are not notified beforehand, hence must rely implicitly on God's Spirit. Made further comments on the image described by the Prophet Daniel. We can know of the restoration of the gospel by the same means used in the conversion of Saul, viz., revelation from God. By the same means Joseph Smith received knowledge of the truth. Read from the account of the vision he received and commented upon it.

"Lo! The Gentile chain is broken" was sung, and President Clark pronounced the benediction.

About two hundred and forty saints and investigators were present when the evening meeting was called to order at 6:30. The audience sang in a spirited manner the hymn, "Hail to the brightness of Zion's glad morning." Elder John Adamson offered prayer. Continued by singing, "Softly beams the sacred dawning."

President Clark discoursed on the first two principles of the gospel. Showed that we must first have faith that we may be redeemed. We must learn the rudimentary principles of the gospel first, as we must first learn the primary principles of mathematics. Principles given of God must be obeyed if blessings follow.

Elder J. R. Sayer mentioned some of the characteristics of the gospel of Christ. Sincerity will not save any one, unless coupled with truth. Obedience to God's laws is required of every person. Cited instances from the scriptures to prove this. Hoped that the Divine light from God might shine forth to enlighten some honest souls present.

President Clawson paid a high compliment to both congregational and solo singing. Enlarged on some of the gospel principles, making plain that belief alone is insufficient as a means of salvation. Gave illustrations from the scriptures to show that obedience by the prophets of old had brought many blessings. The Latter-day Saints are the children of Abraham, hence partakers of the blessings promised him. Faith and works are combined in the gospel of Christ. The Holy Ghost comes only to those baptized of the Spirit. Asked the blessings of God on the assembly.

The elders' quartet repeated the selection sung at the morning service, and Sister Amy Wright sang in a charming voice the solos, "The promise of life" and "No cross, No crown."

On Saturday, September 16th, at 3 p.m., President Clawson met

with President Clark and the conference elders in a spirited Priesthood meeting. Reports were made and some valuable instructions were given by President Clawson. Incidentally the elders were complimented on being almost free from debt. Several questions were answered by President Clawson.

GEORGE B. CHAMBERS, Clerk of Conference.

## FROM THE MISSION FIELD.

**Baptism.**—A baptismal service was held on Friday, September 8th, 1911, at Milford, Co. Armagh (Irish conference), when another member was added to the fold, Elder H. Fred Egan, Jr., officiating.

**Concert.**—The saints and friends of the Birmingham conference spent an enjoyable evening, Saturday, September 9th, 1911, at a concert given in the Handsworth Assembly Rooms (Birmingham branch). Proceeds for the branch fund.

**Enjoyable Outing.**—The elders, saints and friends of the Northampton branch (Birmingham conference), had a very pleasant outing on Saturday, August 26th, 1911, at Dane's Camp. A nice "tea" was enjoyed by all. During the day games and races were indulged in. Prizes were awarded to the winners. All Sunday School children went free, each receiving a small present.

**Harvest Festival.**—On Wednesday evening, September 6th, 1911, the Derby branch (Nottingham conference) held a very successful harvest festival. Saints and friends contributed fruits and vegetables very liberally, which were sold and a good sum realized. An impromptu program of songs, recitations and speeches was well rendered by saints and friends. After an enjoyable time, all present dispersed for the night, with arms full of the bounties of life.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home September 7th, 1911, per s.s. *Corsican*: From Great Britain—Thomas B. Bennett, Ervin D. Johnson, David Evans, Isaac P. Robinson, Elizabeth Smart. From Scandinavia—J. Lyman Nielson. From Sweden—David E. Quist, Carl J. Johanson. From the Netherlands—Pieter t' Hart. With the company were thirty-seven emigrants in charge of Elders Ervin D. Johnson, Thomas B. Bennett, and Isaac P. Robinson.

**Successful Meetings in South Africa.**—Elder Joseph F. Hintze, writing from Kimberley, Cape Colony, South Africa, on August 19th, 1911, says: "Elder T. A. Nelson and myself have just returned from a trip among the farmers and diamond diggers along

the Vaal River. We held two good meetings, one at Warrenton and the other in a country schoolhouse. The houses were packed and the people expressed themselves as being well pleased with our views of the first principles of the gospel. At the latter meeting the people were all Dutch and could not understand English, but we were favored with the assistance of a school teacher, who interpreted what we said. Our message to them was somewhat of an awakening, and when we left they were all desirous of meeting us again to hear more about our teachings. We sold them four Books of Mormon and a hundred and twenty-five small books, and gave away forty books and several hundred tracts. This kind of success fills our hearts with joy and makes us feel that the harvest truly is great, but the laborers are few."

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**Successful Socials.**—On Tuesday, September 12th, 1911, the saints and friends of the Gainsboro' branch (Hull conference) held a very successful social to open the winter's work of the Mutual Improvement Association. Elder W. W. Freckleton, who labored in Gainsboro' at the beginning of his mission, was made the recipient of a very nice inkstand, as a token of love and respect. About forty saints and friends had a very enjoyable evening.

A very enjoyable social was held on Thursday, August 31st, 1911, at 30 Abbotsford Place, Glasgow (Scottish conference), in honor of Elder T. B. Bennett, who has been honorably released to return home. The elders, saints and friends presented him with a beautiful Scotch traveling rug as a token of esteem and respect.

Sister Flora Ridge was tendered a farewell social by the saints and friends of the Middlesbro' branch (Newcastle conference), on Wednesday, September 6th, 1911, prior to her emigrating to Utah. Sister Ridge has been a pillar of strength in the Middlesbro' branch, and will be greatly missed by both elders and saints.

A successful farewell social was held in the Textile Hall, Bury (Manchester conference), Saturday, September 9th, 1911, under the auspices of the Bury branch, in honor of Elder William Chapple, who has been honorably released to return home. The hall was well filled with saints and friends who came to pay respects to Elder Chapple. A very pleasing program was rendered, and all seemed to have an enjoyable time. Elder Chapple was the recipient of a beautiful present as a token of remembrance.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### LESSON VI.—THE BOY OF NAZARETH.

I. NAZARETH.

1. The home of Joseph and Mary. (Luke 1: 26, 27).
2. Home of the family after the return from Egypt. (Matt. 2: 19-23; see also Luke 2: 39).

II. Jesus in Childhood and Youth.

1. His natural growth and development. (Luke 2: 40, 52).
2. His occupation. (See Mark 6: 3).
3. His attendance at the Feast of the Passover. (a) His age (Luke 2: 42.) Note the custom of Jewish boys appearing in the temple at the Passover anniversary nearest twelfth birthday, after which the youths were regarded as members of the "congregation." (b) The Passover celebration—an annual festival; significance of the feast; its origin; (Exo. 12: 12-17). (c) Jesus and the doctors.—The search for the missing Boy; found in the temple; His conversation with the doctors of the law; His wisdom an evidence of inspiration and of a studious and well-spent boyhood; the mother's gentle reproof; His significant reply. (Luke 2: 43-52; compare Luke 4: 22; Matt. 7: 28; Mark 6: 2).

III.—Jesus of Nazareth.

1. Commonly so known (Matt. 21: 11; John 19: 19). Note the custom of combining name of the person with that of his home town. (For illustrative example see Mark 15: 43; and compare Matt. 27: 57; Luke 23: 50, 51; see also John 19: 38. Mary Magdalene,—so known from her native town Magdala,—see Matt. 27: 56; 28: 1; Mark 15: 40; Luke 8: 2; 14: 10; John 20: 1).
2. Prediction cited. (Matt. 2: 23; note that the current compilation of Old Testament scriptures contains no record of the original prophecy).
3. Repute as to His family relation (Mark 6: 3; Luke 4: 22; Matt. 13: 55, 56; compare Matt. 12: 46, 47, and Gal. 1: 19).

Note silence of the biblical record as to life of Jesus for the eighteen years following the Passover celebration herein referred to.

## DIED.

Horlacher.—At Kingstown (Irish conference) August 26th, 1911, John William Jacob, the beloved son of William and Mary Horlacher; born August 12th, 1911; blessed August 22nd, 1911, by Elder James W. Randall.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Pray earnestly and simply, having purged your heart of all evil, then do your utmost to merit an answer, and it will come. Pray and work."*—S. NORMAN LEE.

No. 39, Vol. LXXIII. Thursday, September 28, 1911. Price One Penny.

## AUTHORITY.

THIS principle is most important in temporal as well as spiritual affairs. It enters largely into every department of life. Governments are mainly founded upon it, and authority is fundamentally necessary to establish republics, empires and principalities. The King of England must first conform to certain laws and requirements before his acts as King are legal and binding upon the people; so also with all of the affairs of the general government. This is likewise true of the different city officials, for even the unimportant office of bailiff can only be filled by a man who has conformed to all requirements demanded by the law of the land. A man who would undertake to fill one of these offices, without conforming to the law, would be counted as an impostor, and dealt with as the law directs. All civilized nations recognize this principle, and act accordingly. Even church organizations place great stress upon the necessity that there exists for men to be ordained to their several offices. These rules are necessary to the good government of society, and without them confusion would reign supreme. If every man who desired the office of mayor was to set up his claims and be allowed to act in that capacity, there would be an end to order. So with all the other offices. Some would sustain one man as mayor, others would sustain another man, until eventually brute force would be the means whereby men would hold their offices.

This principle applies also to admitting men to citizenship. A man who comes from some foreign nation and seeks to become a citizen of the British Isles, must obtain his papers of citizenship and take the oath of allegiance. Not only must he attend to these duties, but he must see that the officer who signs his papers and administers the oath is a duly accredited officer of the govern-

ment; otherwise his papers are worthless and he is not yet a citizen. If these things are true as regards temporal affairs, how much more true are they when applied to eternal matters?

Daniel, the young Hebrew prophet, had the vision of futurity opened up to him, and saw the time when God would establish a kingdom upon the earth, never more to be thrown down. (Dan. 2: 44; 7: 27). Many hundreds of years after Daniel's time, Jesus of Nazareth came upon the earth, and told His disciples to pray for the kingdom to come, and through one of His apostles He revealed how the kingdom was to be finally established. John, the beloved apostle, says, "I saw another angel fly in the midst of heaven, having the everlasting gospel (or laws of the kingdom) to preach unto them that dwell on the earth." (Rev. 14: 6). It would naturally be supposed that the heavenly messenger would be endowed with authority to empower men to admit citizens into the kingdom he came to establish, and that no one could take this authority to himself; and that He who might dare to do so, without first being authorized, would render himself liable to the penalty which God's law inflicts upon impostors and usurpers. "Seek ye first the kingdom of God," was the command of the great King, who in the future is to rule over this kingdom. Before we can do so, we must find out what it is like. We find that Jesus and His apostles placed on record the titles of the officers necessary in the kingdom, the laws to govern and control it, and the manner of admitting citizens.

By turning to Paul's writings, we find that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." (I. Cor. 12:28.) If this is the pattern of the officers of the kingdom (or church), all we have to do is to start upon our search and examine the various claims that are set up; for there are a multitude of organizations that lay claim to have the title of the Church, or the kingdom of God. Now we have found what to search for. It is not necessary to seek among the heathen and pagan nations of the earth, for they lay no claim to the title. Then let us turn to the Roman Catholic Church and examine its claims. We find they have a pope, cardinals and priests, but no apostles, no prophets, no officers to correspond to the description given by Paul. Next let us view the Protestant denominations. Go back to the earliest reformers. Examine all their organizations, and we find that none of them lay claim to having the officers in their churches, but, on the contrary, ignore and repudiate them by saying, "They are no longer needed." Examine all denominations, all orders, all faiths, and we find that in this respect they are deficient and lacking, while weak, fallible man sets up his judgment, and by his own wisdom seeks to enter into the kingdom of God.

The Christian world acknowledge that it takes legal authority to make men citizens of a temporal government, but when it comes

to the government of God, any man who sees proper to do so, can start out with a new set of ideas, called a creed, establish a church, ordain men to the various offices, denying all the time that God has revealed anything or bestowed any gift or authority. Are these legal officers of the kingdom of God? Are we so far lost in the mazes of tradition as to think for one moment that God would recognize officers appointed in any such way, or approve their acts? Lest we should do injustice to the different denominations, let us give them another chance to prove their position correct; for we would gladly avoid seeing the whole Christian world in error and transgression. Paul, the great apostle, says, that God placed in the church, in addition to its officers, "Miracles, then gifts of healings, helps, governments, diversities of tongues," and urged upon the people to seek earnestly for these gifts. Search the world over and find, if you can, an organization other than that represented by the Latter-day Saints, that lays claim to and possesses these great blessings. The Christian world, having changed the order of the Church of God, have lost these gifts, and, in endeavoring to justify themselves, say they are no longer needed. Some of them, more honorable than the rest, have acknowledged the true state of affairs and confessed the lamentable condition they are in.

Mr. Wesley, the founder of Methodism, states that the reason the gifts are no longer in the Church is "because the love of many waxed cold, and the Christians had turned heathens again, and had only a dead form left." (See Vol. 1, sermon 94). Dr. Adam Clark, who was an Irish Methodist minister, in commenting (page 452) on the fourth chapter of Ephesians, says: "All these officers and the gifts and graces conferred upon them were judged necessary by the Great Head of the church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary, and God gives them, but they do not know their places." Roger Williams, who was a great English clergyman and the founder of Rhode Island, in the year 1599, refused to continue as pastor over the oldest Baptist church in America on the ground that there was no "regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be, until new apostles are sent by the Great Head of the church, for whose coming I am seeking." (See Picturesque Am., page 502).

The testimony of the Latter-day Saints is that God has set up His kingdom upon the earth never more to be thrown down. His duly appointed and authorized officers are admitting men and women as citizens of this kingdom. Those who hear the sound of this gospel and heed it not, will be under condemnation, while those who give heed to it and render obedience will reap life everlasting.

Londonderry, Ireland. W. C. DAVIDSON.

## THE DUTIES OF A TEACHER.

THE Apostle Paul, in writing to the Ephesian saints, speaks of the various grades of Priesthood in the church, and among them he names the office of a teacher (Eph. 4: 11.) However, the duties of a teacher are not very clearly defined in the text referred to. Hence, Bible students have been left largely to their own conjectures, not understanding really what were the functions of a teacher. However, we are not left in doubt in the matter, as it has been made plain by modern revelation given to the Prophet Joseph Smith, found in Doc. and Cov. 20: 53-55, as follows: "The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church—neither hardness with each other—neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty." Also in section 84: 11, we read that the deacons and teachers should be appointed to watch over the Church, to be standing ministers unto the Church. We will submit the duties of a teacher to a brief analysis and go over them more in detail.

Firstly:—"The teacher's duty is to watch over the Church always, and to be with them." This constitutes him a standing minister, and requires him to be constantly watchful of and helpful to all the saints in his district. He takes the place of a father to a family. The husband and father watches over his children, always with them to give them good and wholesome counsel, providing all the necessaries of life in kindness and love, and using discretion at all times. The teacher's duties in the branches of the Church are very similar. His associations with the saints should be very intimate and close.

Secondly:—He is to "see that there is no iniquity in the Church." Therefore, he must be active, not passive, visiting the saints often, to enquire into their standing, and ask and answer questions, also to encourage them to attend their meetings. He is to pray with them in their homes and exhort them to pray in their families and sustain the Priesthood of God, and to refrain entirely from finding fault or evil speaking, for the Lord will not hold him guiltless that speaks disrespectfully of His servants and saints. These are sins that poison the stream of brotherly love, and canker the souls of those who commit them. Duty bids him to see that these things shall not exist. In fact, his duty bids him to warn the lawbreaker, exhort the negligent; counsel and persuade the saints in the fear of the Lord; and in order that he may more fully understand the spiritual conditions of the members within his jurisdiction, he is required to visit them at their homes.

Thirdly:—It is his duty to see that the members of the Church meet often to partake of the sacrament and to be instructed; also, he should meet with them to be an example to them. Again, he is

to see that all the members do their duty. He should instruct them in the law of tithing and offerings; to observe the Word of Wisdom, and to keep the Sabbath day holy.

Fourthly:—The teacher is to act as a peacemaker between those who have difficulties with each other. He does not hold court, nor place anyone on trial; but with kindness, persuasion and prayer, he endeavors to settle personal difficulties among members.

Fifthly:—Besides all that has been mentioned, his duty and calling directs him to warn, expound, exhort and teach and invite all to come to Christ.

What an extensive field for labor! No position in the Church affords greater possibilities. The teacher is largely the custodian of the weal or woe of the saints, and the growth and spiritual prosperity of the Church. Therefore, the saints that welcome these humble servants of God to their homes doeth well. By so doing they will receive many blessings. The teachers bring glad tidings of great joy to all who will receive them.

Therefore, whenever and wherever a good, active quorum of teachers are found in a branch of the Church, visiting the saints regularly, faith and good works will abound among the people. They are God's standing ministry, placed in the Church by direct revelation, to do that special work.

Glasgow. JOSEPH WAITE.

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## TRUTH.

TRUTH, the oldest of virtues, and which had its existence previous to that of man, still defies the world for its complete definition. The question propounded by Pilate, nearly two thousand years ago, remains unanswered. To distinguish it, requires cognizance of its numerous manifestations, which are infinite, but to us extremely limited. However, we perceive that it is immutable, indestructible, independent in the sphere of its existence, serene and slow of speed, yet courageous and strong—the indomitable conqueror of error. The possession of it implies the quality of being conformable with the actual state of things, perceptible and imperceptible. It has been defined as "A knowledge of things as they are, as they were and as they are to come." Accepting this definition as conclusive, how can we wonder at the problem being unsolved, so far as worldly wisdom is concerned? Will it ever be solved, or will we at some future period be able to penetrate the fathomless depths where the priceless treasure lies glittering? Jesus Christ, the greatest teacher and scientist that the world ever knew, bore testimony of Himself in these words: "I am the Spirit of Truth, and John bore record of me, saying—He received a fulness of truth, yea, even of all truth: no man receiveth a fulness unless he keepeth His commandments." It was that acquisition

that made Him adequate to His high and holy calling. In reference to the foregoing quotation, we can justly adopt the conclusion, that the same fulness is obtainable by the diligent searcher.

The world's greatest characters are established upon the solid foundation of truth. Investigation discloses the fact that there are men and women of veracity and fidelity, living lives in harmony with high ideals, and loyal to their convictions of right. Lies may, like mushrooms, have a rapid growth, but they are misfit virtues and will readily exhaust their vitality and die. The length of their endurance depends upon the quantity of truth simulated. Truth is an instrument by which the statue of falsehood is unveiled and ultimately destroyed. Having truth on our side, we are enabled to face the most difficult circumstances, slander, abuse, and even death unflinchingly. Its possession gives a conscience void of offence, while he whose character stands on the sandy foundation of untruth, compromises with his conscience and nourishes his soul with an anæsthetic of false pretences in order to bravely face his fellowmen.

"Buy the truth and sell it not." It is the best machine in the workshop, the most useful farm implement, the substantial piece of furniture in the home, the legitimate colleague in all business transactions, and the faithful companion to accompany one through life. With it as our guiding star, we are sensitive of our relationship to the Infinite. It is constantly extending the hand of love to every one. Success and permanent happiness cannot be achieved without it. To find its intrinsic value and efficacy we must incorporate it into our lives, that it may become an inseparable part of our being, work for its interest and advancement, until from each individual will radiate its glorious light, as the sunbeams from the light in the firmament.

The quest of truth is the angel of progress in life. By it we comprehend the phenomena of nature—the stupendous work of God—and things apparently incredible become as obvious to us as they are to the Creator, our Father in heaven, who wrought all things.

West Hartlepool. JOSEPH V. FORD.

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## PEBBLES.

Cast into a placid stream a stone, however small;
Does it disappear, or leave a trace that it did fall?
It sinks, but leaves behind it a stream deprived of rest,
For time encircling ripples now agitate its breast.

Of thoughts, of words, of actions, we should most careful be;
For it is ever so with all—with all humanity.
We know not how our pebbles may Life's stream agitate;
Then let them only—grear or small—disturb to elevate.

Salt Lake City, Utah, GRACE INGLES FROST.

## MODERN REVELATION.

MANY are the accusations that are made against the Latter-day Saints and the methods employed are nearly as numerous as are the attacks made upon us. One of the most common weapons used is that of ridicule. This weapon was wielded with indescribable zeal by the Judaistic priests and also by the pagan priests and philosophers in the early days of the primitive Church, and its use is pointed to with pride by our "Christian" opponents, who are themselves driven, by the strength of our argument, to the use of the very same weapon. They relate how it was the only available weapon of the early traducers of the Christian Church.

Chief among the beliefs so ridiculed is that of modern revelation and the restoration of the gospel by an angel in our own day. They say that God does no longer send His messengers to visit the earth, nor communicate His divine will unto mortals. Yet Christianity is based upon the fact that God did first send angels to visit the earth, as in the cases of the visitation to the father of John the Baptist and to the Virgin Mary, and later to His Only Begotten Son, who was often and in various conditions visited by the messengers of the Father.

Was not Paul the recipient of a marvelous manifestation while on his way to Damascus, to persecute a body of the saints—those people who so earnestly contended for this faith of continuous revelation? Was not Ananias, who ministered unto him, in receipt of a vision, previous to his visiting Saul, in which he was instructed what his course should be on the arrival of Paul?

We need not refer to the conversion of St. Paul alone. The whole canon of scripture, accepted by our opposers as the word of God, is replete with such manifestations. Another evidence in support of the principle of revelation is the entire Book of Revelations. But, it is said, therein is to be found evidence that no further revelation is necessary—in fact, that it is forbidden; and we are referred to Rev. 22:18. To those who deny modern revelation, and refer to this passage as ground for so doing, I would say, read carefully both the above and Deut. 4:2. To those who contend that modern revelation is forbidden by Rev. 22:18, I would say that, if such be the case, then you must also discard the greater portion of the Bible. True it is that if any man add to or take from the word of God, great condemnation is bound to follow; but neither of these passages refers to the addition to His own word by the Lord Himself. Yet many professed followers of Christ deny this glorious principle and would have us believe that God will reveal His will to man on earth no more.

Sheffield. E. D. HATCH.

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RELIGION is the tie that connects man with his Creator, and holds him to His throne.—DANIEL WEBSTER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 28, 1911.

## PRAYER.

In its simplest sense, prayer is the application of want to one who can relieve it. In a religious sense, it is an elevation of the mind and heart to God. It is, indeed, communion with Him. In order to pray aright, there must be a feeling of the need of light or help, and an earnest desire to obtain them. In order to approach the Lord acceptably, we must also have faith that He will hear and answer our prayers. We have been given sufficient grounds for such an exercise of faith. From the revelations of God we learn that His relationship to us is that of a loving Parent, who is possessed of an infinite fulness, and who has repeatedly expressed His desire and willingness to grant unto us every needful blessing. In the present life we are surrounded by mysteries, difficulties and impossibilities. Our contact with these things convinces us of our need of higher light and guidance. The realization of such need on our part, and the assurance of God's infinite wisdom and power, and His many gracious invitations to come unto Him, should lead us to approach our Heavenly Father in prayer. It is truly a grand privilege we have of drawing near to the Infinite One, making our wants and wishes known, and from the Divine fulness receiving all we need. The privilege is so great, and by so few understood or appreciated as it ought, that it may well be presented as a theme worthy of our most earnest consideration.

Human life and experience, if it has brought to us great difficulties and perils, offers to us privileges and blessings proportionately great. There are people who think that prayer is unnecessary, inasmuch as it implies the telling of our needs to God who, being omniscient, is fully aware of all our wants. It is true our Heavenly Father does not require to be informed of our needs, but as our God and King it is His right to fix the conditions upon which His blessings and bounties will be given to us. He has not promised that those who are in need of certain things shall obtain them, merely because they want them. But He has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We are free agents, and have the right to determine what our course in life shall be, and what we shall seek after. It is doubtless wise and necessary that we learn exactly where we stand in the scale of being—what we are, what

is ours, and what we stand in need of. Knowing our wants, and having them supplied, gratitude, appreciation and love are awakened within us, and the possession of these gives us joy and brings us into right and harmonious relations with God and our fellows.

It is argued by some that, inasmuch as all things are governed by laws that have been ordained of God, it is therefore futile to pray to Him to interfere with the order of things He has Himself established. It is true that the world we inhabit, and indeed all worlds, are governed by law, and that without it, there would be neither order nor harmony. But in relation to the eternal plans of God, the temporary order of things has evidently been arranged as the most suitable means to a higher end. It is contributory to a higher or moral order of things. Moral issues may arise in life which Divine wisdom may deem of more supreme importance than mere natural uniformity. If exceptional conditions should develop in the life of any of His children, is God to be hindered or constrained from doing what justice may require or His love direct by any impassable barrier of natural uniformity? If the great object in life is the education and exaltation of man, and if the world-order of things was designed expressly for the furtherance of that purpose, then it is not unreasonable to believe that the lesser law may in some instances be modified to further the supreme end. Having due regard to the great, eternal interests which the entire fabric of our world-life has been designed to advance, it is reasonable in the highest degree that the Lord should, in answer to the prayers of His faithful children, so order or modify the lesser order of things as to contribute to their greatest good. It is not only reasonable, but it is a recorded fact that He has actually done so on many occasions. The scriptures furnish many instances where God, by reason of the faith and worthiness of some of His children, did manifest His power in ways that demonstrated clearly a departure from the ordinary course of things.

It is well to review frequently some of the more striking invitations the Lord has given to the children of men to seek unto Him for light and guidance. The words of the apostle James, which so profoundly impressed the Prophet Joseph Smith in his earliest search for light, are especially clear. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." A greater inducement to prayer and a more direct and positive assurance of answer could hardly be desired. But there is an important condition stated in the very suggestive words that follow. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1: 6, 7.) It is evident from this that the prayer that is certain to be answered is not a

mere formal request, not simply the presenting of a petition to the Most High; but an earnest, persistent pleading for the light and guidance desired. The Lord is pleased and honored when His children seek earnestly for the best gifts that He possesses. When such blessings are sought after, it appears to be a part of the eternal order of things that the earnestness and intensity of desire of those thus seeking should be fully tested. This is not a mere assertion of the greatness and dignity of the Lord, but rather that the eternal righteousness may be glorified, through a demonstration of the valor and the worthiness of those who aspire to its wealth and honors. It is evident that, according to eternal law, the mere desire for wisdom and righteousness is not sufficient to attain them, but that earnest, patient and persistent effort and devotion are necessary. Thus is righteousness glorified, its rewards safeguarded, and the worthiness of its possessors fully established. During the earthly ministry of Christ, it was His invariable rule, by apparent hesitation, to fully test the earnestness of those who sought for blessings at His hands. A clear understanding of the words of James will give us the real secret of prevailing prayer, and at the same time enable us to see why so many prayers are unanswered. We can see that, according to righteous law, they are not worthy of an answer. This ought not to discourage us to pray unto the Lord, but rather to impress us with the need of earnestness and true devotion. We can cultivate these necessary qualities, and if we will do so, then the promised blessings are for us all.

Throughout all sacred history there are instances of the Lord hearing and answering the prayers of His people, sometimes on their own behalf and sometimes on behalf of others. It is our duty to familiarize ourselves with the holy scriptures. We there find a record of human needs and Divine responses, and the conditions under which those responses came. It is by knowing the Divine word and will, and the principles and methods by which blessings and manifestations come, that we are enabled to seek after right things with the degree of faith that is necessary to secure them. The prophets and servants of God in all ages have been men who "waited upon the Lord," and as a result received power and inspiration from Him. Jesus, our leader and example, though sinless and incomparably stronger than we are, prayed incessantly to His Father, in times of sorrow and rejoicing alike. He taught and urged His apostles to do the same. Their counsel to the saints was ever to be diligent and constant in prayer.

It must not be understood, however, that any desired end may be attained by earnestness in prayer. We may ask for things that if granted might involve the most serious consequences to ourselves or to others. A helpful thought in relation to prayer is that, while seeking earnestly for things that appear to be good and desirable, we seek also and particularly to consult the

Divine will as to whether or not they would be for our best good, or for the good of those concerned. Even Jesus prayed—"Not my will, but Thine be done." If we do not pray in this spirit, we are certain to be often disappointed, and fail to receive an answer to our prayers. But if such be the attitude, our prayers will always be answered. We may not receive what we ask, but we will receive an understanding and a peace that will satisfy us, and give a realization that the things asked for are not for our good. The cultivation of the spirit and habit of prayer will gradually lead to a nearness and oneness with the Spirit of God, that will enable us to see things generally in a true and higher light. In a wider sense, prayer implies much more than the mere asking for favors. It should also be an acknowledgment of favors and blessings already received. Indeed praise and thanksgiving should be offered by us continually to our Heavenly Father for all His goodness to us. If we fail in this part of our devotion, our prayers and worship will certainly be less acceptable. A failure to appreciate our Father's blessings may lead to their withdrawal, while a grateful acknowledgement of the same may merit and ensure their continuance. Above all, we should be thankful for the everlasting gospel that has been restored to the earth, and pray continually that we may be enabled to live worthy of the glorious destiny that it sets before us.

H. I.

## MINUTES OF IRISH CONFERENCE.

A most successful semi-annual conference was held at Princess Buildings, 106 Ann Street, Belfast, on September 24th. President Rudger Clawson, of the European mission; President Thomas E. McKay, of the Swiss and German mission; Sister Katherine McKay; Elders J. E. Whittle and D. D. Brockbank of the Manchester conference; President Thatcher C. Jones and twenty-two traveling elders were in attendance.

The first session commenced at 10 a.m. by singing, "Earth with her ten thousand flowers." Prayer was offered by Elder J. A. Smith, followed by the hymn, "Zion stands with hills surrounded." Sacrament was administered by Elders William Johnson and V. J. Danielsen.

President T. C. Jones welcomed the saints and friends. It gave him pleasure to announce the presence of one of the apostles of the Lord Jesus Christ. He hoped that they would have a time of rejoicing together.

Elder P. H. McGuire reported the Dublin branch. He said the saints were living their religion, and that the branch was in a prosperous condition. Bore testimony to the truth of the great latter-day work.

Clerk W. H. Bolton reported the Belfast branch as being in a

good condition; also read the labor and statistical report for the past nine months, which was approved.

Elder J. E. Whittle, of the Manchester conference, rejoiced in being present. He said this was the work of the Lord we are engaged in, and emphasized the necessity of obedience. In conclusion, bore a strong testimony to the truthfulness of the work.

Elder T. F. McDonald spoke upon the sacrament of the Lord's Supper, and said we partake of the sacrament in remembrance of His flesh and blood. He emphasized the necessity of the atonement and its benefits to mankind.

The congregation sang, "High on the mountain top."

President Rudger Clawson rejoiced in the testimony and authority which God had given him. Took for his text James 1:5. Spoke of the calling of the Prophet Joseph Smith, showing the efficacy of prayer. Said the angel spoken of by John had a purpose in coming to the earth, showing very clearly that when the Lord sent a messenger to earth it was for a special purpose, and not merely to satisfy man's curiosity.

"How firm a foundation," was sung by the congregation. Closing prayer by Elder J. M. Jones.

The afternoon session commenced at 2:00 by singing, "Guide us, O Thou great Jehovah." Prayer was offered by Elder E. A. Harding, followed by the hymn, "We thank Thee, O God, for a prophet."

President Jones presented the general and local authorities; all were unanimously sustained.

Elder V. J. Danielsen said we have prophets and apostles in the Church to-day for the purpose of revealing the mind and will of God to His people. He spoke at some length on the principle of revelation, quoting Amos 3:7.

Elder S. L. Corbridge showed the benefits derived from praying, stating that thereby the Prophet Joseph received a visitation from God the Father and His Son Jesus Christ.

Elder William Johnson took up the subject of the Godhead, showing the inconsistencies of the Roman Catholic and Episcopal ideas concerning the nature and attributes of the Deity.

Elder Jesse Crosby said he was pleased to be present where there was one of the apostles of Jesus Christ. He spoke at some length on divine authority.

Sisters Harten and Montgomery, and Elders Corbridge and Harding sang beautifully, "Memories of Galilee."

President Thomas E. McKay said he was pleased to meet with the saints and elders in Ireland. He expressed a desire that the Spirit of God might direct him in his remarks, stating that without the Spirit of Truth to prompt him it would be impossible to preach the gospel effectively. Gave many illustrations of how the gospel was preached by example in Germany, adding many to the fold.

Closed by singing, "Now let us rejoice." Prayer by Elder William J. Roberts.

The evening session commenced at 7, the hall being well filled with saints and investigators. Opening song, "The Spirit of God." Prayer by Elder H. Fred Egan, Jr. Singing, "O, My Father."

Elder Samuel Campbell spoke on the condition of the world at the present time. Showed from the scriptures that there had been a departure from the primitive faith. After showing the necessity of the restoration of the gospel, he briefly reviewed how it was brought about.

Elder J. W. Randall proved the personality of the Father and the Son from holy writ. He asked and answered the pertinent question, "Why did Christ take up His body if it did not add to His glory?"

Elders Corbridge, Harding, Roberts and Welch beautifully rendered, "School thy feelings."

President Clawson commented upon the remarks of the previous speakers, and said how beautiful is the gospel of our Savior. Spoke at some length upon the first principles of the gospel, declaring the necessity of complying with the commands of the Lord. He emphasized the importance of the laying on of hands for the reception of the Holy Ghost.

President Clawson explained the principle of marriage, stating that from the beginning God had decreed that man should not be alone, and so created a helpmeet for our father Adam. From the scriptures he cited passages showing that marriage is honorable in all, and that the man is not without the woman, neither the woman without the man, in the Lord. He bore a strong testimony to the truthfulness of the gospel.

President McKay spoke upon some of the conditions in Germany. He stated that the three main evils of to-day are: Inequality, intemperance and immorality. Said that all of these evils would be done away with if the people were living the gospel of Christ.

The conference was brought to a close by singing, "Do what is right." Prayer by Elder D. D. Brockbank.

A priesthood meeting was held at 9:30 a.m., Monday, September 25th, 1911, with President Clawson, President McKay, Sister K. McKay, President T. C. Jones and twenty-two traveling elders. The elders gave a report of their labors, after which President Clawson gave many valuable instructions regarding the work. He spoke of the necessity of tithe-paying and keeping free from debt. President McKay also made timely and appropriate remarks. A number of questions were asked and answered.

W. H. Bolton, Clerk of Conference.

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True religion elevates, strengthens, and sweetens character, giving tone to our every act, showing individuality and reliability.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home September 22nd, 1911, per s.s. *Tunisian*: From Great Britain—W. W. Freckleton, David R. Wilding, William Chapple. From Sweden—Peter F. Swenson, John F. Rosdahl, Conrad J. Wall. From Scandinavia—Chris. Christiansen, John A. Larsen. From the Netherlands—Preston Badger, C. Frederick Paine. From South Africa—Austin Houtz. With the company were thirty-five emigrants, in charge of Elders W. W. Freckleton, Austin Houtz and Conrad J. Wall.

Sister Lydia S. Clawson and family, consisting of Elder Hyrum B., Sister Gay, Samuel G., Lorenzo S., and Lydia, sailed for home on Saturday, September 23rd, 1911, per s.s. *Mauretania*. Elder John T. Williams, who had been honorably released to return home, accompanied them.

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**Arrivals.**—The following named missionaries for the European mission arrived September 22nd, 1911, per s.s. *Victorian*: Lafayette Jackson, Leonard M. Haynie, Manassa, Colorado; Frank W. Asper, Sidney T. Taylor, Eben R. T. Blomquist, John F. Gunn, Jr., O. A. Carstensen, Salt Lake City; Lawrence Wright, Ogden; Joseph H. Schvaneveldt, Logan; Allen L. Willie, Mendon, Utah; Samuel H. Chidester, Richfield, Utah; John E. Hunter, Holden, Utah; George Jensen, Oasis, Utah; Henry P. Booke, Alfred C. Larsen, Jonathan C. Gibley, Provo, Utah; Erastus Madsen, Elsinore, Utah; Thomas P. Jensen, Glenwood, Utah; Walter Johnson, Moroni, Utah; Hyrum D. Jensen, Preston, Idaho; Samuel D. Wilstead, Castle Gate, Carbon Co., Utah; Henry R. Perry, Perry, Idaho; Joseph A. Bodily, Fairview, Idaho; J. Morgan Lake, Harrisville, Utah; Kathinka Andersen, Castle Dale, Utah.

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**Appointments.**—The missionaries who arrived for the British mission, September 22nd, 1911, have been appointed to labor in the following conferences: Samuel D. Wilstead, Joseph A. Bodily, Birmingham; J. Morgan Lake, Henry R. Perry, Leeds; John F. Gunn, Jr., Liverpool; Lafayette Jackson, Manchester; Jonathan C. Gibley, Leonard M. Haynie, Newcastle.

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**Baptisms.**—A baptismal service was held September 14th, 1911, at the Corporation Baths, Carlisle (Newcastle conference), when four persons were added to the fold, Elders P. H. Service and W. K. Lindsay officiating.

A baptismal service was held at Southport (Liverpool conference), on Wednesday evening, September 20th, 1911, when three souls were added to the fold of Christ, being baptised by Elders Alma J. Larkin and W. Byron Park; confirmation at the water's edge.

On Saturday evening, September 16th, 1911, two persons from the Preston branch (Liverpool conference), were baptised in the sea

at Southport by Elder J. H. Tillotson, after which a short service was held on the sands, where the converts received confirmation.

**Successful Socials.**—On Saturday evening, September 16th, 1911, at Rochdale branch (Manchester conference), a farewell social was given in honor of Elder D. R. Wilding, who has been released to return home. The hall was filled with saints and friends. A very interesting program was rendered, after which refreshments were served. As a token of love and esteem Elder Wilding was presented with a signet ring.

A farewell social was held Thursday evening, September 21st, 1911, at Durham House, 295 Edge Lane, Liverpool, in honor of Sister Lydia S. Clawson and family, who were soon to return to their home in Zion; and Sister Elizabeth Souter, who for a considerable time has had charge of the book department at mission headquarters, and is about to emigrate to Zion. There was a large attendance of the elders, saints and friends. A splendid program was rendered, refreshments were provided, and a pleasant spirit prevailed. President Henry O'Gorman spoke of the pleasantness of his associations with Sister Clawson and family, of the help they had given and their influence for good in the Liverpool branch. He also paid tribute to the faithful labors of Sister Souter in the different organizations of the branch. On behalf of the saints and friends, he presented Sister Clawson with a beautiful biscuit jar, and Sister Souter with a dressing case, as tokens of love and esteem. President Clawson spoke feelingly of the comfort and help Sister Clawson and family had been to him in his position as President of the European Mission. As a token of appreciation of the faithful services of Sister Souter in the business department, President Clawson presented her with an ostrich plume. Sister Clawson and each member of the family spoke briefly, expressing their appreciation of the love and kindness of the saints and friends, as did also Sister Souter. There were many expressions of regret at parting and kindly wishes for each other's future welfare.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson VII.—In the Wilderness of Judea.

I. The Baptism of Jesus.

1. The Baptist. (a) His parentage, etc.—his birth announced (Luke 1: 13); his name prescribed ("John" signifies "the gift of God"; compare verse 63 as to official position of Zacharias, the father of John the Baptist, see I. Chron. 24: 3). Gabriel the messenger (See Dan. 8: 16; 9: 21; "the mighty one of God"). (b) His mission. As declared by the angel (Luke 1: 14-17); as declared by his father (Luke 1: 67-79). (c) His testimony as to himself (John 1: 23; compare Isa. 40: 3; Mal. 3: 1; I. Nephi 10: 7; 11: 27; II. Nephi

31:4; see also Matt. 3: 3; Mark 1: 3; Luke 3: 4). (d) His testimony as to Jesus (Matt. 3: 11; Mark 1: 4, 7, 8; John 3: 25-36; compare John 1: 26-36).

2. The baptism. (a) The necessity of baptism illustrated—"to fulfill all righteousness." Note the Baptist's hesitation and the Savior's words (Matt. 3: 13-15; Mark 1: 9; Luke 3: 21). (b) The mode of baptism illustrated (Matt. 3: 16; Mark 1: 10; see also John 3: 23). (c) The sign of the dove (Matt. 3: 16; Luke 3: 22; John 1: 32; see also Compendium, page 275). (d) The Father's testimony as to Jesus (Matt. 3: 17; Mark 1: 11; Luke 3: 22; compare Matt. 17: 5; and Pearl of Great Price, Writings of Joseph Smith 2: 17).

II. The Temptations. (Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13).

1. Temptation incident to physical needs. (a) The circumstances. (b) The lesson.—Power and authority given of God not to be used for personal service nor for self-indulgence. "Man shall not live by bread alone." (Matt. 4: 4; Luke 4: 4; compare Deut. 8: 3.)
2. Temptation to win notoriety and distinction. (a) The circumstances. (b) The lesson.—"Thou shalt not tempt the Lord thy God." (Matt. 4: 7; compare Deut. 6: 16.)
3. Temptation to obtain worldly power and wealth. (a) The circumstances. (b) The lesson.—"Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4: 10; Luke 4: 8; compare Deut. 6: 13; 10: 20; Josh. 24: 14; I. Sam. 7: 3.)

General Note: Observe that the tempter first tried to induce Jesus to use His power for personal relief,—to rely upon Himself rather than to trust His Father's providing care. Observe that in the second temptation, according to the order herein followed, the tempter went to the opposite extreme—in trying to induce Jesus to needlessly incur danger merely to invoke the Father's protective care, and thereby to gain notoriety. Observe further that in the third or last temptation Satan states his evil purpose without ambiguity or disguise, and tries to turn Jesus from His mission by promise of wealth and worldly gain. Note our Lord's triumph and the ministrations of angels after the ordeal. (Matt. 4: 11.)

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"To follow faithfully one's highest ideals, even when these are at variance with accepted notions and practices, is the way to enter large and true life. There is no other failure comparable with a failure to obey the inner voice."*

No. 40, Vol. LXXIII. Thursday, October 5, 1911. Price One Penny.

## THE SPIRITS IN PRISON.

As a result of the darkness that came upon the world through the transgression of God's laws, as embraced in the gospel of Christ, one of the many forgotten truths is that of salvation for the dead. Judging from the various ideas and creeds one meets, there is not any period of our Divine Redeemer's history that has become so enveloped in mystery, in the minds of the majority of sectarians to-day, as that lapse of three days during which the body of our Lord lay in the tomb. Regardless of the several prophecies of those ancient men of God, who foretold plainly the many phases and purposes of the Messiah's mission, and the equally plain historical records we have received telling us of the fulfillment of those same prophecies, men seem to have deliberately turned their ears from the truth unto fables, as was predicted by the apostle Paul (II. Tim. 4:3-4).

Rather than accept the plain truth of God's word, the sectaries of to-day insist on holding firmly to the "vain traditions received from their fathers." In endeavoring to have us accept their ideas and theories concerning the disposition of those spirits which have passed from mortal bodies through the process called death, we are plainly asked to believe that the spirits of all just and penitent men are taken into heaven immediately on their departure from the flesh, by the Father, "* * * with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons." In proof of this theory, they cite the case of the penitent

thief, whom the Savior promised, "To-day shalt thou be with me in paradise." "Now," they say, "where the Savior was, so was also the thief, because he was penitent, had become righteous, received the Redeemer's promise, and so was fitted to accompany Him to heaven."

Now, suppose we accept their argument, what then? We go to church on Sunday morning, are given the same book from which I have already quoted concerning the spirits of just men, and are required to repeat during the service the "Apostles Creed," which, speaking of the Savior, says, He "* * * was crucified, dead, and buried. *He descended into hell*: the third day He rose again from the dead. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty." Now, which of these directly contradictory statements are we to accept as the truth? Where did the spirit of the thief go? Did he go to heaven after being "delivered from this earthly prison"? or did he accompany the Savior when He "descended into hell"?

After puzzling our minds in vain to find some semblance of truth in this wonderful exhibition of paralogism, is it not refreshing to turn to "the law and to the testimony," the words of which are "so simple that a wayfaring man, though a fool, need not err therein"? Here we find the risen Redeemer telling Mary at the tomb, on the third day after His cruel death, that He had not yet ascended unto His Father. (John 20: 17.) Then where was He during these three days that He was apparently neither on earth nor in heaven?

In reading the prophetic utterances of Isaiah concerning the mission of the promised Redeemer, as he records them in chapter forty-two, verses six and seven, what could be plainer than His words, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house"? Then, in harmony with this, chapter sixty-one, verse one, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Were these words spoken of the then future Christ? Then we must look to Him for a fulfillment; and as we only have the necessary information given to us by His apostles, we must accept that as being authoritative, because given under the inspiration of God. (II. Tim. 3:16-17.) So we read that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God

waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water." (I. Peter 3:18-20.) Also chapter four, verse six, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Does this not really and literally fulfill the sublime and prophetic contemplations of that man of God, wherein he seems to rejoice that "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"? (Isa. 9:2.) Can we conceive of language any plainer than this? Why should such a proceeding take place, if, as is stated, the antediluvians had the privilege of accepting or rejecting the gospel while in the flesh, as it fell from the lips of an inspired servant of God? The answer is plain and simple. The great "Father of our spirits" has evolved a plan of redemption that shall eventually include all His children, except a very limited number who are to be classed as "sons of perdition," and will not, as is supposed by many people, be limited to a small proportion of the human race only. Were these latter conditions true, could we call such a plan anything but a failure, seeing that Satan would become the jubilant possessor of more of the souls of men than would our love-inspired Savior? Thus a self-sacrificing love would be outdone by the hate and malice of a jealous and disobedient destroyer.

But such is not the case, because we are given to understand that far from God being a veritable incarnation of wrath, He is specifically described as being the embodiment of love. So we can understand the import of Paul's words to Timothy, when he says that "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth" (I. Tim. 2:3-4). Peter supports this by the weight of his testimony, saying that the Lord " * * * is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II. Peter 3:9.) It is no wonder, then, that as a result of His profound love for His children, the all-wise Father should leave them without the shadow of an excuse for their disobedience; and to accomplish this he has formulated the decree, "at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness shall he not be put to death." (Deut. 17:6, also 19:15.)

Nor was this given to be applicable only under the Mosaic law, for we find the Savior Himself promulgating this same law among His apostles. (Matt. 18:16; John 8:17). They also in turn used it as a proof that, when that requirement had been fulfilled among the people, those people were then held accountable unto their God for their faithfulness in accepting, or their disobedience in rejecting, the testimonies that had been delivered unto them by authority of God (II. Cor. 13:1-2). Herein do we see the all-embrac-

ing wisdom, love, mercy and justice of the Great Creator made manifest, and truly "His tender mercies are over all His works."

This does not put Him in the light of being over-indulgent in His leniency towards His children. Neither does it appear that we can procrastinate the day of our repentance, and satisfy our lusts and carnal desires in the flesh, and obtain as great a reward by accepting the gospel in the spirit world as if we had yielded obedience in this existence. The reason is plain. By complying with the will of God, which embraces obedience to the law of baptism, we are put in possession of the right to receive the Holy Ghost, by which alone we can progress. As our progression in heavenly things determines our sphere of exaltation, or degree of glory in the kingdom of heaven, the sooner we get into communion with the Holy Ghost by accepting the gospel, and get started on that line of progression, the greater will be our glory, if we continue therein. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I. Cor. 15: 41-42.) Although they will not receive as great a reward as we who have accepted and lived according to God in the flesh, there will be countless thousands of the sons and daughters of God who, through not having heard, or having through the craftiness of men been led to reject the gospel while in the flesh, will rejoice unceasingly and praise their loving and merciful Father throughout eternity for having, through His Son, "led captivity captive," and sent His means of salvation unto their spirits in prison.

Bury St. Edmunds. J. W. Fitches.

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## THE MAJESTY OF DEITY.

How many of us, during our lives, have ever paused to consider the majesty of the Most High God? How many of us have realized fully the magnificence of creation? In the ordinary walk of our everyday lives it may be said that most of us are too busily engaged, or, rather, too self-absorbed to pay due attention to the things of nature around us. The truth of the matter is, we have grown so accustomed to the changes of nature that we are content to enjoy them without consideration of their origin, or ultimate destiny. If a few moments of our leisure time were spent in contemplation of the earth's wonders, which are all around us, we would be more than repaid by the insight we would get of the surpassing beauty of God's footstool.

Were we to reason out the apparent intention of nature, we would find that one object, at least, in creation was the benefit of mankind. For instance, try to realize how dull and toneless life would seem were it not for the changes of the seasons. How

glorious a warm summer seems after the cold of the winter, or *vice versa*, how refreshing seems the winter when the summer's warmth has lost its charm and begun to tire us. It would not be good for us were there no changes of the seasons. The great Designer of the universe realized this when He created this school of experience for His children. He knew us before we knew ourselves. He understood our natures and our frailties, and who of us can say, but that those things in nature which we love were intended to remind us of His love for us; for truly they are evidences of our Father's loving forethought. Not only that, but the workings of nature are evidences of His great power.

Who of us, when looking at a great expanse of water can fail to be fascinated by it? It seems to appeal to us, to be a suggestion of the Infinite. Then, again, who of us after gazing upon the rugged cliffs of the sea, or upon the heather-decked sides of a mountain, can help but admire the evidences of almost impregnable strength which they reveal. In moments such as these we are made to realize the power and majesty of the Creator.

Should the changes of nature, the fascination of the sea, the strength of the hills, fail to attract us, then let us consider ourselves, the composition of our bodies, the wonders of our being and our intelligence. Then consider our many frailties, our weaknesses, and at times our utter helplessness. Perhaps in the past we have had trouble—sore trouble it may have seemed to us. We have thought possibly it would overwhelm us. Perhaps also we can remember a prayer for aid having left our lips to soar aloft to the Throne of Grace. We have been lifted up, the clouds that looked so threatening have broken in blessings upon us, and revealed their silver lining. Our troubles have vanished and we have gone on our way with a light heart and cheerful countenance. In the moments of our thankfulness we have realized the majesty of Almighty God in His mercy. At such times more than at any other, we are in a position to repeat whole-heartedly the words of David: "I will say of the Lord; he is my refuge and my fortress: my God; in him will I trust."

ARTHUR J. GORTON.

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## MINUTES OF HULL CONFERENCE.

THE Hull semi-annual conference convened in the Lecture Hall, Kingston Square, Hull, Sunday, October 1st, 1911, at 10:30 a.m. President Rudger Clawson, of the European mission; President Joseph S. McCann, of the London conference; President Joel Richards, of the Liverpool conference, and thirteen traveling elders were in attendance. As President Bernard Parry was suffering from rheumatism and consequently unable to act, Elder Shirley P. Jones took charge of the conference in his stead.

After the usual opening exercises, the sacrament was administered by Elders Elmer W. Smith and T. Ray Bell. While the sacrament was being passed the congregation sang, "Behold, the great Redeemer die."

Elder Shirley P. Jones welcomed those present and emphasized the necessity of complete unity between the speaker and the congregation.

Elder William H. White explained the requirements of God's laws before admittance can be gained into the eternal kingdom. Commented on the apostasy.

A beautiful duet, "I know my Heavenly Father knows," was sung by Elder William H. White and Sister Lottie Crofts.

Elder Elmer W. Smith said that perfect obedience to the laws and ordinances of the gospel is required before we can receive the greatest benefit from the atonement of Christ.

President Clawson followed with a clear presentation of the effect upon man of the sacrifice of Christ. Used the song, "Behold the great Redeemer die," as his text. Told of the great patience exhibited by Jesus in all His earthly experience. The sacrament does not become the actual body and blood of the Savior, as many assert, but is only taken in remembrance of Him. The blood of Christ only atones for our sins when we walk in His light and keep His commandments—faith, repentance and baptism being among the essentials.

At the afternoon session, Elder Shirley P. Jones presented the general and local authorities of the Church, and read the labor and statistical report for the past seven months. All authorities presented were unanimously sustained in their respective positions.

Brother Stanley Harrison, of Gainsboro', sang, "Into Thy hands."

Elder D. Chester Loveland fully explained the character of the resurrection—the actual re-union of the spirit and body. As Christ was our great prototype and rose from the grave with the very body He had in mortality, so shall we have our actual bodies in eternity. Quoted the marvelous vision of Ezekiel in support of this contention.

President J. S. McCann spoke interestingly upon the importance of religious toleration. It is a doctrine advocated by the Founder of Christianity. Unity is the key-note of progression in the Church. Worship of God is essential to man's real happiness. The character of a man may be judged by the god he worships.

Elders William T. Patrick, Edward Williams and Brother George H. Norman sang, "I have no home"—the last words of Moroni.

President Clawson, in speaking upon authority, used as illustrations, the authority necessary in civil affairs; the lack of that authority makes the acts of any individuals invalid and of no consequence. In like manner does lack of authority in religious affairs render acts of ministers invalid. Ecclesiastical authority,

according to St. Paul, comes by direct revelation. Joseph Smith did not claim to have received authority from any Christian church, but direct from the heavens. Every church must stand or fall upon the question of authority.

After singing and prayer, Elder Edward Williams beautifully sang, "The Children's Friend."

Elder Shirley P. Jones took for his text the confession of Paul in the twenty-fourth chapter of Acts. Said that after the manner which men call heresy so worship we the God of our Fathers, believing all things in "the law and the prophets," viz:—That God is a personal being, with a body of flesh and bones, and that man's first duty is to find out the character of the being he worships.

Sisters Lillie Wiseman and Emmie Thompson, of Grimsby, sang, "In that Beautiful Land."

President Joel Richards said that wherever you go in the world, in whatever land or clime Latter-day Saint elders are preaching, you will always find them preaching the same doctrines. This unity should prevail in all Christian churches, for when it is lacking, it shows an absence of the Spirit of God. The gospel should be preached by inspiration, and not by earthly knowledge and wisdom.

President Clawson warned the people not to despise small beginnings. Pointed out the error of the Jews in refusing to accept Christ, simply because He made no great show in warlike valor. He said that the Lord had always selected weak and humble men as His instruments. Likewise did He select a humble man to commence the rolling of the stone, cut out of the mountain without hands, which was to crush to pieces the graven image spoken of by Daniel, and which was never to be destroyed. Joseph Smith was that man and the Church founded through his instrumentality is the Church that is to fill the whole earth.

The Hull choir, under the leadership of Elder Edward Williams, sang the anthem, "The Lord Jehovah reigns."

President Clawson pronounced the benediction.

The entire conference was marked by a rich outpouring of the Holy Spirit. The accompaniments on the organ throughout the day were given by Mrs. Johnson, Brother George H. Norman, Elders Edward Williams and Shirley P. Jones.

On Saturday, September 30th, 1911, the elders of the Hull conference, together with Presidents Bernard Parry, Joseph S. McCann and Joel Richards, met with President Clawson in a very spirited and instructive Priesthood meeting.

SHIRLEY P. JONES, Clerk of Conference.

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THE poor in this world's goods are usually more devout than the rich, for they feel oftener the hard pressure of life's stern realities, and the need of dependence upon a superior power.—S. N. LEE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 5, 1911.

## THE STOLEN TEMPLE PICTURES.

THE subscribers of the *Star* have no doubt been greatly surprised to read in the public prints the story that Max Florence, a moving picture showman of Salt Lake City, Utah, had secured possession by surreptitious means of some interior views of the "Mormon" temple, which he is holding for sale to the highest bidder. The story is true. Under the delusion that this act of vandalism would create a sensation in "Mormon" Church circles, and that the authorities of the Church would be willing to pay a big price for the suppression of the said pictures, Mr. Florence made overtures to President Joseph F. Smith. He had already intimated to his friends that he would not give a moment's consideration to an offer (if made) of so trifling a sum as £20,000 (?). Thus it is clearly apparent that this man concluded that he was in possession of a "big thing." President Smith's reply to his advances was brief and pointed, as follows: "I will make no bargain with thieves or traffickers in stolen goods. I prefer to let the law deal with them."

If this answer gave a "jolt" to Mr. Florence's delicate (?) sense of right dealing as between man and man, as it did, what must have been the shock to his refined (?) nature when the following telegram, sent by President Smith to President Ben E. Rich, of the Eastern States, at New York City, appeared in the daily papers: "You are hereby authorized to make public statement to this effect, that in view of what has happened, it is our intention to publish in book form, in the near future, interior and exterior views of all our temples, giving full and accurate descriptions of the same; also, object and purpose for which temples are erected. Will gladly furnish first-class views to magazines and moving picture people."

Thus the mercenary design of Max Florence to create a useless sensation and make money out of "stolen goods" has happily been frustrated, and the Church is furnished an excellent opportunity to explain the purposes for which temples are erected by the Latter-day Saints, as well as to satisfy public interest by supplying interior and exterior views of these important structures.

RUDGER CLAWSON.

## "LOVE THY NEIGHBOR AS THYSELF."

CHRISTIANITY possesses no greater tangible test of true faith than a full and literal acceptance of this commandment. It calls for a life-long and world-wide exercise of man's most divine endowment, and measures that exercise by his highest conception of excellence and pleasure. Mere passive contentment with another's good fortune will not suffice. A full compliance with this law demands active interest in the individual and collective welfare of our neighbors; a searching for means that will enhance their happiness, will alleviate their misfortunes, and will modify the results of their errors and weaknesses. While it imposes no obligation to surrender that which is essential to our own welfare, yet it exacts an unselfish and just limitation of our needs and desires. It assumes the existence of a genuine willingness to give all men equal opportunity to labor for their own advancement, and prohibits the use of either situation or power to hinder them from making such endeavor.

When rightly understood, this commandment possesses no elements of personal privation. It only asks for that which will increase another's happiness, without diminishing our own. Whenever it calls for material aid, its requirements are limited to our superfluities, and even for that excess it compensates by increased contentment. And in serving a neighbor, physical help is the smallest factor, and very rarely the most beneficial. Timely suggestions and a joyful division of life's natural advantages are mankind's greatest needs. The cheerful giving of opportunity and encouragement is of greater value than giving money or goods. Helping another to walk is of more benefit than to carry him. Our neighbor needs our guidance more than our assistance. The road to prosperity and happiness is amply broad enough to accommodate all men, but it is not easily found, nor is its appearance always inviting. It has steep hills, calling for effort which will neither weary nor give up. It has crevices and pitfalls, to avoid which requires a strong will and a sound discretion. All along its paths are many side-lanes with alluring pleasures, where tarrying means delay in reaching the goal, and destruction of strength needed for the onward journey. To overcome these hindrances for himself makes a man humanly great, but to point them out to others, and assist them to success, makes him divinely great. He truly loves his neighbor who triumphantly persuades him that the blessings of progress are constantly in sight to the persistent and careful traveler, that the path of endeavor is strewn with stations of compensation, where intermediate payment is made for labor performed or achievements attained, and that even if overcome before the end is reached, there is infinite pleasure in having made the effort.

Nor is any man required to stay at the entrance of life's

journey, merely to signal each passing wanderer, or slacken his travel to wait for others who need no help. Yet, if on the way he uses his greater strength to push aside his weaker brother, or if by cunning he gains unjust advantages, or if he has failed to help a falling neighbor, or set aright an erring one, then he has violated the commandment of the Lord. But, if from time to time he puts up guide posts to help others discover footsteps which he has found successful, if he smooths the rough and lights the dim places, if he gives timely warning of difficulties encountered and how to overcome them, then he has correctly interpreted the intent of the Master's commandment.

And having thus shown love to his neighbor, but still possessing more than sufficient for the reasonable needs of himself and his dependents, that man is blessed who, in addition thereto, upon needful occasions, does not hesitate to use part or all of that excess to make easier or more successful the journey of another, or dedicates it to the lasting happiness of mankind in general.—JUDGE HENRY H. ROLAPP, in the *Improvement Era.*

## FROM THE MISSION FIELD.

**Change of Address.**—The address of the Birmingham conference house has been changed to 104 Holliday Road, Handsworth, Birmingham.

**Baptism.**—A baptismal service was held Friday, September 29th, 1911, at the Townhead Baths, Glasgow (Scottish conference), when four persons were added to the Church of Christ. Elder Joseph Waite officiated. Confirmation took place at water's edge.

**Releases and Departures.**—Elder William Holmes, of the British mission, has been honorably released to return home and sailed September 29th, 1911, per s.s. *Victorian.* He was accompanied by fifty-one emigrants. Elder R. W. Christensen, of the Scandinavian mission, has been honorably released and sailed for home September 30th, 1911, per s.s. *Megantic.*

**Successful Socials.**—A farewell social in honor of Sisters Eva Mary Hill and Florence Phillips was held in the Manchester Branch Meeting House on the evening of September 16th, 1911. After a fine program was rendered and refreshments served, each sister was presented with a small token of esteem. They have been faithful workers in the branch, and will be greatly missed when they sail for Zion in the near future. A very enjoyable time was spent by all present.

Sister Francis E. Hunter was tendered a farewell social by the saints and friends of the Nottingham branch (Nottingham con-

ference), on Monday, September 18th, 1911, prior to her leaving for Zion. Sister Hunter has been a faithful worker and will be greatly missed, especially in the choir. She was the recipient of a beautiful gold locket and chain from the choir, also a fine dress case from the Relief Society.

On Wednesday, September 20th, 1911, in Foresters Hall, the saints and friends of the Hull branch gave a farewell social in honor of President John R. Watson, who has been honorably released to return home. President Watson was presented with a fine traveling rug as a token of appreciation. As is generally the case at our socials, many of those present were non-members, and all spent a very enjoyable evening.

On Thursday, September 21st, 1911, a very successful social was held at Sunderland (Newcastle conference). About sixty saints and friends met to pay their respects to Brother Thomas Parker and family, who are leaving for Ogden, Utah; and Sister Annie Walker, who goes to Alberta, Canada. An interesting program was rendered and some games were played. Those leaving expressed their feelings in regard to their friends and loved ones. They were presented with tokens of remembrance by the branch. The Sunderland branch sustains a great loss in losing these faithful workers, but wishes them a safe and pleasant journey and a hearty welcome on the other side.

On Saturday, September 23rd, 1911, a "tea" and concert was given at 3 Mornington Street, Keighley (Leeds conference), by the saints of this branch, to open their new hall. An excellent program was rendered by the saints and friends. Two pounds were realized, which will go to help defray the expenses of fixing up the hall. About sixty saints and friends were in attendance, and all expressed themselves as having had a good time.

A very enjoyable farewell entertainment was tendered by the saints and friends of the Leicester branch (Nottingham conference), on Saturday, September 23rd, 1911, to Sisters Ethel Stevens and Gertrude Welch, prior to their departure to Zion. Each was presented with a traveling rug as a token of love and respect. The elders, saints and friends unite in bidding them God-speed.

A successful farewell social was held at 47 Scotch Street, Carlisle (Newcastle conference), on Tuesday, September 26th, 1911, in honor of Brother and Sister A. Laurie and Sister Eva Taylor, prior to their departure for Zion. They were commended for their faithful labors in the branch and will be greatly missed by both elders and saints.

An enjoyable social and farewell party was given in the Stroud branch hall (Bristol conference), Wednesday, September 27th, 1911. The evening was pleasantly passed with games, songs and recitations. All present joined in wishing God-speed to Sister Pike, of Salt Lake City, and her three boys, who have been with us during the summer; also to Sister Milly White, who is leaving for a

sojourn near London. An interesting program was rendered, and refreshments served.

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**Branch Conferences.**—On Sunday, September 10th, 1911, an interesting conference of the Ystrad, South Wales, branch of the Bristol conference was held. The two sessions were well attended by the saints. President J. F. Snedaker and six elders were present. At the afternoon meeting Elder J. H. Vaughan reported the branch in good condition, and the saints doing their duty. He presented the general and local officers, who were all sustained. Elder J. H. Vaughan was sustained as president of the branch. Elder C. E. Price said that from the earth we get the elements necessary for the body's support, but for the spirit's support we must get the necessary nourishment from God, through obedience to the requirements of the gospel. Elder L. L. Graham said the world had gone astray, so far as the doctrines of Christ were concerned. Religion is made a profession, as a means of obtaining a livelihood, and the scriptures are interpreted wrongly. Elder J. L. Smith bore testimony to the truthfulness of the gospel and advised all to remain true to its teachings and principles. Elder J. E. Bowen said that if we render obedience to the gospel of Christ, we will eventually become perfect even as our Father in heaven is perfect. Elder H. R. Thomas said that it is only by constantly seeking after the Spirit of God that we obtain it. We can never be saved without obedience to the commandments. At the evening meeting, Elder J. H. Vaughan said the things of God can only be understood by the Spirit of God. It is the right of every son and daughter of God to receive inspiration from Him, and it is by this inspiration that we know the gospel is true. President J. F. Snedaker said an unbiassed comparison of the teachings contained in the New Testament with the theology as taught by modern Christendom would reveal the fact that either the world is in a state of apostasy or else God had changed, and the requirements for salvation are different from what they were in former times. Testified that the authority of God had been restored to the earth in these days.

A conference of the Cardiff branch (Bristol conference) was held on Sunday, August 27th, 1911. President J. F. Snedaker and seven traveling elders were present. Two sessions were held, and were well attended by the saints. Elder J. E. Bowen reported the branch as in good condition, the saints being alive to their duties, and although some have to walk long distances they attend to their meetings well. The general and local authorities were then presented and sustained. Elder J. E. Bowen was sustained as branch president and Elder J. W. Madsen as secretary. Elder H. R. Thomas said he was proud to be a member of the Church. The Lord is no respecter of persons, and all who would seek to do His will would know whether the gospel is true. Elder J. H.

Vaughan was glad he had come into the world as a messenger of truth, and hoped he would always prove faithful. Elder J. L. Smith said he was pleased to do what he could in helping to spread the gospel. Elder J. E. Salisbury said the greatest attainment is love, and that the only object of an elder coming into the world should be to preach the gospel of the kingdom. Elder R. L. Sleight expressed his pleasure at being present and spoke briefly upon the personality of God. At the evening session Elder J. E. Bowen dwelt briefly on the subject of the atonement. Said the Latter-day Saints believed in rendering strict obedience to the laws of the land. A duet, "Jesus, Lover of my Soul," by Elder J. E. Salisbury and Sister Thompson, was pleasingly rendered; after which, Elder J. W. Madsen spoke briefly, saying that the only way we could get back into the presence of God was by rendering obedience to His laws. President J. F. Snedaker occupied the remainder of the time, speaking upon the restoration of the gospel.

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**District Meetings.**—A successful district meeting was held in the St. Aubynes Hall, South Lowestoft (Norwich conference), on Sunday, August 27th, 1911. At the afternoon session Elders Robert Shepherd and James H. Buck were sustained as president and secretary of the branch respectively. President F. B. Hammond spoke of the necessity of meeting together often to hear the word of the Lord. He said spiritual food was just as necessary for the building up of the soul as temporal food for the building up of our bodies, and happy is the man that attends the services of God with that desire at heart. Elder J. H. Buck spoke of the one appointed way to worship the Lord acceptably. At the evening meeting Elder Robert Shepherd discoursed upon the plan of salvation for the living and the dead. President Hammond proved from the scriptures that the Latter-day Saints worship the one true and living God, and except we know Him, we have not eternal life. The meetings were well attended and many friends expressed themselves as having changed their opinions as to "Mormonism."

On Sunday, August 27th, 1911, at "Deseret," High Road, South Tottenham (London conference), President J. S. McCann and twenty elders met in a district meeting. The general and local authorities were presented by Elder J. B. Walkley, branch president, and were unanimously sustained. Elder W. H. Allington spoke on the resurrection. He quoted scripture to prove that as in Adam all men die, even so through the sacrifice of Jesus Christ shall all be made alive. A selection was rendered by a mixed quartet. Elder G. W. Carlisle said that the true gospel of Christ is beneficial to the human family and showed that the Latter-day Saints were benefactors to humanity. President J. S. McCann spoke strongly on the necessity of sustaining the authorities in our every-day lives after we have sustained them with the uplift

of hands. He explained the organization of the Church and made a comparison with the Church that was set up by Christ in the meridian of time. At the evening session the large hall was nearly filled by saints and friends. Elder G. W. Teasdale, president of the Scottish conference, spoke of the good time he had while laboring in Scotland. He said that all should obey and put into their lives the great commandments, "Love the Lord thy God," etc., and "Love thy neighbor as thyself." A hymn was beautifully rendered by Sister Florence Wallace, the choir singing the refrain. Elder W. L. Coburn explained the mission of the Holy Ghost. He said that after one had complied with the first principles, which are essential ordinances of the gospel, then the Holy Ghost would lead him into all truth, and would show him things to come. President J. S. McCann said that Christ's mission was not only to break the bonds of death, but also to lay down certain laws and ordinances whereby man through obedience could gain eternal life.

A district meeting was held at Grimsby (Hull conference) on Sunday, September 10th, 1911, at Thrift Hall, Pasture Street, Elder D. C. Loveland presiding. At the afternoon session, the general and local authorities were presented by President Bernard Parry and unanimously sustained. He urged the saints to support those who had been called to positions by diligently assisting them in every way possible, as well as by the uplifted hand. Elder Edward Williams spoke on the kingdom of God. Elder J. F. Oleson said he liked to hold up his hand to sustain those whom God had selected, for our heavenly Father would be with them and they should have our support. In the evening a large audience listened with interest to the words dictated by the Spirit of God, also to a much appreciated solo by Elder Edward Williams. Elder Hyrum B. Harris explained the workings of the spirit of evil and that of righteousness, and showed that each of us must prove worthy of the blessings to be obtained. President Parry said that if we repent, with full purpose of heart and in all sincerity, our sins will be forgiven and blotted out, though they be as scarlet. Elder Loveland encouraged the saints to live the gospel of Christ and reap the reward of the faithful. Said he was pleased to see so many out to hear the words of light and truth, and was indeed grateful to the Lord for the rich portion of His Holy Spirit that had been with us during our meetings.

On Sunday, September 17th, 1911, a district meeting of the Watford, St. Albans and Luton branches of the London conference, was held at the Watford Meeting Room, 226 St. Alban's Road. The afternoon session commenced at 2:30, and was presided over by Elder Carl Eddington. After the usual devotional exercises, the general and local authorities were presented and sustained unanimously. President J. S. McCann pointed out the necessity of discipline in the Church. He commented upon the varying capacities and opportunities given to all, and spoke of the respon-

sibilities of each office. A well-rendered solo by Elder E. G. Chamberlin was followed by an interesting address by Elder O. W. Clark, in which he recounted some missionary experiences on the Continent. Elder G. T. Darley spoke upon the general and individual salvation of mankind. Re-assembling took place at 6:30 p.m., the hall being comfortably filled. President Arthur Norton, who presided, bade the congregation welcome, and expressed a hope that the truths of the gospel would be clearly explained that night. Elder W. L. Coburn explained the Fatherhood of God and man's sonship and brotherhood. Sister Evelyn Clark sang with much feeling, "I have read of a beautiful city." Elder L. A. Poulton gave a forcible address upon the gospel principles and obedience thereto. Elder E. G. Chamberlin followed with a solo, "Calvary." President McCann pointed out the efficacy of prayer as a key to knowledge. Said God never promised a smooth passage, but He has promised a safe landing to the faithful and obedient. Meeting closed by singing "Onward, Christian Soldiers." Benediction by Elder Norman Smith.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson VIII.—From the Wilderness to Cana.

(Introductory Note.—Observe that of the Evangelists, John alone gives us record of the events immediately following the temptations of Jesus).

I. The Baptist's Second Testimony (John 1: 33-36; compare Lesson 7, I, 1, d).

II. Disciples Called.

1. Andrew and John.—Note that John as the narrator suppresses his own name, but specifically designates his fellow disciple Andrew (John 1: 37-39).
2. Simon (John 1: 41, 42). (a) His meeting with Jesus. (b) His new name; afterward confirmed (See Matt. 16: 18). Note that "*Cephas*" is an Aramaic word, while "*Peter*" is derived from the Greek; each means "*a stone.*"
3. Philip (John 1: 43, 44).
4. Nathanael (John 1: 45-51). (a) His surprise and doubt. (b) His conversion and testimony.

Note that in but one other passage is Nathanael mentioned by this name (John 21: 2); elsewhere he is referred to by his other name—Bartholomew (See Matt. 10: 3; Mark 3: 18; Luke 6: 14; Acts 1: 13.)

Explain the difference between a disciple and an apostle; as to apostleship, see Doc. and Cov. 107: 23. Each of the five disciples

named above later became an apostle as a member of the organized Twelve; the specific call studied in this lesson was not an ordination. (See Luke 6: 13; compare Matt. 10: 2, and Mark 3: 14).

III. JESUS AT CANA IN GALILEE (John 2: 1-11).

1. The marriage feast.
2. The miraculous production of wine.

Note the personal interest and seeming responsibility of Jesus and His mother in this matter of providing for the guests.

3. Significance of the semi-privacy attending the first recorded miracle by Jesus.

(As to the testimony of miracles, see "Articles of Faith," lecture 12.)

## LET EACH MAN LEARN TO KNOW HIMSELF.

Let each man learn to know himself:
To gain that knowledge, let him labor,
Improve those failings in himself,
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience adeptly smother;
But oh! how harshly we review
The self-same errors in another.

And if you meet an erring one
Whose deeds are blamable or thoughtless,
Consider, ere you cast the stone,
If you yourself be pure and faultless.
Oh! list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin,
You'd blush deep if your own were sounded.

And in self-judgment, if you find
Your deeds to others are superior;
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light, which men are apt to borrow;
So first, improve yourself to-day,
And then improve your friends to-morrow.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon. It is a dispensation of Providence, designed to have, not merely an immediate, but a continuous, progressive, and never-ending agency."*—EDWARD EVERETT.

No. 41, Vol. LXXIII. Thursday, October 12, 1911. Price One Penny.

## THE NEW BIRTH.

THE Latter-day Saints hold that all people must enter the kingdom of God in one way. In this we are sustained by the positive statement of Jesus Himself. In a conversation with Nicodemus, He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) By the phrase "kingdom of God," He meant the Church established by God's authority on earth. To this, we suppose, all agree. When we speak of entering the kingdom of God, then, we do not mean heaven, the holiest of all, where God and His Son, Jesus Christ, dwell; but the kingdom established on the earth, on the day of Pentecost. Into this kingdom, or church, he that is not born again can not enter. Those who enter it must be subjects of God, capable of understanding and obeying its laws. Infants are not such, and their salvation does not depend upon an entrance into it. Jesus says: "of such is the kingdom of heaven"—that is, of such as they are now, without being born again. Realizing that a man must be born again, in order to enter the kingdom, and that it is the office of the new birth to introduce the person born into the kingdom, it follows that a more important subject never engaged the attention of man, and a rational person ought not to rest satisfied until he has made an exhaustive study or investigation of the same.

Faith in Jesus Christ is without a doubt the first step in the gospel ladder; not merely an intellectual assent or opinion, but

we must be doers as well as believers. After this faith in our Savior's vicarious work, and feeling our own unworthiness, our aim should be to find out what our Lord and Master requires at our hands.

One apostle speaks of his brethren as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I. Peter 1:23.) From this we learn that the word of God is the spiritual seed with which persons are spiritually begotten, and our heavenly Father has ordained that this word should be preached to the world by human agents, in order that we may be begotten of this incorruptible seed. Hence, the sayings of Paul to Timothy and Titus, calling them his sons in common faith, and to the Corinthians he said, "In Christ Jesus I have begotten you through the gospel." (I. Cor. 4:15.) The gospel is the power of God unto salvation to all who believe, but "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14.) So, "it pleased God by the foolishness of preaching to save them that believe." (I. Cor. 1:21.) Then, when a man believes the gospel, is he not born again? "The devils believe and tremble" (James 2:19), and they also acknowledge Jesus as the Son of God. (Mark 3:11.) Were they born again? There are *now* many such as the chief rulers were in the meridian of time (see John 12: 42-43); are they born again? Now, the argument is this, If a man be born again when he first believes the gospel, where are the elements of birth—water and spirit—of which Jesus said he should be born? John says Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name." (John 1: 11, 12.) Jesus came to His own country, and His own people (the Jews) did not receive Him, or believe on Him, but to as many of them as did receive Him, He gave the power or privilege of becoming sons of God. Believing on His name, then, did not make them sons, but prepared them to become sons. When a man believes the gospel and with meekness receives it into a good and honest heart, he is then prepared to be born again. Faith causes us to love and fear God, and desire to do His will; and also causes us to hate sin, because it is contrary to His will. Hence Peter, in speaking of the conversion of the Gentiles, said that God "put no difference between us and them, purifying their hearts by faith." (Acts 15: 9.) Then, the effect of faith is what is called a change of heart, and must precede the new birth; but a change of heart is one thing and the new birth another thing.

The conversion of Saul of Tarsus will make apparent the truth of this position. In Acts 9: 1-5, it will be seen that Saul set out on his journey with his heart filled with bitterness against the disciples, and thought he was doing right by persecuting and punishing them. Jesus convinced him by a miracle that He was

what He professed to be. Saul's faith was changed from believing that Jesus was an impostor to the belief of the truth that He was the Son of God. This change in his faith produced a corresponding change in his heart, and he abandoned his errand of persecution, and was willing to become a disciple himself. His heart was changed, but was he born again? If this was the birth, where were the elements of birth with which he came in contact? Three days hence he was born of water and of the Spirit, in obedience to a divine command given him by Ananias: "Arise and be baptised, and wash away thy sins, calling upon the name of the Lord." (Acts. 22: 16.) His heart was changed by the way, but he was born again three days afterwards.

Faith produces repentance, and repentance changes the practices of the subject—causes him to cease doing evil and commence doing right—but he is not yet born again. His heart may be as submissive to God's will as it can ever get to be; yes, he may be a worshipper of God to the best of his knowledge, and still not be born again. The new birth does not consist in a reformation of life; an examination of the character of Cornelius will give proof of this. (Acts 10: 1-4.) Here was a devoted, charitable, praying and God-fearing man, quite as good as the best of our day, as far as reformation of life can make them good, and yet he was not born again. "But," says one, "he was born again, for he saw an angel that told him so." Not exactly; he did see and converse with an angel, who told him his prayers and his alms were come up for a memorial before God, and he told him more than this—"Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11: 13, 14.) Was he born again and still unsaved? The promise, "shall be saved," clearly shows that he was unsaved; and not only so, but he was to hear words of Peter by which he was to be saved. Was he saved by the words before he heard them? If so, why did not the angel shape his language thus: "Who shall tell thee words by which you are or have been saved." Peter, in alluding to this matter, said that "God made choice among us, that the Gentiles by my mouth should hear the words of the gospel, and believe." (Acts 15: 7.) Then Cornelius had neither heard the gospel nor believed it until Peter preached it to him, and surely a cause must be desperate that could assume that he was born again prior to that time. Then, as his conduct was as good before birth as after it, it follows that the birth did not consist in a reformation of life, in this case.

The language "born again," was unique when used by Christ to Nicodemus. No inspired man had used such language before: there was a reason for its use. The Jews believed that Jesus had come to re-establish the kingdom of David and literally sit on His throne on the earth; hence when He entered Jerusalem, on one occasion, "they that went before, and they that followed, cried,

saying, Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord." (Mark 11: 9, 10.) Even His apostles did not understand the nature of His kingdom until after they received the Holy Spirit on the day of Pentecost, and were by it guided into the truth. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) It is not unreasonable that Nicodemus had the same mistaken views of the kingdom, and he knew well that he was born into that kingdom, and had a right to citizenship in it by virtue of Abrahamic parentage; and being "a ruler of the Jews," "a master of Israel," he may have expected to be entitled to an office in Christ's kingdom on that account. Jesus corrects this mistake by telling him that the kingdom of God was not to be entered in that way; but as a birth gave him entrance into the one, he must be born again to enter the other.

There is much speculation about the import of this language, and as the scriptures are of "no private interpretation," it stands to reason that there is only one correct way that this passage can be understood. Jesus says (John 3: 3), "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Here we learn not how a man may be born again, but the indispensable necessity of being born again in order to see and enjoy the privileges and blessings of the kingdom of God. From the fourth verse we learn that Nicodemus knew of but one birth, and this was a birth of the flesh, and that he could not understand how a man, when old, could be born in this way; hence he asks an explanation, "How can a man be born when he is old?" Jesus then tells him how it can be; hence the fifth verse: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We learn here that the elements of birth are water and spirit, and that a man must be born of both to be born at all. How is he to be born of water and of the spirit? Some will say, he must get religion at the altar, or elsewhere, and being then baptized with the Spirit, he is born of the Spirit, and after a time he is baptized in water, and is then born of water. Well, this theory makes baptism in water indispensable to entering the kingdom. Will the reader think of this? It also makes two births where there should be but one. The language is *born again*, not born again and again, or twice more—once at the altar and once at the creek. This is not all; the order is transposed. Jesus said, "born of water and of the Spirit;" this theory says born of the Spirit and of water. It is out of joint at every angle. There are scores of theories that would provoke a smile on the face of the reader, but it would be a waste of time to carry our investigation further on this particular point. From the whole tenor of scripture we learn that a person must

be born of the water (baptised in water) and of the Spirit (baptised in the Spirit) or he cannot enter into the kingdom of God. Baptism is the act by which we are placed in and delivered from the water; we are "buried with him in baptism, wherein also ye are risen with him." (Col. 2:12.) To be, if possible, more plain, to be born contemplates delivery, a coming forth from one state into another, so when a candidate is baptised in water and has hands laid on him for the reception of the Holy Ghost (see Acts 8:12-17) he is born of the water and of the Spirit. But we are told that the word *water*, in the sentence "water and of the Spirit," does not mean *water;* and one quibbler will say it means *grace*, another that it means *spirit;* and a third will say that he does not know what it means, but it cannot mean *water*, for then he must be baptized, and his theory tells him baptism is a non-essential, so the word of the Lord is made to bend to suit the theory instead of giving shape to it.

Is there a man possessing reasoning powers who can believe that any one of these quibbles would ever have been thought of had it not been necessary to devise some means to save some theory from being destroyed by the obvious meaning of the Savior's language? While the kingdom was yet in prospect, Jesus taught the people by parables and figures; but after its establishment, figures gave place to facts, commands and promises. Jesus commands His apostles to preach the gospel to every creature, promising salvation to those who would believe and obey it. He also promised them the Holy Spirit to guide them into all truth and enable them to unerringly perform the work he had assigned them. When it came, they began to preach as it inspired them; people were cut to the heart and made to cry out, "Men and brethren, what shall we do?" Peter did not tell them to be *born again*, because the time for figures had passed; he, therefore, said to them, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) Thus he told them plainly, without a figure, to do that which would translate them into the kingdom of God's dear Son, and produce the change of state indicated by the figurative language of Jesus as used in the conversation with Nicodemus when He said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When Peter thus addressed them, "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Now, are they born again? Surely, they are. When were they born again? Just when they did what Peter commanded them to do. Then, if they were born again when they were baptised in the name of Jesus Christ for the remission of sins, will we not be born again when we do as they did? and if it took this to introduce them into the kingdom of God then, will anything less do us now?

Carlisle. P. H. SERVICE.

## RELIGION AND TEMPTATION.

A SINGULAR subject for a gospel essay! Is it possible that true religion can be a source of greater temptation? Take a glance around. Not at the world, nor at the circle of those relatives and acquaintances who know not the true gospel. Rather look, say, at the branch to which we belong. Is all correct? Does unity prevail? Are we all on visiting terms with each other? What improprieties are noticeable in our varying demeanours to each other? Are there no jealousies? Does anyone hold an office which could be more adequately filled, in our opinion, by some one else? Do we receive that measure of recognition that properly belongs, as we think, to one who has been baptized a week longer than some other member? Have we an audible word of encouragement for those in authority over us, to help them in difficult positions? Are we lost in contemplation of the hopelessness of anyone attaining to our standard of efficiency? When at testimony meeting, is it possible that our testimony partakes of the nature of an indictment? Do we love all the brethren as much as we love ourselves? and so on, in lengthy catechism. But there remains one question yet. Were we quite as easily annoyed before we embraced the gospel of Christ? Was it quite as easy to disturb the "even tenor of our way?" We are certain it was not. Did we not esteem Brother (then Mr.) A—— a right good fellow, until we learnt what he was capable of in the way of home-thrusts and broad hints through the medium of an "opening prayer?" Did we ever think he would descend so low as to continually pray to be delivered from those very faults which, in some questionable manner, we feel sure, he knows we are always committing? And Sister B,—— too. Wasn't she absolutely charming until last "Mutual," when she gave a reading on "Tithing," with the deliberate intention, we feel sure, of drawing everybody's attention to *us*? Poor Brother A,—— poor Sister B,—— one was no doubt praying for his own faults, and the other selected her subject for the very joy it brings to those who abide this law of God, hoary with the centuries of time. But why cannot we see this?

The answer is, that by accepting the gospel of Christ we have shown, at the very least, an inclination to break Satan's law of selfishness, and to adopt Christ's law of love. This has roused the adversary. Before the cross of Christ he throws the shadow of the god "self," and calls us to worship. Could but the natural eye discern the spiritual reality we should see ourselves being thus evilly acted upon. It is the business of Satan now to deceive us into believing that it is the gospel which causes us to perform "these miracles of meanness." A searching self-examination would at this juncture be very helpful. It would show how far along the real road of repentance we have got. The unrepentant—viz., the

unchanged—will always be the first to suspect "a personality" in a purely "general" affair. This is indeed a most baneful influence in a branch. To the writer's knowledge, it can work a deplorable havoc. The very fact that the saints of God are most subject to these temptations should convey information to our minds. Every member who incriminates himself by truthfully answering the queries of this article might well pause and consider.

A firm resolution to support those in authority in a branch works wonders, and makes us positively ashamed of the petty things at which we have hitherto taken offence. The branch president may not feel justified in taking some one at his own valuation. Perhaps he does not recommend him for advancement in the priesthood with the rapidity that is desired. The Sunday School superintendent may perhaps have an opinion as to how the Sunday School should be conducted, which differs by a hair's breadth from our own. The president of the Mutual Improvement Association may not deem it expedient to call upon us to sing or speak as often as we would like. In all these things, Satan's suggestion that they are matters for hatred is ridiculous, and ought to be firmly resisted by us. These are the means by which he hopes to weaken our influence as members of the Church of Christ. Recognizing this, let us loyally accept the decisions of those in authority over us and strive to cultivate that love and confidence that refuses to think evil of one another.

Watford. W. ISGATE.

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**Cheerfulness.**—Be cheerful, no matter what reverses obstruct your pathway, nor what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. If you are a young man Nature designed you to "be of good cheer;" and should you find your road to fortune, fame or respectability, or any other boon to which your young heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part. If you are of the softer, fairer portion of humanity, be cheerful; though we know full well that most affections are sweet to you when compared with disappointment and neglect, yet let hope banish despair and ill forebodings. Be cheerful; do not brood over fond hopes unrealized, until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy. —SIR ARTHUR HELPS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 12, 1911.

## WAS HE AN IMPOSTOR?

THE Latter-day Saints claim that the gospel of Christ was restored to the earth through the instrumentality of the Prophet Joseph Smith. It is very common to deride that claim and to assert that he was an impostor. A man who claims to be a prophet of God, and to receive inspiration aud direction from on high, ought assuredly to afford evidences in his life and work of his Divine calling. On the other hand, if the claimant be an impostor, it ought not to be a very difficult matter to overthrow his claims. No man has figured in the religious world for many centuries whose name and memory have been so unjustly assailed as has been that of the Prophet Joseph Smith. The teachings of no other man have been given so little thought and consideration in proportion to their value and importance. If he had claimed to have formulated a system of religion by his own wisdom, the world would have considered it on its merits; but, because he claimed direct inspiration and authority from heaven, he must not be given fair consideration. Such a claim cannot be entertained for a moment, for, if established, it would overthrow religious systems that have been a source of gain and honor to many people. Thus, Joseph Smith's claims to Divine revelation and authority have not been fairly considered. It is regarded as intolerable that any particular church should claim an authority that the others are not possessed of. Members of long-established churches, having doctors of divinity and eminent scholars for ministers, think it is ridiculous to suggest that God would ignore these illustrious men, and endow an obscure youth with His inspiration and authority. It is not possible, they think, that Joseph Smith could have been a prophet. He must have been an imposter.

An impostor is one who claims to be something that he is not, or who assumes a character or title that is not his own. Joseph Smith claimed that God the Father and His Son, Jesus Christ, appeared to him in answer to his earnest prayer for light and guidance as to which of the different sects he ought to join. He said that he was told to join neither of them, as they were all wrong. That was the first claim; it is either true or false. If it be true, then his further claims and all his teachings might

possibly be true. If it be untrue, then all his teachings and the church he established are founded upon a falsehood. He also asserted that, in course of time, an angel named Moroni appeared unto him, having been sent of God to inform him of a sacred record that had been hidden in the earth for many centuries. He subsequently gave to the world a book, which he claimed was the record of which the angel had informed him, and said that he had translated it by the power and inspiration of God. That book is known as the Book of Mormon, and if it be not the word of God, as it claims to be, then it is a fearful imposture. If Joseph Smith fabricated that book, or received it from any other source whatever, then he is surely an impostor, for he claimed to translate it by the gift and power of God. Not only did he claim a direct manifestation of Deity, and that he received and translated a sacred record; but he also claimed that John the Baptist and Peter, James and John appeared unto him and conferred upon him the keys and authority they possessed while in the flesh. It was by virtue of this authority that he taught certain doctrines and principles and organized the Church of Jesus Christ of Latter-day Saints. Joseph Smith, therefore, occupies a different position from all other religious teachers of modern times. It is true that other men have founded churches and have assumed to preach the gospel without authority from God. But he claimed Divine authority, even stating where and by whom conferred, and if he did not possess it, then all that he said and did was under false pretences. Not only was he without authority, but he was a wicked pretender, whose life was one continued lie. In addition to the claims already mentioned, Joseph Smith claimed to receive revelations continuously from God, as did the prophets and apostles of old. He gave certain revelations as the very words of the Lord Jesus Christ Himself. Here he reached the climax either of a Divine calling or of depravity and deceit. He gave forth revelations in the name of the Most High God, and which purported to be the very word of God. As such they were and are still received by the Latter-day Saints. If he were not inspired of God, he must have been utterly depraved. A man so constituted as to be capable of doing such things would necessarily be abandoned to evil and under the dominion of Satan. It is well to consider whether the life and teachings of the man are consistent with such utter depravity.

Some words spoken by the Savior have a very direct bearing upon the matter. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. * * * A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7: 15-18.) We have here a decisive test. There are laws that govern in the spiritual realm, just as in the natural world. We repeat that if Joseph Smith were

not the instrument of God, as he claimed to be, then he must have been one of the most reckless and degraded of men, in order to be capable of posing as the mouthpiece of Deity and assuming to speak in His holy name. By every law of spiritual affinity, he would be a stranger to light and truth. God, His Spirit, and every holy influence must have forsaken him. According to righteous law, he must have incurred the condemnation and vengeance of an offended God. While thus mocking and defying God, he would be an impostor and a deceiver among men. Here we reach the crucial question. Could a man so impious and depraved enjoy even the degree of light and intelligence that is common to men? Could men of intelligence, of honor, of integrity, find anything of pleasure or profit in the companionship of such a man? If these questions can be answered in the affirmative—if light and truth can be possessed and communicated by a wicked man—then the realm of mind and spirit is not governed and protected by law, and the claim that there is moral order in the universe is absolutely without foundation. While Joseph Smith was speaking and acting in the name of the Lord, he not only possessed the light and intelligence common to men, but enjoyed them to a degree that caused him to tower magnificently above his fellow-men. The spirit of his high and holy calling rested upon him, and radiated from him to such an extent as to impress even his enemies. The humblest of people were impressed with his kindness and wisdom, while men of profound intellect recognized a vision and a genius superior to their own. Whether he spoke on the affairs of the individual or the nation, time invariably vindicated the correctness of his views. In temporal as in spiritual matters, he wrote and spoke as one who had access to the counsels of the Most High. The principles and doctrines of Christianity that learned men had contended over for centuries, he taught and defined with clearness and decision. Three-quarters of a century has passed and all the learned men in Christendom have not been able in all that time to overthrow a single principle he taught in the name of the Lord. People who had sought in the different churches for light and satisfaction, and failed to find them, listened to his inspired words, and recognized the Father's message of love and truth, for which they had long sought in vain. When, under the direction of the Lord, the Church of Jesus Christ of Latter-day Saints was fully organized, men looked on in astonishment at its strength and unity; but, failing to recognize the Divine wisdom thus manifested, regarded it with feelings of envy and antagonism. The similarity of teachings and organization to that of the primitive church was at once apparent, and the world wondered how the so-called impostor could define doctrine so unanswerably and organize a church so perfectly. But those who were of the world, and who loved the world's honor and applause more than they loved God and His truth, could not perceive that he was inspired

of the Lord, and so they opposed and persecuted him. But he lived to do the work God raised him up to accomplish. Though hated by evil men, and hounded and imprisoned, he never faltered in the path of duty, but was faithful even unto death. When at last he sealed his testimony with his blood, those who had been blessed by his life and teachings sorrowed bitterly at the loss of their beloved prophet and leader, but cherished all the more dearly the glorious principles for which he died.

What shall we say, then, of the man Joseph Smith? Do lying and degraded men bring light and hope and joy to their fellow-men? Did a mind darkened by evil and falsehood surpass the wisdom of men and anticipate the discoveries of future years? Would a man with the gifts and genius that Joseph Smith possessed endure the scorn and hatred of the world, and at last yield up his life for the sake of a lie? Would a church founded on falsehood and fraud possess a strength and unity that increases with the lapse of time, while time-honored churches in the world, directed by the highest culture and wisdom to be found among men, are losing their hold upon the minds and hearts of their adherents? Most assuredly not. Joseph Smith was not an impostor. He was an inspired prophet of the living God. By virtue of his holy calling, he had access to the wisdom and the counsels of the Eternal One. From that celestial source he received light and power and blessings, which he freely gave at the cost of his own life to his fellow-men.

H. I.

## MINUTES OF LONDON CONFERENCE.

THE semi-annual London conference was held at "Deseret," High Road, South Tottenham, London, N., on October 8th, 1911.

The first session convened at 10:30 a.m. President Rudger Clawson, President J. S. McCann and thirty-three traveling elders were present. After the opening exercises, President McCann welcomed the saints and friends, and prayed that they would give their undivided attention to the speakers. He rejoiced at the presence of one of the apostles of the Church.

Elder T. A. Able spoke on authority. Said that unless a man was called of God, as was Aaron, he had not the authority to officiate in the ordinances of the gospel. The Latter-day Saints claim to have the priesthood of God in their ranks, and to have been commissioned of Christ to go into the world to preach and baptize in His name.

Elder G. T. Darley spoke interestingly upon the life of the Savior. Said that all men must follow in His footsteps if they expect to dwell with Him hereafter.

Elder J. B. Walkley sang, "Face to face."

Elder T. S. Davis explained the baptism of Christ. Related the

interview that took place between Christ and Nicodemus, wherein Christ made the declaration, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The choir sang, "Though deepening trials."

The afternoon session commenced at 2:30. President McCann presented the general and local authorities, and they were unanimously sustained. The labor and statistical report for the last six months was read.

Elder H. J. Shepherd explained why the Church of Christ is unpopular. He told why Christ did not meet the expectations of the Jews. Elucidated the reasons why the Church of Christ was and is persecuted. Showed the fallacy and the inconsistency of the "belief alone" doctrine.

A bass solo, "Love Divine," was rendered by Elder Willard J. Andelin.

President Clawson spoke of the blessings derived from complying with the law of tithing. Abraham observed the commandments of the Lord, including the necessary law of tithing; and by so doing received the name of the father of the faithful. Man should recognize the hand of the Lord in his prosperity, and should give back to Him from whom it came one-tenth of his income for the building up of His Church, for assisting the poor, and for the equalizing of mankind to a great extent; thus opening the hearts of the rich, and turning them to spiritual matters, marking appreciation of the Giver and the gifts. Prophets of old obeyed it; and to obey it in this last dispensation will bring the blessings upon us that are predicated upon that law. It is God's way of furnishing revenue to His Church, and of building it up in all parts of the world.

Elder E. G. Chamberlain sang, "Calvary."

Elder P. L. Labrum spoke of the redemption of mankind. Dealt at some length on the Savior's mission. Told of Christ's suffering for us. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

At the evening session, which commenced at 6:30, the large hall was nearly filled, there being over four hundred saints and friends present.

Elder G. W. Carlisle said that, as predicted by prophets of old, the cry was going forth to "come out of her, oh, ye, my people, that ye receive not of her sins, that ye be not partakers of her plagues." The saints should rise to a higher standard and be ready to meet their Lord; for shortly there will be wars and rumors of war, and great earthquakes shall be in divers places, and famines, and pestilences: men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of heaven shall be shaken.

Madame Blankhurst rendered a contralto solo, "I know my Savior cares."

Elder C. T. Greenwell spoke on the necessity of obeying authority. It is essential to unity. The Latter-day Saints believe, with Paul, that authorities are necessary for the perfecting of the saints.

A contralto solo was rendered by Mrs. Grace Tout Pugh, "Flee as a bird."

Elder H. L. Jensen showed that revelation is necessary. It is essential to progression; without it the world is liable to retrogression. By revelation and inspiration we get our conception of Deity. Without the literal acceptation of the doctrine, we will go astray as many others have done. In Christendom, where they do not believe that God reveals His mind and will to His people, many of them have a poorer conception of our Maker than the American Indian had when found by his eastern brethren.

A bass solo was rendered by Elder Willard J. Andelin, "Rocked in the cradle of the deep."

President Clawson, in appropriate terms, congratulated the choir and soloists on their beautiful singing. Wonderful talent was shown when such voices were heard. He read a statistical report that had appeared in public print, showing an enormous decrease of membership last year in one of the strong churches in Christendom. With thousands of preachers and Sunday School teachers, this seemingly powerful church had gone backward as far as statistics were concerned. He read a report of the work done by the London elders in the last six months. Commented on their earnestness and never-faltering determination to do good. The thirty-five elders are one as the apostles of old were one, all doing their utmost to bring souls to Christ. In conclusion, he bore a powerful testimony to the divinity of the work, and invoked the blessings of the Lord on all.

President McCann, referring to the beautiful selections that had been rendered, spoke proudly of the musical talent among the Latter-day Saints. We should cultivate the talents given us by the Giver of all good gifts. Thanked one and all for their kind attention.

The choir sang, "Song of the Redeemed."

The services were made inspiring by vocal selections, with Sister W. J. Andelin accompanying.

A good spirit prevailed at all the meetings, and the appreciative congregation received much food for thought. The large North London choir, under the leadership of Elder L. M. Coombs, was made larger by adding Elder E. G. Chamberlain's choir from Watford. The two together filled all the choir seats and many extras, and their voices blended harmoniously together, well deserving the favorable comments by saints and visiting friends.

Between the afternoon and evening sessions, a well-attended baptismal service was held. Three adults and one child were led into the water.

On Saturday, October 7th, 1911, President Clawson met with the elders in Priesthood meeting, which lasted over three hours. The elders gave reports of their averages per month for the last six months, showing that a good work was being done. President Clawson gave some good advice and answered many questions.

R. ALVIN MOSS, Clerk of Conference.

## FROM THE MISSION FIELD.

**Harvest Festival.**—On Sunday evening, October 1st, 1911, Elders A. G. Hanson and George Hamp, with the saints and friends of the Kidderminster branch (Birmingham conference), held a successful harvest festival. The hall was tastefully decorated for the occasion. After a few introductory remarks, President Leonard Mackay, Elder John M. Young, and Sister Sarah A. Howard, from Birmingham, gave spirited addresses. The Kidderminster quartette beautifully sang, "We plough the fields and scatter." A good time was enjoyed by all. On Monday evening the Relief Society gave a social. The evening was spent in a short program and in the selling of the harvest goods. A nice sum was realized, the proceeds going to the Relief Society.

**Baptisms.**—On Sunday morning, October 1st, 1911, one person from Kilwinning (Scottish conference), was baptized in the sea, near Stevenston, Elder John C. Cairns officiating. Confirmation took place on the sands.

A baptismal service was held on Sunday, October 1st, 1911, at the George Street Turkish Baths, Hull (Hull conference), at which eight persons were admitted into the Church of Christ. Elder D. C. Loveland baptised one, Elder Benjamin A. Wilson three, and Elder Hyrum B. Harris four.

A baptismal service took place at Middlesbro' (Newcastle conference) on Thursday, October 5th, 1911, when eight persons were initiated into the fold of Christ. Two of the converts were from West Hartlepool and six from Middlesbro'. President Joseph W. Clark and Elder George B. Chambers officiated.

**District Meeting.**—On September 24th, 1911, at Portsmouth (London conference), President J. S. McCann and ten elders held a successful district meeting. After the opening exercises of the afternoon session, the general and local authorities were sustained. Elder J. S. Storey spoke on the necessity of obedience to the plan of salvation. Elder G. T. Darley spoke on general and individual salvation. President McCann admonished all to live the gospel and work in harmony with those placed over them. At 6:30 the hall was well filled with saints and friends. Elder J. W. Savelle welcomed all and bore a strong testimony. Elder W. E. Brown, Jr., showed

from the scripture that faith unaccompanied by works will not bring us an exaltation in the kingdom of God. Elder W. G. Wagstaff said truth is eternal, and the truths the Latter-day Saints are teaching are in harmony with the teachings of Christ. President McCann spoke on the efficacy of prayer, and said all could know whether the doctrine was of God or man by following the injunction of the Savior as recorded in John 7:16-17.

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**Successful Socials.**—A very successful social was given on Monday, September 18th, 1911, at the home of Brother and Sister Hartopps, 65 Dugdale Street, Nuneaton branch (Birmingham conference). The saints and friends met to do honor to Elder Amasa R. Howard, who is leaving to take up his labors in another branch. An excellent "tea" was provided, a splendid program was rendered, and some interesting games were enjoyed by all.

The Relief Society of Hyde branch (Manchester conference) gave a "bag party" on Monday, September 18th, 1911. About forty-five saints and friends were present. An enjoyable time was spent. A small charge was made for admission, the proceeds being added to the funds.

A successful social was held at the Cash Bakery Hall, Watford (London conference), on Wednesday, September 20th, 1911, in honor of Sister Kate Harding, who is leaving for Zion. A very enjoyable program was arranged under the auspices of the officers of the Mutual Improvement Association. Songs and solos were rendered in excellent style. The president, Sister Martha Eaton, presented a very handsome hand-bag on behalf of the Mutual Improvement Association to Sister Harding, in words suitable to the occasion. Light refreshments were served. Games were participated in, and all had a most enjoyable evening.

A farewell social was given on Saturday evening, September 30th, 1911, in honor of Elder William S. Thorley, Barnsley branch (Sheffield conference). An interesting program was rendered, and the evening was an enjoyable one to all. Elder Thorley has filled a successful mission and leaves with the love and esteem of saints and friends.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IX.—HIS EARLY PUBLIC MINISTRY.

I. AT CAPERNAUM (John 2:12, 13; see also Matt. 9:1).

II. AT JERUSALEM.

1. Occasion of the visit—another Passover anniversary (John 2:13).
2. First cleansing of the temple (John 2:14-17). (a) His vigorous procedure. (b) His justification—including His first prediction of His death and resurrection (John 2:18-22).

Compare a later attempt to cleanse His Father's house, a few days before His crucifixion (Matt. 21:12; Mark 11:15).

3. The visit of Nicodemus (John 3:1-21). (a) Principles of the gospel expounded—baptism of water—baptism of the Spirit—requirements apply to all. (b) Christ's second prediction of His death, manner of His death plainly indicated.

III. From the City to the Country.

1. Baptisms by authority of Jesus (John 3:22; compare 4:1, 2).
2. The Baptist's final testimony (John 3:25-36). (a) Zeal of the Baptist's disciples. (b) The Baptist's humility.

Suggestions: The Y. M. M. I. A. Manual for 1897-8, subject, "The Life of Christ," will be of great assistance in this course. The Manual Lesson VI bears directly on the subject outlined above.

Note that the last of the four gospels—that of St. John—gives special attention to the Judean ministry, while the other three—collectively known as the synoptic gospels—deal principally with the Galilean ministry.

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## DIED.

Allen.—At Patricroft (Manchester conference), September 4th, 1911, John Allen, the dearly-beloved husband of Sister Sophia B. Allen; born November 12th, 1863, at Irlam, Lancashire; baptized February 18th, 1905, by Elder Willard O. Creer.

Mallinson.—At Huddersfield (Leeds conference), September 12th, 1911, Mary Ethel, the beloved daughter of George William and Sarah Mallinson; born April 24th, 1895; baptized February 12th, 1910.

Houlbrook.—At Cartinghow, Batley (Leeds conference), September 13th, 1911, Alethea, the beloved daughter of Walter and Emma Houlbrook; born August 5th, 1906; blessed June 26th, 1910, by Elder Shores Loveless.

Woods.—September 16th, 1911, at Preston, Lancashire, Ivy Theresa Woods, the infant daughter of Edward and Sarah Leeming Woods; born July 12th, 1911; blessed by President Richard W. Young, Jr., July 31st, 1911. The funeral service was conducted by the traveling elders at the home on September 20th, 1911.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Every assumption of priestly power which cannot show its source in the Son of God, is priestcraft. * * * Priesthood is the power of God and is exercised in love under all conditions. Priestcraft is tyrannical and oppressive wherever possible."*—S. NORMAN LEE.

No. 42, Vol. LXXIII. Thursday, October 19, 1911. Price One Penny.

## SPIRITUAL—TEMPORAL. HEAVENLY—EARTHLY.

IN a recent sermon, preached by a reverend divine, he made the following statement: "In the present scientific age we think of God as being closely related to, and almost identical with the universe. However much of this may be true, it is just as true that He must be separate and far removed from the entanglements of the physical universe." Such an assertion is something more than paradoxical and which no sound reasoning can possibly harmonize. To separate our Father from the physical universe which He Himself created would be to reduce it to a condition so entirely chaotic as to be "without form and void," as it orginally existed before it was organized. The Supreme Power, which brought its separate parts together, presenting as it does a perfection so complete, is now required and ever will be, to preserve that identity which at the close of the sixth day of labor—six thousand of our years—the time occupied in its organization or creation, when it was pronounced perfect, or using the scripture language, "Very good." Nothing short of the same supreme intelligence, wisdom and power that manifested itself in its creation is required to perpetuate its life and existence.

The great difficulty in the Christian world to-day is their seeming inability to conceive of a God that is in the slightest degree what we term, in common parlance, physical or material. They have divested him altogether of any bodily shape, form or parts; and have given to us such an inconceivable nonentity; a some-

thing which fills all space and yet exists nowhere. From such a standpoint, we need not wonder that a divine who has received his education and training in a theoretical college where such ideas or imaginings form the basis of what they are pleased to term true religion, should advance the idea that God "must be separate and far removed from the entanglements of a physical universe." What are the facts in relation to this matter? That God our Father, the Creator, in the beginning, spoke to those who were his associates, companions, fellow-laborers—Gods if you will—for these constituted the Grand Council in the heavens; and placed before them the plan which resulted in the creation of our earth, upon which mortal man might dwell. This was done by gathering the necessary material, which was readily accessible, and forming—organizing—everything that was essential to man's being, his sustenance and welfare. It was not, as our Christian friends claim, that this very material earth was made out of nothing. On the contrary, it was made out of self-existent matter, requiring only the wisdom of a material God to convert it into its proper shape and form for man's use.

The persistent contention, that the spiritual and physical must be considered as separate existences, is wrong in conception as well as in conclusion. To the truly philosophic mind, every element is both spiritual and physical; and both are material. It is granted that there is what we term the coarser, as well as the most refined element. The former is comprehended by the senses, which are termed physical or bodily senses. The latter, not being discernible to the physical senses, are called spiritual. The element which we call spirit, that fills all space and which gives life to all existence, although not discerned by the mortal eye, is just as real as any of the coarser elements. Its existence makes itself manifest to us in what we term emotions; such as joy, love, etc., which we feel, and must acknowledge them to be palpable energies and powers that are inherent and belong to this element of spirit. The grand developments that have been made in the arts, sciences, etc., are due to the operations—call it heavenly inspiration—of this spiritual element. For this spirit, which is also called "intelligence or the glory of God," has held converse with man's spirit and, though not heard nor seen, has awakened within him thoughts and ideas, which being cherished, develop certain well-defined plans. And when perfectly crystalized enables the discoverer to point out their utility for man's benefit.

Where has the student along any of these lines been found during his course of study? Mainly shut up by himself, to enable him to concentrate his thoughts upon the one, to him, all important subject, also in experimenting, etc. But it is a mistake to say he has been alone. Who then has been with him; for he has not discovered the presence of any physical being? We answer: This spirit or intelligence has been holding converse with the spirit of

the student, and by degrees responding to the energies of the man's mind or spirit until an actual physical, material model is perfected.

The operations of this spirit must needs precede all action, whether it be in the creation of that which we consider the least valuable, or the creation of a world like ours. The principle of spirit inspiration or manifestation is clearly explained by the Prophet Joseph Smith. We quote the following:

"While in mortality, that which is revealed to us, is to our spirits exclusively: as though we had no bodies at all." In other words, it is spirit conversing with spirit, or the Spirit of God conversing with the spirit of man, his own begetting. This idea is a truly philosophical one and is not without its many counterparts. In any common conversation between two persons, the lips are the only organs used whereby one man's spirit or mind holds converse with his neighbor; and the impressions made are not discovered by any one of the bodily senses, but are just as real and tangible as any impressions made by direct physical contact.

There is no true line of demarcation that can be drawn which separates these two elements. Physical action responds to spiritual action; call it impulse, purpose or design, for thought, which is spiritual energy, precedes all physical action, either good or bad. While it is true that "God is a spirit, and they that worship him must worship him in spirit and in truth;" which will manifest itself either in prayer, or the song of praise, or any other physical labor. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) The operations or inspiration of the spirit upon individuals will be in keeping with what are termed natural endowments. This is aptly illustrated in the following: "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." (Ex. 35: 30-35.) These undoubtedly possessed a natural adaptability for such labor, and therefore were susceptible of an inspiration corresponding thereto. It is regrettable that so small a portion of the human family recognize a heavenly inspiration, but attribute what are termed wonderful discoveries along every line to man's wisdom alone, and give him

the honor therefor, ignoring altogether that inspiration which reveals and gives a correct understanding to the spirit of man. There is naught in mechanism, art or science but what our Father is altogether familiar with, and could, if needs be, demonstrate His personal ability as He did, as stated in ecclesiastical history. "Unto Adam and also unto his wife did the Lord God make coats of skins and clothed them."

We have referred to the particular inspiration which was given to Bezaleel and Aholiab to do all manner of cunning work in the construction of the tabernacle and the ark, which constituted a portable temple that Israel carried with them through the wilderness. Also the garments for the clothing of Aaron and his sons when they appeared before the Lord in sacred worship. Everything, down to the smallest minutia necessary to make the same complete and perfect, is defined and their uses fully explained. Solomon's Temple, the character of which, in its peculiar construction, appointments and adornments, was revealed in detail by God Himself. Although altogether different from the then known architectural rules and designs, it became the admiration of all, great and small, who were privileged to gaze upon it. So highly was it prized by Israel that, subsequent to its destruction, another was built upon its site, and although Cyrus, Darius, and Artaxerxes, the king of Persia, had been lavish in their gifts to bring about its completion after the pattern of the first one, yet the children of Israel mourned, because of its inferiority to the temple built by Solomon. We might quote other and numerous instances to prove that the Creator was what might be termed, not only an expert designer, but a master workman as well; and would not accept of anything that man might make as directed by Him unless it came up to the standard which He had given. Hence, He said to Moses: "See that thou make all things according to the pattern showed thee on the Mount."

It is not out of place to presume that when the history of the creation shall be given in detail we will learn that a similar minuteness characterized the instructions given during the six days of labor performed in completing the work; and that the instructions were closely and even critically followed is evident from the satisfaction expressed by Him at the close of each day, culminating as it did at the close of the sixth day, according to the record. "And God saw everything that he had made and behold it was very good." Which certainly must have been a source of gratification and pleasure to the vast number that undoubtedly were engaged in this labor. Thus in the construction of this perfect but very material earth out of crude element that was pre-existent, is exhibited the knowledge, skill and wisdom of a material God, without in the least degree divesting Him of any part of His spiritual nature. We might go further and contemplate the heavens above, with its vast concourse of celestial orbs or spheres, moving in such

perfect order and with such exactness that mortal minds can compute their distances, define their positions, and foretell their revolutions. The close relation of these several planets to our earth, and its dependence upon them for the preservation of its existence, is not fully comprehended. Neither has any astronomer clearly defined how dependent other planets are upon our earth. This grand concourse of worlds may be correctly termed one family, and are under the control of our Father, the great Elohim. All being governed by a law which is celestial, they must act as a unit, or their existence would be blotted out. We can read of rebellious man in his spiritual—first estate—existence, and we can witness man's wickedness upon this material earth, and while we would not call in question such a possibility, yet we have no history of a planet's actual rebellion.

The Prophet Enoch, in vision, witnessed the earth groaning under the burden of man's wickedness, and saying: "Woe, woe is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?" (Book of Moses 7: 48.) It is said the earth will be cleansed and purified because it has abided the law of its existence; and sunken as it now is, the promise has been given that it will be made celestial. "And there shall in no wise enter into it anything that defileth," etc. (Rev. 21:27.) The upward tendency, however, will be gradual, corresponding to man's improvement and advancement, as its deterioration has followed man in his degradation. And although, because of this, it has sunken very low in the scale of its being from its original condition, yet the element dwells within it necessary to become again a celestial sphere; as the element dwells in man which constitutes the ability to possess a life fitted for a celestial sphere.

Then, while Christian divines and Christian people may enjoy the thought of a God being separated from His own universe, and so declare, we will continue most happy in the thought that eventually upon this material earth, when it shall have passed through the necessary purification, that we, with our material bodies, being equally purified, will enjoy the companionship and the kindly ministrations of our material and loving Father, in company with all the heavenly host. Meanwhile we will look to Him, through the inspiration of His Spirit, to guide our footsteps along the dark meanderings, while groping our way through the mists that now intervene and shut us out from His personal presence. Nevertheless, He is now near at hand, and not afar off, and occasionally rests His feet—though unseen by us—upon His own footstool—this earth. Only those who are prepared can at any time feel His presence.—JOSEPH E. TAYLOR, in *Liahona The Elders' Journal.*

## MAN'S IMMORTAL MIND.

MAN'S mystic mind, how great a thing to contemplate! How subtle it is. It takes a mind to investigate the mysteries of mind. Psychology is the science of the hour. It is cryptic and captivating. There is a theory extant that the mind of man decays as old age approaches—that senile decay means mental decay also. I wish to strenuously oppose that theory, and, if possible, to unseat it. Allow me to illustrate my view-point. A village pump, for many, many years done good service to the villagers who used to visit to draw water supplies. It ultimately became worn out, because of its age and constant usage. It ceased to draw. Not because there was no water—or that there was anything the matter with the water; but the old pump was impaired. So it is with the mind. It does not decay with old age, but the brain—the agency through which the mind seeks contact with the material world—may become impaired. Hence the theory that the mind is decadent.

The eternity of matter and the immortality of mind are correlative. Intelligence is the handle of the universe. Great minds have moulded the destiny of our little world. They have been the sinews of war in the battle for progress. How great is the power of thought. Men say that "the pen is mightier than the sword." It is the "power of thought" which makes the adage true. Men are being judged by their mental and moral status, more than by their physical stature. The one supercedes the other—because "that which is seen is temporal, but that which is unseen is eternal." Who is there that has seen the mind of man? It is the invisible world that influences us most. Thought is an eternal factor that influences us for our detriment or betterment. We can never have the same mental state twice. We have added a thought.

Men of mind are men of might. Our poets are our giants. They are concrete expressions of the power of thought. They show unto us the why and wherefore of the imagination. It is the poet's greatest possession. He is the image-maker of the universe. His thoughts are pictures—indestructible, eternal. Imagination is to the mind what flowers are to the garden. A garden is still a garden if bereft of flowers; but wherein is its beauty if it lacks such gems? Imagination in some degree stands for depth of mind. The deep thinker has invariably beautiful thoughts and the deeper the thought the more musical it becomes. Man aspires to attain to the understanding of all nature. That the gods are good he denies not, for the mind of man is forever forming new concepts of the mysteries which lie somewhere at the heart of things.

The body of man possesses a wonderful telegraphic system; in place of wires, nature has provided nerves. The brain is the central exchange of this system, and because of this system it can be said that the mind of man is in his finger tips. The pianist is an example. The lightning speed of the transmission of thought into

the action of his fingers on the keys, shows that his fingers can be educated, thus to a certain degree possess mentality. Man, through the agency of his mind, is forever receiving impressions. Therefore, it is the duty of man to give expression to some of these, if he would serve the present age. Or else we are parasites, and not life-givers. Self-expression in many instances means self-expansion.

Professor G. H. Betts in his book on "The Mind and its Education," says: "Expression has a distinct moral value." This is scriptural—for is it not written, "Be not hearers of the word only, but doers also." We express ourselves by our actions. Our acts are the expression of our thoughts. We are to give expression to our impressions, if we would live the gospel and possess a perfectly-balanced life in thought and action. This world is an expression of the mind of God. It was once a beautiful thought.

The mind is the man and is inseparable from the eternal ego, which existed with the Father and is evolving toward the perfection of Him, the glory of whom is intelligence.

Salt Lake City. AUBREY PARKER.

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## KEEP YOUR HEAD.

If you can keep your head when all about you
  Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting too;
If you can wait and not be tired by waiting,
  Or being lied about don't deal in lies;
Or being hated don't give way to hating,
  And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;
  If you can think—and not make thoughts your aim.
If you can meet with Triumph and Disaster,
  And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
  And never breathe a word about your loss;
If you can force your heart and nerve and sinew
  To serve your turn long after they are gone,
And so hold on when there is nothing in you
  Except the will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
  Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
  If all men count with you, but none too much;
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
  And—which is more—you'll be a Man, my son!

—KIPLING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 19, 1911.

## THE LATE PRESIDENT JOHN HENRY SMITH.

THE elders and saints of the British Mission will be pained to learn of the death of President John Henry Smith, second counselor to President Joseph F. Smith in the First Presidency of the Church, which occurred in Salt Lake City, October 13th, 1911. A message announcing his demise was sent by cable to the Liverpool Office. As nothing was known here of his illness, the news of his death came as a shock to his many friends and admirers, the Latter-day Saints throughout the European Mission. Owing to the prominence and wide experience of this valiant servant of the Lord, his death will be a distinct loss to the Church, and those who knew him best and most intimately will mourn his departure the most.

President John Henry Smith was associated with the Council of the Twelve Apostles some thirty-one years, but, latterly, at the death of the late President John R. Winder, he was chosen and sustained, April 6th, 1910, as second counselor to President Joseph F. Smith. He presided over the European mission for about two and a half years, coming here shortly after the October conference in 1882. His record is too well known to require any eulogy from the writer, but suffice it to say that he was a man of sweet and pleasant address, and of such winning manners, that to know him was to love him. Independent in thought and fearless in the expression of his views on all important matters, yet was he a wise counselor and safe adviser. His judgment when given ever commanded respect among his fellows. He has been closely identified with every important movement made by the Church in recent years, as well as having been intimately associated with many business enterprises and civic undertakings that were inaugurated for the building up of the city of Salt Lake and the State of Utah. He was a most lovable man in every way and in all things, as attested by a host of friends both in and out of the Church, and can ill be spared from the councils of those his associates and people who know his true worth. Peace to his ashes!

Particulars of his death will appear in the columns of the *Star* later on.

RUDGER CLAWSON.

## RELIGION.

THE theme of the ages! How much has been said and done and suffered at the altar of religion! Looking back over the history of the peoples of the world, we can read the quality of their religion by their comparative success or failure in the world's great march of progression. By religion is not meant specifically Christianity, but rather the definition which embraces all systems of faith and worship that have been active elements for good or evil among the tribes and races of mankind.

Religion is as much a part of man's nature as is love. Although a man may not be willing to consider himself in the light of being religious, there is a code of ethics or principles which he has formulated or appropriated to govern his life, which may justly be classed as his religion, whether of a secular or of a spiritual character. Realizing this innate desire of man to set aside something for his adoration or worship, other men, individuals as well as combinations, have, for various reasons, after having determined what their own religion should consist of, set out to bring their fellows into subjection to their new-found ideas. Sometimes it was hard work to attain success, and so, where persuasion or agitation failed, crusades were organized, and massacres were planned; and there are many instances in history of a new set of religious ideas being established by force. The victims were shown but one alternative—the new religion on one hand, death or torture on the other. This sorry spectacle, we are grieved to admit, has even been enacted in the name of Christianity, but not, nor could it have been, actuated by the spirit of the lowly Nazarene, who has given to us the highest code of religious and ethical laws conceivable.

As a result of these depredations, many have raised their voices in complaint against Christianity, charging it with suppression of individuality, with being the cause of bloodshed and with being unprogressive; pointing to the history of the nations in support of these charges. Seeing the apparent weakness and failure to accomplish its object sufficiently to their liking, others have come along and affirmed independence to Christianity, and, incidentally, something purporting to be productive of better results has been held out for acceptance in its stead.

The great Founder of Christianity exemplified even His noblest teachings in His own life. So we can know, by reading His history, what is meant when He gives the exhortation, "Love thy neighbour as thyself"; and He further gives us to understand by the parable of the Good Samaritan that it is probable that our neighbor may have very different religious ideas to our own. We are also told that "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James

1:27). Something higher and better than the religion of a celebrated modern agnostic leader who announced, "To do good is my religion." Not only to do good, but to be good is the requirement demanded by the pure religion. It is something infinitely nobler and purer than any other system yet devised by man since the world began.

While it is true that many scenes of bloodshed and barbarity have been the result of religion, yet they were the religions of men, and not true Christianity, for the whole tenor and spirit of true Christianity is so utterly averse to such proceedings as to stand as a condemnation and a judgment against those who perpetrated them. So I say with Miller, that true Christianity

> "Is always mild, propitious, and humble,
> Plays not the tyrant, plants no faith in blood;
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succor, and redress,
> And builds her grandeur on the public good."

So we conclude that it is, and has ever been man who endeavors to suppress conscience and individuality—who has been the cause of bloodshed, and deterred progression—and not Christianity, the pure religion. There is nothing more productive of freedom, of peace, of charity, and the virtues that make men good, and pure, and noble, than the Spirit of Christ. It makes better individuals, and therefore better homes, and who can say that the homes of a nation are not the molds of its future destiny? It should thus be the endeavor of all men to become true Christians.

Bury St. Edmunds, Suffolk. J. W. FITCHES.

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## MINUTES OF NORWICH CONFERENCE.

THE semi-annual Norwich conference convened October 15th, 1911, at St. Stephen's Chambers. President Rudger Clawson, of the European Mission; President F. B. Hammond and fourteen traveling elders of the Norwich conference were present. Three well-attended sessions were held.

The morning session commenced at 10:30, by singing "Come listen to a Prophet's voice." Prayer by Elder Robert Shephard. Sang, "O what songs of the heart."

President Hammond extended a hearty welcome to all, and emphasized the necessity of all exercising their faith and prayers in behalf of the speakers.

Elder J. L. Broadbent showed from the scriptures that not many learned men had been chosen to preach the gospel, but men having the right inner feeling.

Elder J. H. Buck spoke of the gospel as a means of salvation to all that will obey it, and said that all will be judged according to its principles.

The congregation sang, "Sweet is the work."

President Clawson very feelingly announced the death of President John Henry Smith. The announcement caused a very deep feeling of sorrow in the heart of every Latter-day Saint.

President Clawson then spoke of the two priesthoods in the Church and of the necessary offices in each one. He showed how by unbelief these priesthoods had been lost to man, and that not until the angel of the Lord had visited the earth, as predicted by John, was it again restored and the former power and authority realized among men.

Benediction by Elder James Ball.

The afternoon session commenced at 2:30. After the opening exercises, the sacrament was administered by Elders William G. Gidney and James A. Hind. The authorities of the Church were presented by the clerk and unanimously sustained.

Elder A. Tom Johnson spoke very forcibly on the claim of the Latter-day Saints that there is but one true church on the earth, and that all other claims could easily be disproved by investigation. He emphasized the truth that man may know of the doctrine, whether we speak of ourselves or whether it be of God.

"Israel, awake from thy long silent slumber," was rendered as a quartette by Rosey Wilkins, Gertrude Dawson, Vance D. Walker, and A. E. Southgate.

Elder J. W. Fitches proved very plainly from the scriptures and from history that there had been a great apostasy, both from the Church and of the Church.

Dorothy Thalbourn sang very beautifully as a solo, "The maiden's prayer."

President Clawson spoke of the erection of temples, and said that, like ancient Israel, the Latter-day Saints are a temple-building people. He showed how such places are necessary for the performing of sacred ordinances of the gospel, such as baptism for the dead, which is necessary that we might save our dead, as understood by the apostles of Jesus in the primitive times.

The closing prayer was offered by Elder Seth C. Kelsey.

The evening session commenced at 6:30, one hundred and fifty being present. After the opening exercises, the labor and statistical report was read by the clerk.

President Hammond addressed the meeting on the necessity of an organization in the Church of Christ and said that the true church may be distinguished by its organization of apostles, prophets and other officers.

Elders James A. Hind, Franklin D. Ashdown, Vance D. Walker and J. W. Fitches sang as a quartette, "Beautiful isle of somewhere."

Elder Vance D. Walker spoke of the great love the elders showed for their fellows by leaving their homes and loved ones and coming into the world to preach freely to them the gospel.

A solo was very beautifully rendered by Miss Chrissie Woods, "Nearer, my God, to Thee."

President Clawson then read an article from a paper reporting a Baptist conference recently held at Sheffield, showing that there had been a decrease of three thousand seven hundred and seventy-five souls in that church during the past year, with a staff of several thousand ministers, lay preachers and Sunday School teachers. He compared the success of their labors with the success of the elders laboring in the Norwich conference, which shows an increase of sixteen souls in the past six months. He showed very beautifully the contrast between the works of God and the works of man; that man has chosen officiating priests and ministers to act in the place of God's authorized servants.

The benediction was pronounced by Elder William G. Gidney.

On Saturday, October 14th, President Clawson met with President Hammond and fourteen traveling elders of the Norwich conference in Priesthood meeting, where reports were listened to and many timely instructions given by President Clawson.

A spirit of love, peace and joy prevailed throughout the entire conference.

VANCE D. WALKER, Clerk of Conference.

## FROM THE MISSION FIELD.

**Change of Address.**—The address of the Bristol conference is changed to 8 St. Mark's Road, Easton, Bristol.

**Harvest Festival.**—On Sunday evening, October 8th, 1911, a harvest thanksgiving service was held in the Etherington Street Hall, Gainsboro' branch (Hull conference). There was a good attendance of saints and friends. Inspiring addresses were given, and a duet was rendered by Sister Stagg and Brother John Harrison. The hall was tastefully decorated. On Monday evening a special program was rendered, after which the harvest goods were sold, the proceeds going to defray the branch expences.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home October 13th, 1911, per s.s. *Virginian*. From Great Britain—Charles H. Baker, Stanley J. Madsen, William S. Thorley, Charles Naylor, Aaron J. Hill. From Switzerland and Germany—C. Peter Brienholt, Charles R. Crowley. From Sweden—Anders Pherson, John D. Benson. From the Netherlands—Charles M. Clawson, William Allsop. From Scandinavia—Niels P. Jensen, Anton Cramer. With the company were twenty-six emigrants in charge of Elders Aaron J. Hill, Charles H. Baker and John D. Benson.

**Fire at "Deseret."**—At 10-15 Monday evening, October 16th, 1911, "Deseret," headquarters of the London conference, was aroused by some one with the information that the place was burning. On receiving the alarm everybody quickly left the building to find that the fire had started in the corner shop occupied by McAlvis, a blouse manufacturer. The people of the house kept remarkably cool, scarcely anything being removed from the building. The fire was soon under control, owing to the splendid work of the Tottenham Urban District Fire Department. Very little damage was done to the building, which is covered by insurance.

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**Baptisms.**—On Sunday morning, October 8th, 1911, one person was baptised in the river Ure, Wisbech branch (Norwich conference), Elder J. Leslie Broadbent officiating.

A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, October 14th, 1911, at which twenty-three persons from the following branches were baptised by Elders Charles J. Parry, Clarence E. Bohling, Shores Loveless, and President Fred C. Parker:—Bradford, 1; Batley, 9; Clayton, 3; Halifax, 1; Leeds, 2; Morley, 2; Pudsey, 5. Confirmation took place immediately afterwards in Westgate Hall. About two hundred and fifty saints, friends and strangers witnessed the ceremony.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N. (London conference), on October 8th, 1911. Elder Carl Eddington baptised two, Elder George T. Darley one, and Elder W. H. Allington one.

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**District Meeting.**—President Joseph W. Clark and five elders met with the saints and friends of the Carlisle branch (Newcastle conference) in a district meeting on Sunday, October 15th, 1911. At the afternoon session, President Clark extended a hearty welcome to all present, and hoped that those attending the meetings might be well repaid. The general and local church officers were presented and sustained. Elder F. A. Dahle said that no person can save himself without the aid of others. He showed that from the earliest times revelation has been God's means of communicating with His children. Where His Church is, there must be revelation, for His Church is built upon it, as was proclaimed to Peter of old. The evening meeting commenced at 6:30. Elder George B. Chambers spoke at some length on the establishment of the Church by Christ and His apostles. He said that, pursuant to the claim made by the Latter-day Saints of the restoration of the gospel of Christ, it was necessary to firmly establish the fact of an apostasy. Proceeded to show that the prophecies made by the prophets and the apostles of old had been fulfilled. Elder John R. Sayer said that man must come to God in the same way to-day as formerly. The gifts of the Holy Ghost always follow those who

have faith, repent of their sins, and are properly baptized. If the gifts of the Spirit are limited, so is salvation. It has been error, not truth, that has caused all the strife and division in Christendom. During the services, Sister Amy Wright sang two solos, which were greatly enjoyed by all present.

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**Successful Socials.** — On October 7th, 1911, about one hundred and fifty saints and friends of the Birmingham conference met in a social at the Handsworth Assembly Rooms, Birmingham, in honor of Elder J. M. Young, who is honorably released to return home. Refreshments were served and a good program rendered. As a token of love from the saints and friends, Elder Young received a beautiful and useful present. A good time was enjoyed by all present. The saints and friends join in wishing Elder Young a safe and pleasant journey home.

On Saturday afternoon, September 30th, 1911, a "tea" was served by the Relief Society of the Barnsley branch (Sheffield conference). A pleasant time was had and the proceeds went to the relief fund.

A very enjoyable social was held on Saturday, September 23rd, 1911, at Latter-day Saints Hall, St. Michael's Road, Northampton (Birmingham conference), in honor of Elder R. E. Barber, who was leaving to take up his duties in the Walsall branch. An excellent program was rendered by saints and friends, and games were indulged in. As a token of love and esteem, Elder Barber received a nice set of carvers.

The Relief Society of the Preston branch (Liverpool conference) held a very successful social on Saturday, September 23rd, 1911, in honor of Sisters Mary and Margaret Corless, who were leaving for Zion. A splendid program was rendered. Each of the departing sisters was made the recipient of a nice dressing case. Light refreshments were served. An enjoyable spirit prevailed throughout the evening.

On Saturday, September 30th, 1911, the saints and friends of the Burnley branch (Liverpool conference) held a very successful social on behalf of the choir. A good sum was contributed to be spent for song books. Elder Marriner Roskelley, who was leaving for Southport, was wished God-speed in his new field of labor. About one hundred persons were present, all spending a very enjoyable evening.

A very enjoyable social was given by the Hull branch (Hull conference), at Forester's Hall, Monday, October 2nd, 1911. A good program was given by the members and friends, and a very pleasant evening spent in social recreation.

On Saturday, October 7th, 1911, a farewell social was tendered by the saints and friends of the Hyde branch (Manchester conference), to Sister Edith Morgan and family, prior to their departure for Ohio. There were about one hundred and ten present. A

good program was rendered and light refreshments served. As tokens of esteem, each was given a suitable present. Sister Morgan and family have been faithful members and will be greatly missed.

An enjoyable social was held on Wednesday evening, October 11th, 1911, at Bruce's Hall, Middlesbro' (Newcastle conference), in honor of Brother and Sister James Ingleby, who are emigrating to Zion. Although they are getting well along in years, they expect a happy meeting with their children, who have all preceded them to Zion.

A farewell social was given in the Northampton branch (Birmingham conference), Thursday evening, October 11th, 1911, in honor of Sister Alice Harris, who is emigrating to Zion. A splendid program was rendered, after which games were indulged in. As a token of love and esteem, Sister Harris was presented with a beautiful traveling rug.

A very successful social was given on Monday, October 16th, 1911, at 47 Scotch Street, Carlisle branch (Newcastle conference), following the district meeting and also to open the season for the Mutual Improvement Association work. A suitable program was arranged, songs, solos and recitations being given in excellent style. President Joseph W. Clark spoke on Mutual Improvement Association work and encouraged all to attend meetings in time. He also complimented the branch on its healthy condition. Light refreshments were served. The hall was filled with saints and friends and all expressed themselves as having spent an enjoyable evening.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON X.—HONORED BY STRANGERS, REJECTED BY HIS OWN.

I. JESUS IN SAMARIA.

1. The Samaritans. (a) A mixed people (II. Kings 17: 24-41). (b) Unfriendly toward the Jews (John 4: 9; compare Acts 10: 28; see also John 4: 20). (c) Regarded favorably by Jesus (see Luke 10: 30-37; 17: 11-19).
2. Jesus and the Samaritan woman. (a) They meet at Jacob's well (John 4: 1-6; compare Genesis 33: 19; 48: 22; Joshua 24: 32). (b) She is convinced that He is a prophet (John 4: 7-24). (c) Jesus declares Himself the Messias (verses 25, 26). (d) Her testimony (verses 28, 30, 39).
3. Jesus accepted by the Samaritans. (a) Their testimony; they accept Him at first because of the woman's testimony, then on their own convictions (verses 39-42). Note that at a later time other Samaritans receive the Gospel through the teachings of the apostles (Acts 8: 25; 9: 31; 15: 3). (b) His sojourn among the Samaritans (verse 40).

II. In Galilee.

1. At first well received (John 4:43-45; Luke 4:14, 15). (a) Fame of His doings at Jerusalem had preceded Him. (b) He heals the nobleman's son (John 4:46-54).

2. Rejected by the Nazarenes. (a) His address in the synagogue (Luke 4:16-19; compare Isa. 61:1). Note the surprise of the people: "Is not this Joseph's son?" (Luke 4:22; compare Matt. 13:55; Mark 6:3; John 6:42). (b) An attempt to kill Him (Luke 4:28-30; compare John 7:30; 8:59; 10:39).

3. Again at Capernaum (Luke 4: 31-34). (a) A wicked spirit rebuked; the evil one's testimony of Christ (verse 34; compare verse 41; 8:28; Matt. 8:28, 29; Mark 1: 34; 3:11; 5:6, 7). (b) A miracle in the household of Peter (Luke 4: 38, 39; Matt. 8:14, 15; Mark 1:30, 31). (c) Other miracles (Luke 4:40-44; Matt. 8:16; Mark 1:32).

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## BE STRONG!

Be strong!
We are not here to play—to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.

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## DIED.

Timmons.—At Wombourne Common, near Wolverhampton (Birmingham conference), September 16th, 1911, Ann Timmons; born November 30th, 1822; baptised in 1877 by Elder George Boderson.

Cutler.—At Stourbridge, Worcestershire (Birmingham conference), October 4th, 1911, Elizabeth Cutler; born April 18th, 1829; baptised June 20th, 1850.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"To be a Latter-day Saint requires sacrifice of worldly aims and pleasures; requires fidelity, strength of character, love of truth, integrity to principle and zealous desire to see the triumphant march of truth."*—JOSEPH SMITH.

No. 43, Vol. LXXIII. Thursday, October 26, 1911. Price One Penny.

## FIRST PRESIDENCY SPEAK AT GENERAL CONFERENCE.

FOLLOWING is a summary of the addresses delivered by the First Presidency on the first day of the eighty-second semi-annual conference, October 6th, 1911.

President Joseph F. Smith extended a warm welcome to the saints in attendance. Their presence, he said, bespoke their interest in the great latter-day work and the work of human redemption.

"The Saints," he said, "are to be congratulated on the spirit which leads them. Whatever may be the feelings of those who look upon us and our work with contempt, let the spirit of good judgment characterize our actions. It matters not what men may think of me, as long as I am following the dictates of my conscience and am in the line of my duty. It is a matter of wonder that there exists a spirit of such bitterness against men whose lives, barring the common weaknesses of man, have been absolutely above reproach. But such is the case. It has been so from the beginning, and no doubt will continue to be so as long as we do what we think is right and as long as there is sin and wickedness in the world.

"In the days of Nauvoo, it was demanded of the saints that they should renounce their ideas of revelation, scatter abroad, and become like the rest of the world. People who make such a demand are influenced by some spirit—judge ye what kind—which requires a lowering of the religious and moral tone in the world.

"As a matter of fact, no people in the world believe more firmly, more confidingly in Christ than the Latter-day Saints. Of course, other sects lay claim to the same belief. What, then, is the differ-

ence? It is this: Latter-day Saints contend that it is a mockery for men to say they believe in Christ and then to refuse to do as He directs men to do in order for them to be saved. They believe that it is necessary for men to obey the gospel He taught before we can lay claim to the blessings which are predicated on that law. Now, what harm can this difference do to anyone? It is no less true now than it was in the days of Christ, that this is their condemnation, that light has come into the world, and men love darkness rather than light.

"There is another difference, however, namely, that we believe in the divine calling of Joseph Smith. But what injury can this belief be to the world? We accord to the world the right to believe what and how they may, and ask the same right in return. We deny them the right to prevent us from believing as we please, so long as our beliefs do not interfere with the exercise of their religious rights on their part.

"What did this Joseph Smith teach? Anything that will harm the world? He taught God to men. He has revealed the Father and the Son to the modern world, as to their form and substance; for the ideas concerning the Godhead given in the New Testament had become vague and mystical in the minds of men. He taught that Jesus was in the express image of His Father, that He was literally the Son of God, that He died for the sins of the world, and rose from the dead with the very body which He had in mortality and now sits enthroned on the right hand of the Father. Let me ask again what harm such teachings can do to mankind? Nothing. It can do none.

"I stand here and say without fear of reasonable or rational contradiction, that Joseph Smith taught nothing, or rather the Lord revealed nothing through Joseph Smith, that was not taught by the Son of God—that is not in harmony with the truth as it was given by our Savior.

"The prophet made clear to us ideas about God and Christ. He taught us to believe in God the Father and in His Son Jesus Christ, to repent of our sins, to be baptized for the remission of our sins, and then to have the hands of those having proper authority laid upon us for the gift of the Holy Ghost. Is it a crime for us to repent? Is it wrong? If some of those who speak the loudest against us should repent of their sins, there would be nothing left of them. But there is no crime in the principle of repentance. It is good for all men to repent of their sins.

"Oh, but, says someone, what about your claims to authority to administer in the laws of the gospel? I answer that there is nothing new in it? Christ taught it. He gave authority to His apostles. The servants of the Lord in all ages of the world have had authority to administer in the gospel laws.

"And again, Joseph Smith taught that after one has been baptized into the Church, one must ever after strive to live according

to the ideal laid down in the gospel. Surely this is not a source of injury to any human, either the one who accepts it or who rejects."

President Smith here most earnestly denied the charge sometimes urged against him by those who do not know him, that he tyrannizes over the saints. "I leave this to you, Latter-day Saints," he said, and then went on substantially: "I defy any wicked man or any good man to charge me truthfully with having wronged any man, woman, or child. If I have unwillingly done so, I will go further than they can possibly ask me, to make it right. I have never used a dollar of the Church that I had no right to use. I pay my tithing, as does every other good Latter-day Saint.

"Another thing—the Prophet Joseph Smith was instrumental in revealing to this generation the principle of marriage for time and eternity—something that has been kept hidden from the foundations of the earth. This idea is assailed by some and denounced, but it is growing in its acceptance with the world. It is a beautiful idea. It tends to make us men better husbands than we could be without. Nothing can tend better to elevate our domestic ties than the thought that these ties shall be perpetuated and ennobled in the next life."

President Smith concluded his remarks with an expression of his appreciation of the blessings the Lord had given him. He urged the people to keep themselves so busy that they will have no time to say anything evil or to pay attention to anything others say that is evil.

President Anthon H. Lund next addressed the conference. Since the last conference he said, the work of the Lord had progressed. Good reports had come from all the missions, notwithstanding opposition in some places. But the opposition, he thought, had accomplished nothing hurtful to the Church, as is usually the case. Instead, many had been led to investigate. In England, in Sweden, and in Denmark there had been most opposition, through the labors of an American who had been paid for speaking against the Latter-day Saints.

The missionaries, President Lund said, had been kept busier than ever, especially in places where waves of persecution had risen, preaching the gospel and dispensing literature. They are not discouraged. Although the missionaries abroad are not preaching the principle of gathering, but on the contrary advise the saints to remain there, still the spirit of gathering is upon the people, and emigration continues.

President Lund urged the saints to extend the hand of friendship and help to such of the saints as come here. Generally they spend almost all they have in coming here, and so it would be a laudable thing for us who have occasion to do so, to aid and encourage our emigrating friends. On the other hand, he urged the new arrivals to take up their residence in the country rather than flock to the

city. The speaker deprecated the desire on the part of so many people to come to cities from abroad and to some extent from the country. Many in the cities live from hand to mouth, and no doubt will continue to do so.

There are plenty of places, he urged, where new homes can be made. Those who own a home are more likely to be loyal to the Church, more patriotic to the nation, than those who have none of their own. He urged the young men to strike out for themselves. Later they would be better satisfied with their life.

President Lund closed with the thought that it is necessary for us to seek the kingdom of God in order not merely to find it, but to become members of that kingdom and afterwards observe every law thereof.

President John Henry Smith began his address by expressing his pleasure at the very large attendance of representative officers, and the saints generally, and at the very excellent gospel sermon preached at the morning session of the conference by the President, in which was borne a thrilling testimony to the work of the Redeemer.

This vast work of human redemption should prove a source of consolation to those who have sundered ties of kindred and of nation and allied themselves with a people whom the world despises; for it is a work absolutely necessary for the salvation of every soul that has ever come to the earth or ever will come here.

The speaker said that when he thought upon the completeness of the organization of the Church, of the magnificent work which the Prophet Joseph had wrought, of the promises of the Lord to His people that the Church would not again be taken from the earth, and of the faithful men who are among the saints to-day—men as faithful as any that had preceded them—he prayed that nothing should come among the people to turn them away from the truth, or that would tend to loosen their hold upon it.

"I testify to you," he said, "that Christ is the Redeemer of the world. He is the Christ. He is the way, the life, and the truth. He is the very Redeemer of mankind. And He should be sustained as such in His teachings by every Christian in the land. Standing before you to-day, I solemnly declare unto you my absolute knowledge of the fact of the atonement of our Savior—that He lived, and that He died for our sins, that He rose from the dead, and that the world will be redeemed by Him and in no other way."

It was the duty and privilege of the priesthood of the Church to proclaim the gospel of the redemption to all men. The world, he said, is yet unconquered by the word of God. And here in the quorums of the Priesthood we have a phalanx, unbroken, for the proclamation of the word. Our missionaries can look in the face the best and the cleanest of men and deliver this message of redemption to the world.—*Deseret News.*

## THE MILLENNIUM.

SCANT indeed is the attention paid by many to the glorious truth of the personal reign of Christ for a thousand years upon the earth. We see the cold disdain of so-called orthodoxy upon this matter so vital to the world. Denials that there will be any such event in a literal sense meet us on every side. Amongst those whose faith is built upon the solid rock of revelation that advent is looked for and desired. Here the trumpet gives no uncertain sound, and the authorized servants of God labor to impart their knowledge to the minds of all men.

Like faith itself, the fact cannot be questioned that individual knowledge regarding the Millennium is a matter of varying degree, and great is the confusion of thought. To most minds it is a nebulous, shadowy thing, and just in proportion as its work is not comprehended, so is its reality questioned. This is indeed a matter concerning which more doubt is felt than is expressed in words.

Will the reader contemplate for a moment the following simple query? If these are the latter days, and the real work of the Church of God is to convert the world to the gospel in these days, don't you think the task too great, having regard to the small numbers who embrace the restored gospel? Again, if at the end of seven thousand years the earth is to be full of the knowledge of the Lord as the waters cover the deep, how and by what agency is this humanly-impossible condition to be brought about? If at the end of seven thousand years a mighty host, comprising the kingdom, countless as the stars of heaven, or the sea-shore sands, is to be presented spotless to the Father, how and when is this tremendous thing to be done? Let us reverently enquire into the matter.

In this age of the world the earth and its people groan and travail under the terrible curse of a usurper's thraldom. Let no one doubt the literal truth of this control. So real is it that the "prince of this world" dared to tempt the Christ with a share of his usurped authority, if Jesus would but recognize his authority; and so long as the adversary of God is permitted to use his licence to tempt men, so long will sin abound over righteousness—so long will "error be on the throne and truth on the scaffold." But God has appointed a time and season for this usurper to be bound in chains of harmless inaction. This period of Satan's inanition is the thousand years of the Millennium. Now, confining ourselves to this one fact, what difference will it make to men? What difference does it make when every atom of poison is taken from a septic wound? Healing is assured. What difference will it make when the heart of man is freed from Satan's baneful influence? Will it not give place to the glorious light from the Sun of Righteousness which shall then arise with healing in His wings? No need to enlarge upon this most obvious result to many; but there are some who think that sin is a sort of endowment, like

memory or judgment, ignoring the positive truth that sin is Satan's influence in successful operation, and with that influence removed the immutable law of cause and effect is involved. Let us advance a step now in our considerations.

Christ was "the Redeemer" of mankind. Consider carefully the meaning of the word, for many people talk as though it was absolutely void of significance. Do we know what it means to redeem a pledge? I sincerely hope we all do, because it will simplify to everybody the status of a redeemer and the changed ownership of the "redeemed," and calling to mind that God has called us "His jewels," the writer considers this illustration of the matter to be a very apt one.

Man, being no longer under the dominion of the "prince of this world," Satan, and all evil influences being removed, will as a result be elevated to a higher plane of spiritual life, and the eyes of his understanding being opened, his ability will be correspondingly increased. Instead of the promptings of evil spirits operating upon his mind and heart, just men made perfect will minister to him. For Christ shall come for this very purpose of converting the world, aided by the elders of Israel, those "chosen ones" who have the mark of Christ upon their foreheads. All who have not accepted the gospel shall be testified to under this Godly influence, and all who then refuse to accept Christ will do so in the face of a perfect comprehension of their act. The work of this thousand year "day of the Lord" will, as the scriptures plainly declare, be a gradual work, like the sun rising in the east and sinking in the west. Many and wonderful are the things to be accomplished in "that day," but the mighty power of faith which will then exist, in comparison with the doubt which now prevails, will, in their due season, cause their fruition to be regarded as but a commonplace sequence. Under Satan all is weakness, under Christ all will be strength.

Thus will all the world be brought to a knowledge of the truth. Then comes a testing. Satan will be released for a short season. His temptations will no doubt admirably conform to the altered conditions. It is then that most probably he will deceive as "an angel of light."

There is a wondrous peace accompanying the calm contemplation of this great revelation of the latter days. We see how true it is that God desireth not the death of a sinner. We grasp something of the height, depth, length and breadth of redeeming love. This is the great lesson man is being taught under the reign of selfishness, strife and misery. He is learning the value and excellence of love by a bitter experience of its opposite.

Watford. W. ISGATE.

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A MAN without self-restraint is like a barrel without hoops, and tumbles to pieces.—H. W. BEECHER.

## THE POWER OF THOUGHT.

THOUGHTS are the germs of all intelligent action: they are the nucleus from which all things, good or evil, visible or invisible, are created. It is the power to think which gives man his supremacy in the animal kingdom. Man by his physical strength can do many wonderful things; but his power is dwarfed when compared with the power of thoughtful men. By physical strength a man may lift an ox; by thinking men have weighed and measured the planets; they have separated their elements, and calculated their distance and motion. The locomotive, the ocean greyhound, the various systems of telephony and telegraphy, the aeroplane, and all the wonderful inventions by which men have accomplished things which at one time seemed impossible, once existed only in the minds of men. The marvelous system to which our planet belongs once existed only in the mind of the great Architect, our Creator.

Who can estimate the power which lies dormant, yet innate, in the mind of man? When we contemplate on the things already accomplished by mankind, it gives us courage in the upward fight; it makes us cognizant, to a certain extent, of the wonderful powers of development and construction within us. Thoughts give birth to thoughts. If our thoughts be pure, they will be parents to pure actions. Pure actions will purify our bodies, and make them fit tabernacles for the eternal spirit, which is the thinking part of man. The body is the machine, the brain the controlling centre, through which the spirit operates. By harmonizing them and giving expression, both orally and physically, to our thoughts, we will gain the divine power and favor so necessary to our eternal advancement.

"Think good thoughts, read good books,
And thou shalt feed a famishing world."

Salt Lake City. JAMES E. PENNOCK.

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## TO MY SON.

Do you know that your soul is of my soul such a part,
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name,
"Like mother like son" is a saying so true,
The world will judge largely of mother by you.

Be yours then the task, if task it should be,
To force the proud world to do homage to me.
Be sure it will say when its verdict you've won,
She reaped as she sowed. Lo! This is her son.

—MARGARET JOHNSTONE GRAFLIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 26, 1911.

## CLEANLINESS.

THE religion of the Latter-day Saints is essentially a practical one. Obedience to its principles will surely lead to the perfecting of the entire being of man. The purpose is to lead us from evil and impurity to righteousness and holiness. It is not only necessary that our minds should be instructed in the principles of eternal truth, and our hearts purified through obedience to the same, but also that our bodies should be kept clean and pure, that they may be fitting temples in which the Spirit of God may dwell. The people of God in all ages have been instructed to keep themselves clean and pure. In ancient Israel this was emphasized by the institution of various ceremonies requiring washings and purifications. In the New Testament there are frequent references to the same matter. In one place the saints are spoken of as being "cleansed from all filthiness of flesh and spirit, perfecting holiness in the love and fear of God." The saying has been current in the world for ages that "Cleanliness is next to godliness." We might go further and assert that it is an essential part of godliness. The Latter-day Saints, by virtue of their obedience to the everlasting gospel, are entitled to receive the gift of the Holy Ghost, and they will find that, through cleanliness of body and mind, they will receive the same in a richer and fuller measure than is otherwise possible.

It is true that many people are engaged in work that is necessarily of such a nature as to render personal cleanliness a very difficult matter. Notwithstanding that, the pleasure and satisfaction to be derived from it, will amply compensate for the effort necessary. To the humble toiler, leaving the dirty factory or machine shop, how refreshing it is to enter a home that is clean and attractive. It is pleasant and refreshing to be there. Soap and fresh air can go a long way in making the lowliest home sweet and tolerable. To the weary son or daughter of toil it is restful and inspiring. It lifts the mind above the toil and drudgery of the day, and gives an interval in which to breathe a purer atmosphere. They are thus enabled to feel that they are not degraded by their conditions, but that their desires and aspirations for purity and pleasant surroundings can assert themselves wherever they are. Personal cleanliness is also decidedly favorable to health. Our bodies are continually throwing off waste matter, by innumerable pores. This needs to be removed from the body by

frequent ablutions. If this is not done, the pores of the body becomes clogged, and an unhealthy condition is the result. Besides, it is most offensive to those with whom we live and associate. Domestic affection is promoted and preserved by a due regard for personal cleanliness. There is a sweetness and a charm associated with it that is well worth the effort necessary to secure. In homes where there are children this matter becomes especially important. If the home surroundings are clean and attractive, the children will take greater pleasure in remaining there. It will thus affect their character and lives to a very great extent. "Even from the body's purity, the mind receives a secret, sympathetic aid." Personal cleanliness is so closely related to purity of thought and action, that parents should do all in their power to recognize and teach it by precept and example in their families.

It is very important that our places of worship should be kept scrupulously clean. When it is otherwise the influence is repellant and degrading. It is inconsistent with the elevation of mind that is necessarily associated with the true spirit of worship. As the lowliest home, if tidy and well-ordered, may be rendered sweet and attractive, so our meeting places may be rendered acceptable for the worship of the Most High, when all is clean and orderly. The psychological effect of cleanliness is more marked, perhaps, in connection with Divine worship than in any other direction. It has a tendency to raise the thoughts upward and to suggest to the mind the perfect holiness of the Lord. On the other hand, unsuitable surroundings and conditions tend to hinder the spirit of worship, being entirely inconsistent therewith. Those who have been accustomed to worship in beautiful churches, where everything is bright and attractive, are apt to be impressed most unfavorably as to a religion whose devotees worship under such conditions, and the spirit and genius of whose religion is expected to be reflected to some extent in the place and manner of their worship. Assuredly the saints of God, wherever they may be and however humble their surroundings, ought to endeavor to make their worship truly represent their appreciation of the privilege of knowing and worshipping the true and living God. To this end, cleanliness and perfect order are indispensable conditions.

When due regard is given to this important matter by us personally, and in our homes and places of worship, then the cumulative moral result cannot fail to affect for good the hearts and lives of all concerned. It is of the utmost importance that everything should be contributory to this supreme end. The Latter-day Saints, above all people, should be mindful of these things. They have been called to live a higher life than their fellows. There has been given to them a fuller knowledge of the holiness and excellence of the Lord, and of their relationship to Him, than is possessed by the world. In order to become members of His Church,

they have been baptised, according to the Divine command and pattern, and have thereby had their sins remitted. They are now required to walk in newness of life, striving to keep all the commandments. The apostle Paul, writing to the members of the primitive church, says that uncleanness and filthiness should not be as much as named among the saints. The trend of teaching in the Church in these days is exactly the same. The apostle John makes purity a decisive test as to those who belong to the family of God, in the following words:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (I. John 3:2, 3.)

While giving attention to cleanliness in the directions indicated, and reaping the moral benefits that indirectly result from the same, it is still necessary that purity of mind and character should be directly cultivated. Indeed, we ought to set the complete ideal of purity before us, and endeavor to realize it fully in every department of life. Even the thoughts that we entertain leave a permanent impress upon the mind and character. We should not, therefore, allow ourselves to entertain thoughts contrary to what we ought to be or to do. On the other hand, if we set ideals of purity and virtue before us, and dwell upon them frequently, we shall find ourselves growing in that direction. The law operates unerringly, either for good or ill; if we will avail ourselves of its wonderful potency, it will help us to overcome weakness and evil, and enable us to attain unto that purity and holiness without which we cannot hope for salvation in the kingdom of God.

H. I.

## MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, October 22nd, 1911. There were present: President Rudger Clawson, of the European mission; President George W. Teasdale and twenty traveling elders of the Scottish conference, also President Joseph W. Clark and Elders John R. Sayers and F. A. Dahle, of the Newcastle conference.

The first session commenced at 10:30 a.m., by singing, "Hope of Israel." Prayer by Elder John B. Taylor. Singing, "Earth with her ten thousand flowers."

The sacrament was administered by Elders Joseph P. Burt and William J. Swainston, during the passing of which the choir sang the sacramental hymn, "Reverently and meekly now."

President Teasdale welcomed the saints and friends, also was thankful for the privilege of having an apostle of Jesus Christ in our midst.

Elder George G. Campbell thanked God for the privilege of being a member of His Church. Showed the necessity of complying with the gospel principles in order to gain a remission of sins. However, all who die before reaching the age of accountability, regain an entrance into the kingdom of heaven through Christ's atonement, irrespective of any act of obedience. Bore testimony to the truthfulness of the gospel.

Elder John R. Sayers, of the Newcastle conference, expressed his pleasure at being present. Spoke of the necessity of continuing in the plan of salvation after we have entered in at the doorway of first principles.

Brother John Hunter sang the solo, "Lead, kindly Light."

President Clawson referred to the importance of the principle of faith in every act of our lives. Explained how it is necessary that we have our faith built upon the true foundation. It is indeed the first principle of the gospel, "for without faith it is impossible to please God." A true faith will lead us to obey His commands, one of the most important of which is baptism. Peter's testimony on the day of Pentecost is conclusive evidence that we must comply with this ordinance. This leads to an interesting question concerning the dual nature of baptism. As both the body and the spirit are required in the formation of the soul of man, so is baptism in the two elements, water and spirit, necessary to constitute the true baptism. Jesus said, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

The afternoon session commenced at 2:30. About two hundred saints and friends were present. After the opening exercises, President Teasdale presented the general and local authorities of the Church, who were unanimously sustained by the saints.

Elder George E. Stoddard, who has filled the position of clerk of conference for the past six months, was honorably released, and Elder Paul S. Richards appointed in his stead.

President Joseph W. Clark, of the Newcastle conference, showed very clearly how "Mormonism" answers the question, "What is the purpose of our existence here on earth"? We are born into this life under the exact conditions that we merit from our acts in the pre-existent state. Likewise the inheritance we receive in the life to come is solely dependent on the obedience we render to that light of the gospel that is placed before us. The Latter-day Saints are called upon to prove their doctrines from a scientific standpoint. As true religion and true science are always agreed, we do not fear having the light of scientific investigation thrown upon our teachings.

A double quartette, composed of the Innes family and Brother John H. Kirby, rendered in a pleasing manner, "Count your blessings."

Elder Charles D. McAlister read from the words of Amos,

"Can two walk together except they be agreed." If we desire to have God's Spirit abide with us, it is essential that we walk according to His gospel.

Miss Jeanie Katerson beautifully sang, "God will take care of you."

President Clawson explained clearly the law of tithing. Whenever the true Church of Christ has been upon the earth this law has been observed. It is the plan ordained of God by which His earthly kingdom is maintained. Quoted numerous passages proving that tithing was a true and scriptural doctrine.

The evening session commenced at 7, with an attendance of two hundred and twenty. After the opening exercises, the labor and statistical report was read by the clerk.

President Teasdale, for the benefit of the many strangers present, gave a brief summary of the teachings of the Latter-day Saints. The fact that this Church has withstood all opposition is evidence that its doctrines are founded upon truth. Through the Prophet Joseph Smith came forth a "new witness for God," the Book of Mormon, which is proof that God is no respecter of persons, but is willing to reveal Himself to any of His children who diligently seek Him.

Sister Mary C. Park, accompanied by the choir, sang, "What voice salutes the startled ear."

President Clawson demonstrated how the Latter-day Saints add works to their faith, by the great missionary labor that has been carried on ever since the establishment of this work in these latter days. Referred to the labor report, showing the splendid work that is being accomplished by the missionaries in Scotland. He also commented on the great evil of smoking and liquor drinking that is prevalent in this and other nations, which is causing so much misery and degradation. These practices are strongly condemned by the Latter-day Saints.

The choir rendered the hymn, "Let Zion in her beauty rise," after which the benediction was pronounced by Elder F. A. Dahle.

On Saturday, October 21st, 1911, President Clawson met with President Teasdale and eighteen elders of the Scottish conference in priesthood meeting. The elders reported their labors and President Clawson gave many timely instructions.

GEORGE E. STODDARD, Clerk of Conference.

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## FROM THE MISSION FIELD.

**Arrivals.**—The following named missionaries for the European mission arrived October 20th, 1911, per s.s. *Victorian*: Charles A. Walters, Eureka, Utah; Arthur J. Sperry, Clyde C. Edmonds, John Endres, Joseph Anderson, Herman L. Senn, Joseph Weidner, August H. Knebelah, Leroy L. Larsen, Keith R. Jensen, J. Elmo

Ostler, Salt Lake City; Asael C. Lambert, Kamas, Utah; Parley Z. Hatch, Woods Cross, Utah; Milton Jacob, Provo, Utah; Jesse W. Matthews, Marion, Idaho; Hugh F. McLean, Fairview, Idaho; Melvin J. Benson, Woodland, Utah; Henry E. Bair, Richmond, Utah; Waldemar W. Nielson, Preston, Idaho; James C. Oram, Idaho Falls, Idaho; Clyde J. Daines, Hyde Park, Utah; West W. Lindsay, Ogden, Utah; Edgar B. Brossard, Logan, Utah; Mikkel A. Mikkelson, Fort Green, Utah; Ambrose Hanchett, Annabelle, Utah; Henry M. Carlson, Spanish Fork, Utah; Wilford E. Allen, Coalville, Utah.

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**Appointments.**—The elders who arrived for the British Mission October 20th, 1911, have been appointed to labor in the following conferences: Charles A. Walters, Hull; Jesse W. Matthews, Hugh F. McLean, Melvin J. Benson, Leeds; Clyde C. Edmonds, Liverpool; Arthur J. Sperry, A. C. Lambert, London; Parley Z. Hatch, Manchester; Henry E. Bair, Wilford E. Allen, Scottish; M. Jacob, Sheffield.

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**Elder Invited to Speak at Middlesbrough.**—President Joseph W. Clark, Newcastle conference, writes to say that he was recently invited to address an association at Middlesbrough on some of the beliefs of the Latter-day Saints. The association meets every Sunday, in the Temperance Hall, for the discussion of religious, scientific and social questions, and is undenominational in character. It was suggested by one of the members that our belief as to "The Godhead" be presented. President Clark gladly accepted the invitation. Taking up the first article of our faith, he proceeded to prove the separate and distinct personality of each member of the Godhead, citing abundant scriptural proof in support of the views advanced. Considerable discussion followed, and different views were expressed; but a commendable spirit of fairness prevailed and the speaker received a cordial invitation to address the association, at some other time, on the beliefs of the Latter-day Saints. It is always a pleasure to the elders to get their views before thoughtful people, as it is to acknowledge a spirit of fairness wherever manifested.

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**Baptisms.**—On Saturday, September 14th, 1911, one person was initiated into the fold of Christ by baptism at Ipswich (Norwich conference). Elder F. G. Pierce officiated.

A baptismal service was held in South Shields (Newcastle conference), October 18th, 1911, at the Saltwater Baths, where seven converts were initiated into the fold of Christ, three of them being from Sunderland. Elders Parley Swainston, Albert G. Brain and J. Eugene Lichfield officiated.

A baptismal service was held at the Central Public Baths, Burnley (Liverpool conference), on Saturday evening, October

21st, 1911, at which eight persons were baptized—seven from the Burnley branch and one from the Nelson branch. Elders Wilford E. Jordan and William R. Nish officiated. About ninety saints and friends attended the service.

On Tuesday evening, October 17th, 1911, a baptismal service was held in the Infirmary Baths, Edinburgh (Scottish conference), when four souls were initiated into the fold of Christ. Elders John B. Taylor, Charles D. McAlister and Willard Richards officiated. Confirmation took place at the water's edge.

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**Successful Socials.**—On Monday, October 16th, 1911, following the conference, the Norwich Branch Dramatic Club entertained the elders and visiting saints at a fancy dress social. The characters represented were historical, national and humorous. Prizes were presented for the best representations. After a well-rendered program, several games were enjoyed by both old and young. All present expressed themselves as having spent a pleasant evening.

A most successful social was held in the Latter-day Saints' Chapel, Neville Street, Oldham (Manchester conference), where seventy-five saints and friends met and enjoyed a well-selected program of songs and recitations. A tasty "tea" was served and all present expressed themselves as being well pleased with the evening's entertainment. The purpose was to obtain means to purchase new books for the branch. A good sum was realized.

A very pleasant evening was spent on Wednesday, October 11th, 1911, at the Public Hall, by the saints and friends of the Wisbech branch (Norwich conference), the occasion being a social given by the members of the branch in honor of Elders J. Leslie Broadbent and A. Tom Johnson, prior to their leaving for another part of the conference. A good program was rendered and refreshments served. The remainder of the evening was spent in playing games.

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**Branch Conference.**—On Sunday, October 22nd, 1911, a spirited conference was held in the Northampton branch (Birmingham conference). President Leonard Mackay, six traveling elders, and one lady missionary were in attendance. Commenced at 2:30 p.m., by singing, "What was witnessed in the Heavens." Elder Alfred Fallows opened with prayer. Elder H. W. Noble welcomed all present, and hoped we would have a time of rejoicing together. Elder Albert T. Smith said man had been given his free agency to serve the Lord or not. If we obey His commandments, we will receive the reward; if we disobey we reap condemnation. Sister May Freeman rendered a solo. Elder D. Murray Davies was pleased to be present. He said the plan of salvation had been laid down for us to follow; and exhorted all to live up to that plan. Elder Albert Smith urged all to "go on to perfection," that we might not be ashamed when "the books were opened and men

were judged by the deeds done in the flesh." At 6:30 p.m., President Mackay presented the general and local authorities, who were unanimously sustained. Elder James E. Wiggill said the gospel of Christ embraced all truth. Explained the sixth sense, or the Holy Spirit. By this Spirit we are able to get nearer to our heavenly Father. In order to receive it, we must obey God's laws. Sister Sarah A. Howard spoke of the persecution received when we embrace the gospel of Christ, and of the sacrifices made by the elders who come as missionaries into the world. She bore a strong testimony to the truth of the gospel. A quartette was then rendered by Brother A. Farey and others. President Mackay explained the principle of tithing, and exhorted all to obey this command, as the Lord requires, and receive the blessings which follows obedience.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XI.—Lord of the Sabbath.

I. The Sabbath.

1. Prefigured in the account of the creation (Gen. 2:3).
2. Its observance commanded (Exo. 16:22-30; 20:8-11; compare Lev. 19:3; Isa. 58:13; Jer. 17:21-27; Ezek. 20:12-24; Neh. 13:15-22; 8:9-12).
3. Penalty for sabbath desecration (Numb. 15:32:36). See also for comparison: Sabbatic year (Lev. 25:3, 4; compare 26:34); jubilee year (Lev. 25:10-55). Note that during the earthly life of Jesus the Jews were subjected to extreme exactions as to sabbath observance—the result of corrupt priestly domination. The spirit of the law had been sacrificed to the letter of arbitrary rule.

II. Accusations Alleging Sabbath Desecration.

1. Against Jesus at Jerusalem (John 5:1-47). (a) Based on a case of healing at the pool of Bethesda; the man reproved for carrying his bed on the sabbath; persecution follows Jesus; He is accused of sabbath-breaking and blasphemy; He justifies His action and cites the work of the Father.
2. Against the disciples. (a) For rubbing ears of grain in their hands. (b) Their action defended by Jesus, who cites justification in cases of emergency. "The Son of Man is lord also of the sabbath" (Luke 6:1-5; compare Matt. 12:1-8; Mark 2:23-28).

III. A Plot to Convict Jesus of Sabbath Desecration.

1. The Pharisees' question—"Is it lawful to heal on the sabbath?"
2. Christ's question—"Is it lawful to do good on the sabbath?"

IV. Jesus Relieves Suffering on the Sabbath.

1. A man with a withered hand healed (Luke 6:6-11: compare Matt. 12:10-13; Mark 3:1-5).
2. An infirm woman healed (Luke 13:11-17). Note the hypocritical protest by the ruler of the synagogue, and the Master's fitting rebuke.
3. Man healed of dropsy (Luke 14:1-6).
4. A man healed of blindness from birth (John 9). Note the accusation by the Pharisees; the man's simple but effective answer; his expulsion by the priests; the welcome given him by Jesus.

## LIFE AND DEATH.

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?

It is easy to die. Men have died
For a wish or a whim—
For bravado or passion or pride.
Was it harder for him?

But to live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

—Ernest Crosby.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Nothing but a sterling desire to do the will of God will cause men to endure the contumely and reproach of their fellowmen and associate themselves with the people denominated Latter-day Saints or 'Mormons.'"*—JOHN TAYLOR.

No. 44, Vol. LXXIII. Thursday, November 2, 1911. Price One Penny.

## THE DEATH OF PRESIDENT JOHN HENRY SMITH.

THE sad announcement was made in our editorial columns two weeks ago of the death of President John Henry Smith. From the *Deseret News* of October 13th, 1911, we take the following additional particulars and review of the life of the late honored President.

"President John Henry Smith died shortly after midnight, this morning, at the home of his wife, Mrs. Josephine G. Smith, 80 West First North Street. He was awakened from sleep about 11:45 o'clock last night by a violent spell of coughing, and was seized with a hemorrhage of the lungs which ended his life a half hour later. Members of the family were summoned to the bedside, and all that were in the city were present when the end came. There had been no warning either to President Smith or the members of the family of the approaching end. He retired last night at ten olock under ordinary circumstances, seemingly in as good health as he had enjoyed for months. His wife was awakened by the sound of coughing and heavy breathing and, rushing to his bedside, found President Smith suffering from the hemorrhage which claimed his life. The family physician, Dr. H. Z. Lund, was summoned, and arrived shortly after twelve o'clock and just before death claimed its victim. As soon as he beheld his patient he told those present to prepare for the worst.

"President Smith's illness dates back to last April, when just a few days before general conference convened he was stricken with a severe attack of hemorrhage. He was not able to attend any of

the sessions of the conference, but slowly recovered and seemed to regain health, although there had been all summer a lurking danger of another attack. When it was feared that President Smith might die last night, messengers were sent to the homes of President Joseph F. Smith and President Anthon H. Lund. These and the physician responded immediately and were at the bedside when death came.

"It was stated at the home this morning that President Smith seemed to realize that death was approaching, but was unable to speak. He looked at each member of the family who was present as if he desired to speak, but was unable to make his thoughts known on account of the violent coughing and difficult breathing. The last words that he is remembered to have said audibly were to his wife, just before the doctor arrived, when he managed to say, 'Put a cloth across my lungs.' All that was possible was done to make his last moments peaceful, but it was evident that the great man died suffering.

"The following sons and daughters survive President John Henry Smith: George A. Smith, Don C. Smith, E. Chase Smith, Mrs. Sarah A. Pond, Winslow F. Smith, Nicholas G. Smith, Nathaniel L. Smith, Joseph H. Smith, Claire Smith, Mrs. P. S. Langton, Bessie Smith, Elsie L. Smith, Glen Smith, Zella Smith, and Josephine Smith. He also leaves two widows.

"President John Henry Smith was born at Carbunca, near Kanesville (now Council Bluffs), Pottawattamie county, Ia., September 18th, 1848. He was the son of the late President George A. Smith and Sarah Ann Libby Smith. His grandfather, John Smith, was the fifth presiding patriarch of the Church and a brother of Joseph Smith, Sr., the prophet's father. Hyrum Smith, the father of President Joseph F. Smith, and George A. Smith, President John Henry Smith's father, were cousins. At the time of John Henry Smith's birth his parents were fleeing from the persecutions which culminated in the abandonment of Nauvoo after the martyrdom of the prophet and his brother Hyrum. In 1847 his father came with the pioneers to Great Salt Lake valley and returned to the Missouri river the same fall to prepare for the removal of his family to Utah.

"When President John Henry Smith was less than a year old, June 22nd, 1849, his father started with his family for the valleys of the mountains, reaching Salt Lake City, October 27th of the same year.

"The mother, who had been an invalid for years, died of consumption, June 12th, 1851. The boy, John Henry, was then put into the care of his mother's sister, Hannah Maria, who was also his father's wife. President John Henry Smith upon many occasions said that to this woman, his foster mother, he owed whatever success in life he had attained. She was an industrious, high-spirited woman, ever ambitious to advance in everything that

was good. Her faith in the gospel was firm and unwavering and this faith she inculcated into the lives of her children and those who were left in her care. In July, 1852, the father moved his family to Provo, and here John Henry Smith lived during his boyhood days. The father spent but a very small portion of his time at home, his duties in the Church demanding almost his entire attention. The schools in those days were poor, but an effort was made to give each child as good an education as possible. September 18th, 1856, on the eighth anniversary of his birth, John Henry Smith was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his father. His grandfather, Patriarch John Smith, gave him a blessing, January 18th, 1852, which was the guiding star of his subsequent life. He attended school at Provo, and at Salt Lake City, obtaining a good education for the times. While residing at Provo he had a miraculous escape from drowning in the Provo river during the high water of 1862. On June 8th of that year, he, together with Thomas and George M. Brown, was crossing the river on a small boat, which capsized; President Smith became entangled in some drift wood and was kept under water for some time. People who were standing on the shore had given him up for lost, when suddenly he was lifted bodily from the water onto the bank as if by an unseen power. It was afterwards learned that at that very time his father had been impressed that his son was in danger, and had prayed fervently to the Lord to save his son's life.

"John Henry Smith married Sarah Farr, October 20th, 1866. She was the daughter of Lorin Farr and Nancy Chase Farr of Ogden. After their marriage the young couple moved to Provo, where John Henry acted as telegraph operator. During the summer of 1867 he was chosen by Bishop W. A. Follet, in connection with H. C. Rodgers, to be his counselor, and aid him in the ecclesiastical government of the Fourth ward of Provo. He remained as a counselor in the bishopric until the time the Union Pacific railroad was nearly completed, when he left Provo and hired out to Benson, Farr and West, aiding them in building two hundred and fifty miles of railroad west of Ogden. When this work was completed, he was offered a good position in Sacramento, California, by Governor Leland Stanford, but in obedience to his father's expressed wish he came home. During the session of the territorial legislature of 1872, John Henry Smith was assistant clerk of the house of representatives.

"With his father he traveled in all parts of the territory and became acquainted with many people. He became intimately acquainted with President Brigham Young, and enjoyed that great leader's confidence and respect. At the general conference of the Church held in May, 1874, John Henry Smith was called to go on a mission to Europe; his father gave him a blessing, and John Taylor set him apart for his mission.

"He left Ogden to fulfill his mission June 29th, 1874, and reached New York City July 4th. Before sailing for Europe he visited his mother's relatives in New Hampshire and was received kindly by them. In company with David McKenzie and L. John Nuttall, he sailed from New York on the steamship *Idaho*, July 14th, and landed at Liverpool July 26th. He visited a few days with Joseph F. Smith, who was then on a mission in Great Britain, and was appointed to labor in the Birmingham conference under the direction of Elder Richard V. Morris. Subsequently he visited most of the conferences in Great Britain, and in 1875, in company with President Joseph F. Smith and other elders, he visited Denmark, Germany, Switzerland and France. His father being taken sick, he was released to come home in July, 1875. He arrived in time to spend fifteen days at his father's bedside, the latter dying September 1st, 1875. After this John Henry was in the employ of the Utah Central railroad company for several years. He was ordained a high priest and bishop November 22nd, 1875, by President Brigham Young, and set apart to preside over the Seventeenth ward of Salt Lake City. At the city election in February, 1876, he was elected a member of the city council from the Third precinct. He was re-elected twice and served six years altogether. In August, 1882, he was elected a member of the territorial legislature. During the excitement attending the passage of the first Edmunds law, he and Moses Thatcher were sent to Washington, D.C., to labor with Representative George Q. Cannon, using their influence against the passage of the law. They found it impossible to approach public men, owing to the excitement, and after about a month's sojourn at the capital they returned home.

"John Henry Smith was ordained an apostle October 27th, 1880, by President Wilford Woodruff. After the October conference of that year he was sent to preside over the European mission and was away from home two years and five months, during which time he traveled extensively in England, Scotland, Ireland and Wales. He also visited the Isle of Man, Denmark, Sweden, Norway, France, Germany, Switzerland and Italy.

"Besides attending to his ecclesiastical duties, President John Henry Smith always figured prominently in the political affairs of the territory and state.

"In February, 1876, he was elected a member of the Salt Lake City council. Being elected twice, he served for six years in the capacity of city councilman. In August, 1881, he was elected a member of the territorial legislature. When the People's Party and the Liberals divided upon national political lines, he was one of the first and foremost in advocating the principles of the Republican party in Utah, and ever since he has been an active Republican in politics.

"He was president of the convention that formed the constitution under which Utah was admitted as a state in the Union.

"After his call to the council of twelve, and his subsequent call to labor as a member of the First Presidency, President Smith has devoted practically the whole of his time to public duties. Except at times when upon missions abroad, he traveled extensively throughout the stakes and wards of the Church, attending conferences, instructing and encouraging the saints and organizing and setting in order stakes and wards. He visited every stake in the Church, and many of them several times over. Perhaps no other one of the general Church authorities was more widely known than President John Henry Smith.

"He was chosen to fill the vacancy which occurred in the First Presidency when the late John R. Winder died. President Anthon H. Lund, who was at that time second counselor to President Joseph F. Smith, was made first counselor and John Henry Smith was chosen as second counselor to President Joseph F. Smith. His time being largely devoted to ecclesiastical affairs, President John Henry Smith nevertheless was a prominent business man in the state, and his name is associated with some of the best known firms and enterprises in the west.

"By nature and training he was eminently qualified for public duties. He possessed a remarkable knowledge of human character and enjoyed extensive acquaintances with prominent men, not only in the state of Utah and the Church, but in the entire nation. These qualifications, and above all, his remarkable faculty for making friends, made him admirably fitted for the duties and positions that fell to his lot. His character is a study for every young man; and from it one can gain valuable lessons. In his disposition there was no element of artfulness or deceit. The motives by which he was actuated could be read in his open countenance and easy, natural and unassuming manner. He was straightforward in all his actions—never being guilty of any double dealing—and was always outspoken and candid in expressing his sentiments. He possessed courage of the highest type—a fearlessness born of the assurance that he was in the right. These qualities impressed all people with whom he came in contact that he was sincere in his convictions. He was of a happy disposition, always hopeful, taking the most cheerful view of any conditions that might confront him.

"He was quick to discern and appreciate the good qualities of others, and was ever thoughtful regarding their welfare. He possessed the same good qualities of heart as of mind, and was liberal to an extreme for the views of others and those with whom he might differ in opinion, religiously or otherwise. By his continual upright course in life he established a credit for integrity and honesty.

"As a public speaker he was convincing, forceful and eloquent. In private conversation he displayed the same earnestness, and was always interesting and entertaining. Perhaps the great secret of his influence with his fellowmen was his great love for

them. The power that some men, more than others, seem to possess and exert over their fellows—frequently even against the will of the latter—is sometimes called personal magnetism. This force of attraction, possessed in its highest degree by President John Henry Smith, throughout his entire life, was nothing less than the magnetism of pure love for humanity."

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## THE SUNDAY SCHOOL TEACHER.

No human being can enlist in a more noble cause than to be a teacher in a Sunday School, as they have the moulding and training of the young and tender minds, and the child's time is of such importance that the value of each and every week can scarcely be estimated. The teacher above all must be exemplary in his lives, as a child is an imitator and a doer, rather than a thinker, and religious truths must be taught by example, as well as by precept, and their whole life may be influenced by the acts of their teachers. As their prime instincts are imitation, especially the young, their minds are pliable and pure. Listen to what our Savior said on that subject "Suffer little children to come unto me, for of such is the kingdom of heaven." See what a pure foundation you have to build on. Think of the purity of those young minds entrusted to us for moulding. How full of responsibility is the office of a teacher, and how noble. The teacher should be very careful, and not try to force religious teaching on them, but as soon as they begin to lose interest in the subject, change it, or associate with it something of a more interesting nature, and something that appeals to them; something associated with their everyday life; something that you can finally mix with the subject at hand, and that the child will grasp, then while interest is awakened, weave in the threads of your religious thought or subject, nor forgetting to teach them by reason, and in a spirit of love. Show that you are interested in their welfare, always keeping in view the object sought, viz., the love of God and their associates, and the principles of the gospel of Christ—the great work in which we are engaged, not forgetting to impress upon them the duty they owe to their parents.

Also follow the growth and advance of their minds, and adapt your instructions step by step to their mental capacities: don't tire them, but always quit when they have had enough (or just before); give them object lessons whenever possible; be progressive; have system; and handle them according to their years.

It is also quite necessary that teachers have charity. Always keep in mind that you were once as they are now, and what may look simple to you, they may not be able to grasp. There are none of God's creatures so helpless and dependent as the child, and during these years of helplessness, their lives are greatly in-

fluenced by environment and example. Oh! how great are its possibilities, if properly manipulated, and that is the paramount object of Sunday Schools, to properly utilise these possibilities. Now the teacher should be a pace-settler in many respects, and in order to inform the children correctly, must understand and be familiar with all subjects to be handled. This will act as a two-fold benefit, as it makes a student of the teacher, as well as the one to be taught, for knowledge is something that cannot be "sauntered" on to, but must be labored for. Therefore, it is a constant study for the teacher, as the child must be kept rowing, not drifting; keep their attention by attraction, not by force: then duty to them will become a pleasure, and will reward the teacher by true happiness, as true happiness consists in imparting, or giving and serving. Again using the words of our Savior, "He that would be great among you, let him serve." It is also written that "It is more blessed to give than to receive."

The teacher is the core of the Sunday School, and there are many ingredients that are very desirable assets in that office, all tending to leave lasting impressions on the minds of the pupils, which will tend to make them better sons and daughters; better brothers and sisters; better husbands and wives; better fathers and mothers; better neighbors; and better citizens in any country. Therefore, the very best minds that are obtainable are none too good for such an office of importance. Their influence reaches every home of its participants, let them be "Jew or Gentile, bond or free."

Middlesboro'. J. W. CLARK.

## THE MAKING OF MEN.

As the insect from the rock
Takes the color of its wing;
As the boulder from the shock
Of the ocean's ryhthmic swing—
Makes itself a perfect form,
Learns a calmer front to raise;
As the shell, enamelled warm
With the prism's mystic rays,
Praises wind and wave that made
All its chamber fair and strong;
As the mighty poets take
Grief and pain to build their song;
Even so for every soul,
Whatsoe'er its lot may be—
Building, as the ages roll,
Something large and strong and free—
Things that hurt and things that mar
Shape the man for perfect praise;
Shock and strain and ruin are
Friendlier than the smiling days.

—JOHN WHITE CHADWICK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 2, 1911.

## ETERNAL LIFE.

THE desire for a continuation of life is as old as the human race. The pleasurable sensations resulting from a consciousness of existence are such, as attested by the experience of nearly all people, that there may be said to be a universal desire in the human heart for its continuance. Though it has been asserted that the common belief in immortality has had it origin in the speculations of men, or has been introduced by religious teachers to console mankind in misfortune and sorrow, yet fuller investigation will be found to prove that it is an inherent and distinctive characteristic of man. There are undoubtedly some who have come to hope and believe that there is no existence for them beyond this human life. It will generally be found that this condition is the result of a wilful violation of the laws of being, which has blunted the moral sense, until the individual consciousness and memory have become instruments of torture, instead of power and happiness, as they were intended to be. We may occasionally meet some one whose life and conduct is above the possibility of reproach, who yet professes to neither believe in nor desire an eternal existence. But these are exceptional instances: the vast majority of mankind, of all ages and races, have an instinctive longing for an immortal life.

Theologians and philosophers have argued that this almost universal instinct is a sure indication and prophecy of the immortality of man. Throughout the wide empire of nature there appears to be a response to every normal want. Man's increasing knowledge of the various forms and processes of life are showing more and more conclusively that law and harmonious adaptation prevail throughout all the kingdoms of nature. The relation of man to his present sphere of existence, and the extent to which it is capable of contributing to his physical, intellectual and moral well-being, manifest such perfect adjustment as to suggest that for his longings yet unsatisfied there surely exists in the universe the things that are necessary for his ultimate happiness and perfection. Seeing that such adequate provision has been made for all the lesser forms of life, surely in the eternal economy of God, ample provision has been made to satisfy the highest desires and aspirations of man. It is certain that the infinite wealth of the universe contains all that is necessary to satisfy the mind and

heart of man forever. This conclusion is fully warranted by any adequate conception of the Infinite Creator and the wisdom and perfection of His moral government.

While some of the philosophers of ancient times entertained a belief in the immortality of the soul, yet their teachings lacked the force and authority necessary to satisfy the minds and govern the lives of their fellows. The patriarch Job, the psalmist David and others appear to have had the spiritual consciousness of an immortal life; but it was not until the Son of God came to the earth, that the belief became a living reality, and was taught as the revealed truth of heaven. Until then it was but a hope entertained by the few who possessed a greater degree of spiritual illumination than was common to men. Jesus declared:—"I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth on me shall never die." These words of the Son of God embodied a truth that many were hungering for, and these accepted it with gladness, and willingly obeyed the conditions that secured to them an assurance of that glorious immortality for which they had been longing. Uncertainty now gave place to triumphant hope, and the followers of Christ, through obedience to the Divine commands, received the blessed assurance of eternal life. It is truly inspiring to read the testimonies of some of those favored ones, and to learn how they were elevated above the cares of earthly life, and enabled to endure joyfully the fiercest persecution and even death. The records of their words and lives constitute the brightest gems in the literature of the ages. But the Son of God and many of His faithful witnesses were put to death; the Divine commands were disregarded; the Spirit that gave the assurance of eternal life was withdrawn, and the light and the glory faded. Centuries of comparative darkness rolled by, with no Divine messenger and no revealing Spirit. The records of the Savior's teachings were read and studied, but there was no adequate interpreter of the truth, and the words were but fitfully understood.

In comparison with the teachings of Christ and His apostles on this important theme, how glaring is the poverty of modern Christian theology. The awful results of apostasy are everywhere visible. The teachings as to the future existence of man are unworthy alike of the Great Creator and man's rank and aspirations as His offspring. According to such teachings, man is to enter upon his eternal existence divested of some of his noblest powers and attributes. The future life will find us but shadows of our present selves. The world into which we are to be ushered is to be a complete contrast to this one, and all our experiences and activities there are expected to be radically and eternally different from all that we have ever known here. The ties of love and kindred that have enriched and sanctified life here are supposed to be beneath the dignity of that heavenly land of shadows

and unrealities. It is considered by some modern religious teachers very probable that even a recognition of our friends and loved ones might be inconsistent with the "blissful" condition of that "greater life" beyond. In other words, that world will be entirely different from this one—from everything that we have come to know and to love here. Little wonder that intelligent people have turned away from such teachings, and are giving their thoughts and energies entirely to the things of this life, which are in comparison vastly more real and comprehensible. How unreasonable to believe that an infinitely wise Creator would people the earth with His children, as a school of experience before entering upon an eternal existence, and that the future should find them with diminished powers, denied some of the greatest joys that life has afforded—the association of their loved ones—and their very identity lost in the transition to a supposed higher and happier state of being. A continuation of our present existence, with the perpetuation of human ties and the possibility of increasing in knowledge and improving our conditions, would be far preferable to the doubtful "glories" of the orthodox Christian heaven. Such teachings bring no joy or inspiration to the human mind or heart.

Contrasted with such conceptions, how glorious is the truth, as we have learned it through the revelations of God in our own days. Through it we know that we shall remain our own conscious selves for evermore. Every faculty and power that we now possess may, through faithfulness, become purified and perfected. Our heavenly Father has given to us, in some measure, every attribute of His own glorious being, and His expressed purpose is to afford us opportunity and guidance that we may be enabled to attain to a fullness of wisdom, joy and dominion. The heaven that is to be our eternal dwelling-place will not be a land of shadows and unreality, but a celestial world, real and material, peopled by perfected intelligences, clothed upon with material bodies, with every power and faculty purified and expanded, and perfected in truth and righteousness. "Our individuality and our identity will always continue; we will be ourselves, and will continue advancing in wisdom, intelligence and power worlds without end." Eternal life, under such conditions and with such possibilities, is something to be desired and worth living for. It is an inspiration to virtue and righteousness. We have also learned the glorious truth that in the celestial kingdom of our Heavenly Father, the ties of love and kindred will be perpetuated throughout all the ages that are to come. Husbands, wives, parents, children, shall not only recognize each other, but their associations and companionship shall be resumed. Every imperfection shall be removed. Having learned the nature and use of all things, the glorified children of God will be heirs to infinite wealth and power. All that their hearts have in righteousness desired and

loved shall be theirs, secure for evermore. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." In the light of modern revelation we get some idea of the wealth of meaning contained in the foregoing words. Men have looked upon kingdoms and empires, and seen something of their wealth and grandeur; but all these pale into insignificance in comparison with the wealth and glories that are promised to the faithful. Earthly kingdoms have their limitations, and their duration is at the best insecure, but the crowns and kingdoms that are provided for the saints of God will be eternal. There will be unending increase in knowledge, power, numbers and dominion, which will be secured by righteous law to those who are accounted worthy to receive them. In these respects, therefore, the heavenly glory will infinitely surpass that of earth. The word of the Lord in these days is that "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (Doc. and Cov. 121:29.)

To the Latter-day Saints many glorious truths have been made clear. Their acceptance of the gospel of Christ, as it has been restored to the earth through the instrumentality of the Prophet Joseph Smith, has brought upon them the scorn and enmity of the world. But they have chosen, at all hazards, to obey God and accept His truth, and thus, as obedient sons and daughters of God, they are heirs to all the blessings and rewards promised to the faithful. A consideration of these is well calculated to cheer and inspire the hearts of the saints in the midst of the denials and persecutions to which they are subjected at the hands of those who are opposed to the truth. To secure the glorious prize of eternal life, they can well afford to deny themselves the pleasures of sin, to labor diligently to keep the commandments of God, and to endure the trials and persecutions that have been the heritage of the faithful in all ages.

H. I.

## MINUTES OF LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in the Labor Church, Bradford, October 29th, 1911. There were in attendance: President Rudger Clawson, of the European Mission; President Fred C. Parker and twenty-three traveling elders of the Leeds conference.

The morning session commenced at 10, about one hundred and seventy-five saints and friends being present.

Opening song, "Come, thou glorious day of promise." Prayer was offered by Elder Austin H. Shaw. Singing, "We thank Thee, O God, for a prophet." The sacrament was administered by Elders Elmer C. Rigby and J. Morgan Lake, during the passing of which the congregation sang, "Again we meet around the board."

President Fred C. Parker extended a hearty welcome to all present, and trusted all would be edified for having met together.

Elder Samuel L. Bleak explained that belief alone in the Savior of the world is insufficient to secure salvation to the children of men. Faith and works are inseparable. True faith is more than a mere intellectual assent to the truth.

Elder George B. Sheffield testified to the truthfulness of the gospel. Spoke of the blessings promised to the faithful, those who keep the commandments of God and obey the gospel of Christ. He encouraged the saints to increase their testimonies by doing the will of the Father.

A duet, "The morning breaks, the shadows flee," by Sister Ethel Walker and Elder Charles J. Parry, was very ably rendered.

Elder Charles J. Parry spoke upon the passage, "Adam fell that man might be. Man is that he may have joy." He said the gospel of Jesus Christ is that set of principles through which, if we will yield obedience, we will reap the joy which is rightly the inheritance of man, and also gain salvation and exaltation in the kingdom of God.

President Clawson was glad to meet with the saints and friends of the Leeds conference. Rejoiced in the good spirit which had been thus far manifest in the conference. He explained the first principles of the gospel of Jesus Christ, showing how necessary it is to exercise faith in God, and that without faith it is impossible to please Him. Repentance is not merely a sorrow for sin, but a forsaking of sin. We are required to repent of the "works of the flesh" and bring forth the fruits of the spirit. Works of the flesh lead down to darkness and despair, misery, degradation and death; but the fruits of the spirit are love, joy, peace, long-suffering, gentleness, faith, etc. After forsaking our sins, we want a remission of the same, and the Almighty has provided a means whereby we can receive that through the ordinance of baptism. This principle of baptism the world at large has repudiated. Men of learning,rise up and say that baptism is not essential to salvation. Peter's testimony on the day of Pentecost is conclusive evidence that we must comply with the ordinance of baptism. The words of the Savior are very plain and unmistakable in regard to this matter, wherein He says, "He that believeth and is baptized shall be saved," and also "Except a man be born of water and of the spirit he cannot enter the kingdom of God." Following the ordinance of baptism, there is a beautiful ordinance—that of laying on of hands for the reception of the Holy Ghost. Ask the churches of the world to-day concerning this ordinance, and they will answer, as did those certain disciples who said to the Apostle Paul, "We have not so much as heard whether there be any Holy Ghost." This is an important ordinance, and we must have it if we wish to understand the scriptures, and be led in the light as He is in the light. The grand scheme of redemp-

tion embraces these four glorious principles. President Clawson also spoke concerning the temporal salvation of man. Showed the necessity of obeying the Word of Wisdom. Cleanliness is akin to Godliness; it is Godliness. The gospel of health is a part of the gospel of Christ.

Singing, "O, my Father." Benediction by Elder R. A. Brighton.

The afternoon session commenced at two o'clock, about two hundred and fifty being present.

Singing, "What was witnessed in the heavens." Prayer was offered by Elder Thomas G. Harrison. Singing, "How beauteous are the feet of those who stand on Zion's hill."

President Fred C. Parker extended a welcome to all present, and also presented the general and local authorities, who were unanimously sustained by the saints.

Elder Leonard H. Whipple spoke concerning the establishment of Christ's kingdom in the meridian of time, and compared conditions existing at that time with those existing at the time of the establishment of the latter-day kingdom. Proved the restoration of the gospel from predictions of the ancient prophets.

Elder Shores Loveless spoke of the "marvelous work and a wonder" which had been brought forth in these the last days. In a convincing manner he showed the Book of Mormon to be an authentic book, a Divine record, a new witness for God.

A solo was very ably rendered by Sister Ada Pratt.

Elder William Hudson exhorted all to follow the plan of salvation as laid down by the Savior. He testified that the gospel of Christ has been restored to the earth, and urged all to get a testimony of the same by humility, prayer and study. Our principles must be presented to the people because they are true principles, and truth will stand forever. If we live the gospel of Christ we shall gain temporal blessings and a crown of righteousness.

President Clawson spoke concerning the Book of Mormon as a new witness for God. The Bible is also a grand witness for God. "In the mouth of two or three witnesses all things shall be established." He explained many precious truths contained in the Book of Mormon, and showed the necessity of the coming forth of said book. Speaking of the unpopularity of the book, he said many truths that have been unpopular in past ages are now received with gladness. It is now considered an honor to be a Christian, but not so in the days of the Savior. Whenever truth is presented, let us investigate before we reject, lest we reject the servants of God.

The Halifax choir, under the direction of Brother Arthur Schofield, sang the anthem, "What are these."

The evening session convened at 6 o'clock. There were about three hundred and fifty present. Singing, "Onward, Christian Soldiers." Prayer by Dr. George H. Higgins.

The Bradford choir sang, "Song of the Redeemed."

President Fred C. Parker again welcomed all present, and trusted the same spirit would be manifested at that session which had been enjoyed during the two previous sessions.

The labor and statistical report for the past five months was then read by Elder Austin H. Shaw.

President Parker then commented upon the reports, and explained the methods used in promulgating and spreading the gospel among the children of men. He bore a strong testimony to the truthfulness of the work. The message of "Mormonism" to the world is that the gospel of Christ has been restored to earth and His Church properly organized, and that no man can come to the Father except through the gospel of Jesus Christ.

Elder George O. Low said the gospel of Christ is a beautiful theme. It brings us to a realization of what man is, and shows that God is mindful of him. We proved faithful to our first estate, and if we prove faithful to this second one, we will be added upon in the kingdom of God forever. Spoke concerning the free agency of man, and the necessity of accepting the principles of eternal life.

Sister Ethel Walker rendered in a very pleasing manner the solo. "Nearer, my God, to Thee."

President Clawson spoke of the inspiring thought contained within the song which had just been so ably sung. We have come from many parts of the surrounding country to wait upon the Lord, to draw nearer unto Him. He referred to the first principles of the gospel, and dealt largely with the dual nature of baptism. Quoted John 3: 5, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As the body and the spirit are required to form the soul of man, so is baptism both of the water and the Spirit necessary to constitute the true baptism which Jesus taught. He urged all strangers to pause and investigate our claims and see how close we keep to the word of God. Our claims are based upon the Divine word. He also spoke concerning the liquor evil which is so prevalent among the children of men, and is bringing so much unhappiness and misery to the lives of many souls. The use of tobacco and intoxicating drinks is strongly condemned by the Latter-day Saints.

The Bradford choir, under the direction of Elder Charles J. Parry, sang, "Mercy and Truth have met together."

Congregation sang the Doxology. Benediction by Elder Joseph E. Blake.

On Saturday, October 28th, 1911, at 2 p.m., President Clawson met with the elders in priesthood meeting, at which reports were given of their labors during the past six months. Good advice and instructions were also given and many questions were answered by President Clawson.

AUSTIN H. SHAW, Clerk of Conference.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home October 27th, 1911, per s.s. *Victorian*. From Great Britain—Clarence E. Bohling, Heber C. Gailey, Charles D. McAlister. From Scandinavia—E. Peter Rasmussen, Andrew Jensen. From Switzerland and Germany—Arthur F. Barnes. With the company were thirteen emigrants in charge of Elders Charles D. McAlister, Clarence E. Bohling, and E. Peter Rasmussen.

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**Baptisms.**—On Friday evening, October 27th, 1911, two persons were added to the fold of Christ, Ipswich branch (Norwich conference). Baptism took place in the river Gipping, Elder F. D. Ashdown officiating. Confirmed by Elders S. C. Kelsey and F. D. Ashdown.

On Saturday evening, October 28th, 1911, a baptismal service was held in Gorbals Baths, Glasgow (Scottish conference), when four souls were initiated into the fold of Christ. Elders John C. Cairns and Samuel Smedley officiated. About forty saints and friends attended the service.

Two members were added to the Church by baptism at Kidderminster (Birmingham conference), on October 28th, 1911, Elder A. G. Hansen officiating. Confirmation took place at the water's edge.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XII.—HIS CHOSEN TWELVE.

I. PREPARATORY TO THEIR ORDINATION.

1. The night spent in prayer on the mountain (Luke 6: 12.)
2. The early morning call (verse 13; see also Matt. 10: 2). Note the earlier call of seven of the Twelve (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11; compare John 1: 37-51).

II. THEY ARE ORDAINED. (Mark 3: 14). "He ordained twelve." Note that prior to this event the followers of Jesus had been called disciples—a term applied generally to the followers of any teacher. See mention of disciples of John the Baptist (John 1: 35, 37; 3: 25; compare 4: 1, 2). After ordination these chosen twelve are specifically called apostles (Matt. 10: 1, 2; Luke 6: 13).

III. THE TWELVE.

1. Peter (consult outline of Lesson 8, II, 2). (a) Originally known as Simon. (b) His occupation that of a fisherman. (c) Important incidents in his life (John 1: 42; Matt. 16: 18; Mark 8: 29; Luke 9: 20; 22: 31; see further John 13: 36-38; and Acts in general).

2. James. (a) Known in modern writings as James I to distinguish him from James, son of Alphæus. (b) Occupation—a fisherman.
3. John (consult Lesson 8, II, 1). (a) Brother of James; both sons of Zebedee. (b) Occupation—a fisherman. Note that the brothers James and John were named by Jesus "Boanerges"—sons of thunder (Mark 3: 17). Also that Peter, James and John were prominent among the Twelve (Mark 5: 37; compare Luke 8: 51; Matt. 17: 1; and Luke 9: 28; Matt. 26: 37). Consider the official administration in this, the last dispensation (Doc. and Cov. 27: 12; compare section 13, and Pearl of Great Price—Writings of Joseph Smith 2: 72).
4. Andrew (see Lesson 8, II, 1; see also Mark 13: 3).
5. Philip (see Lesson 8, II, 3).
6. Nathaniel (see Lesson 8, II, 4).
7. Matthew (Matt. 9: 9; 10: 3; compare Mark 2: 14; Luke 5: 27). Also known as Levi; described as "the publican."
8. Thomas (John 11: 16; see also 14: 5; 20: 25).
9. James, son of Alphæus (Acts 15: 13-29; see also I. Cor. 15: 7; Gal. 1: 19, 29; James 1-5).
10. Judas, "not Iscariot,"—also known as Libbæus and Thaddeus.
11. Simon, called Zelotes (Acts 1: 13).
12. Judas Iscariot. (a) The only one of the Twelve not a Galilean. (b) His nature known to Jesus (John 6: 69, 70). (c) His perfidy (Matt. 26: 14, 47); Mark 14: 10, 43; Luke 22: 3, 47; John 13: 26; 18: 2). (d) His death (Matt. 27: 5; Acts 1: 18).

## DIED.

RHIND.—At Edinburgh (Scottish conference), October 22nd, 1911, Sister Barbara Rhind; born October 3rd, 1832; baptised May 2nd, 1897.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fulness of the ordinances of His kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole."*—JOSEPH SMITH.

No. 45, Vol. LXXIII. Thursday, November 9, 1911. Price One Penny.

## FUNERAL OF PRESIDENT JOHN HENRY SMITH.

(FROM *Deseret News* OF OCTOBER 17TH, 1911.)

FINAL tributes of love and respect were tendered to one of the favorite sons of Utah and to a great leader of the Church to-day when the funeral of President John Henry Smith was held in the Tabernacle at twelve noon. No greater funeral has ever been held in the history of the Church, as indeed no larger funeral could have been held in the great auditorium. It was filled as at a general conference from the aisles to the last seat in the galleries, and many remained outside who could not gain admittance. From all parts of the state and from adjoining states came those who hold the name and memory of President John Henry Smith in reverence. The city turned out to mourn his departure from this sphere of action. Men and women of all creeds of faith and political affiliations, men and women from all walks of life were in attendance, and the great assemblage was a token of the love and esteem in which the great man was held by all who knew him.

Not only the leaders of the Church bore witness to his greatness, but men from walks in life who are not known as great leaders in the Church to which President Smith belonged, but who are leaders and representative men of the community and of the state, also paid high tribute to his sterling character and the great and noble life which he lived among men.

President Joseph F. Smith was visibly affected with grief at being called upon to part with his beloved counselor and kinsman,

but he paid a tribute to the memory of President John Henry Smith equal to anything that could be said by one man of another. President Anthon H. Lund, in his remarks, seemed to be unable to control his grief at times, and he bore testimony to the greatness and the goodness of his fellow-laborer in the highest council of the Church. The funeral began as arranged promptly at twelve o'clock, when the great congregation arose as the funeral procession entered the north door of the tabernacle, while a funeral dirge was being played on the organ by Professor J. J. McClellan.

The tabernacle was painstakingly and lovingly decorated for the occasion. The great star, high up between the pipes of the organ, was brilliantly illuminated, and directly under the word "Utah" was the picture of President John Henry Smith, one of the favorite sons of the state, with his country's flag as a background. The great organ, all the seats of the stand, the pulpits and the chancel railings from gallery to gallery were draped in billowy whiteness with crepe, surmounted with scores of vases containing palms and beautiful flowers. The floral tributes were perhaps the most profuse and beautiful that have ever been seen in the city.

The casket which contained the mortal remains of the great leader among men reposed on a platform immediately in front of the lowest pulpit. Only glimpses of the bier could be obtained through the flowers and designs which hundreds of loving hearts had sent as tributes to the memory of the beloved departed, and which were placed by loving hands on the casket and on the tables at either end of the bier. Even the floor of the tabernacle in the vicinity of the platform on which reposed the great man's remains, was heaped with flowers, and some wreaths lay across the chancel railing, and on the lower pulpit, giving an effect of one solid bank of flowers in the front part of the great auditorium.

At twelve o'clock noon the casket was borne in from the north door. The pallbearers in the order they came were as follows:—President Francis M. Lyman, Elder Heber J. Grant, Elder Charles W. Penrose and Elder Orson F. Whitney preceding the casket. Elder Hyrum M. Smith, Elder Joseph F. Smith, Jr., Elder Anthony W. Ivins, Elder George F. Richards, Elder Reed Smoot and Elder David O. McKay bore the bier to the platform. Following were the mourners and immediate family of President Smith. As the procession entered the building, the great audience, which completely filled every part of the tabernacle, arose and remained standing with bowed heads and a hushed silence, while Professor J. J. McClellan played a funeral dirge on the organ and the casket was placed on the platform, where it was submerged in flowers. Elder George A. Smith, of the council of the twelve, and a son of the departed, sat at his mother's side, foremost among the mourners.

Bishop Franklin S. Tingey presided at the services. At 12:15

o'clock he announced the first hymn to be sung by the choir, "He was beloved, beloved by all." The opening prayer was offered by Elder Orson F. Whitney.

President F. M. Lyman, the first speaker, said: "My dear brethren and sisters and friends, our heads are bowed to-day in grief because of the departure from this sphere of President John Henry Smith, a valiant servant of the Lord, and a beloved disciple of the Lord Jesus Christ in this last dispensation. I desire to call the attention of this great assemblage to the life of President John Henry Smith. Born sixty-three ago he has been associated with all the institutions of the Church since his youthful days. He enjoyed the confidence and respect of President Brigham Young and of all the leaders of the Church from that day to the last day of his life. You are my witnesses, you who are in the Church as well as you who are not, that he was a great, a good and a beloved man. A man of genuine worth as a citizen in the state and community as well as in the Church. Coming into the Council of the Twelve on the same day nearly thirty-two years ago, we have always been associated together and we have loved each other always. During the last two years of his life he has been a member of the First Presidency and has been a worthy member of that council, as his associates testify, and a wise and conservative counselor. He has fulfilled the scriptures wherein Christ spoke of love. He walked the earth as an honorable, upright man. He loved you, not a person here whom he did not love with all the outpourings of his great heart. He loved all humanity. Perhaps no man in the Church was more widely and more favorably known among the great men of the nation than President John Henry Smith. He has kept the faith, he has endured to the end, he has fought the good fight, and he loved all mankind. No man in all the world loved humanity more than my brother whose mortal remains lie here. It fell to my lot to give to my brother the last blessing that he received from his brothers and to me he talked the last conversation he ever uttered to any man. I prize this distinction, unintentionally though it was, above my power of expression. He was a man who loved his fellowmen, and who was beloved by all who knew him. God bless his family and God bless the Church who have been called upon to part with this great man."

President Anthon H. Lund, a fellow counselor in the First Presidency, said: "This large congregation bears witness to the worth of this great man. He was beloved of all and I know there is not a person here who does not love his memory. I have known John Henry Smith for forty-six years and I am proud to say that I enjoyed his friendship and his confidence. I met him in Copenhagen and learned to love him. When I was a member of the legislature he invited me to his home often, and his counsel and advice was valuable to me. While we have been associated in the

presidency of the Church I have learned to love him more than I thought it possible for one man to love another. John Henry Smith was indeed a great and a lovable man. He fulfilled the Scripture which says, 'And besides using all diligence, add to your faith virtue, and to your virtue knowledge, to your knowledge temperance, to temperance patience, and to patience brotherly kindness, to brotherly kindness godliness, and to godliness charity.'

"I do not know a man who did this more than John Henry Smith. He was a student and a scholar, although he did not have a collegiate education. A man with strong appetites, yet he kept them under perfect control. He kept the Word of Wisdom to its fullest extent, and he was tolerant to a degree unknown in most men. If he saw an erring one he would go up and put his arms around him and talk lovingly with him, and I have heard many a person say, 'If it had not been for John Henry Smith I don't know where I would have been!' I know of no one who could appeal to the young as could Brother John Henry Smith. I feel that we have lost a true friend, a wise counselor and a great man, and he did in very deed add to his character all these godly attributes spoken of by the prophet of old. God bless his family and God bless the Church who must now do without him."

President Joseph F. Smith spoke with much feeling of the departed member of the First Presidency. He said: "I shall not attempt to detain you very long. I hope I may be able to control my feelings for a few moments. For not only have all the good things which have been spoken of President John Henry Smith endeared him to me throughout his whole life, but in addition he has ever been a dear kinsman to me. His father was a father to the fatherless, and to him I owe very much of the privileges and honors I have enjoyed in life, if I do not owe my life's mission. In childhood I was left fatherless and motherless, and this noble kinsman became my staunchest friend. When others failed to have sympathy for the fatherless boy, and wayward, perhaps, the father of this my cousin, threw himself in the breach and defended me in my youth. The noble character inherent in President John Henry Smith is nothing but his heritage bequeathed to him by his father, his grandfather and his great-grandfather, all of whom were just as loyal, just as noble and just as true to their country, and these characteristics have descended to President John Henry Smith through a long line of patriots and loyal men who would have laid down their lives for their convictions or for their country, and many of whom did lay down their lives for both. I say this for the benefit of the present generation that they may know the character of these men. My heart has been very heavy, since he was taken away. I did not think I could speak upon this occasion. I would have preferred to remain silent, but my friends insisted upon my saying a few words. I

have loved this man as I have loved his father, both of whom I have known from boyhood. I have ever rejoiced exceedingly in his capacity to do good and in his determination to do good wherever there was an opportunity to do it. A little more than a year ago we were called upon to part with another leader among men—Brother John R. Winder. I loved him, too, for all his noble qualities, for his integrity to the cause in which we are engaged, which cause makes toward the peace and amelioration of the condition of the children of men. No matter what men may think of this cause, that was the justification of its inception and its existence. Brother John Henry Smith was the embodiment of the noble characteristics of his kinsman, the Prophet Joseph Smith, wherein he accorded to all mankind the privilege to worship God according to the dictates of their conscience. I do not know of a man who had these noble characteristics to a greater extent than John Henry Smith. He embraced the gospel of Jesus Christ because he believed it to be true and he ever lived its teachings. There are thousands here who bear testimony to his greatness. He embraced the gospel as it was restored to his kinsman by messengers from heaven. He loved the Lord; he loved his fellowman; he despised hypocrisy, and he ever walked as an upright and God-fearing man. I loved John R. Winder because of his greatness, because of his wise counsel, because of his true worth and greatness. I loved John Henry Smith for these same reasons and in addition to that I loved him as a kinsman. I cannot pause here without saying that I love my brother, Anthon H. Lund, for his greatness, for his godliness, for his love of humanity and for all his great and noble characteristics; I love him as it is possible for one man to love another. I would love all mankind if they would let me. I have labored in the ministry since I was fifteen years old, and have endeavored to give to mankind the gospel message because I loved them; but this man loved all mankind whether they would or not. May we emulate his example and may his family from whom he has departed be comforted."

Governor William Spry, Elder Heber J. Grant, Elder Reed Smoot, and Rabbi Charles J. Freund also spoke, paying high tribute to the character and worth of the deceased President.

The choir, with Professor Evan Stephens conducting and Professor J. J. McClellan at the organ, rendered the following selections: "He was Beloved, Beloved By All," "God Moves in a Mysterious Way," and "Who Are These Arrayed in White?" Lizzie Thomas Edward rendered in solo, "O My Father," and a quartet composed of George D. Pyper, H. G. Whitney, H. S. Ensign and John D. Spencer sang "Not Dead, But Sleepeth."

Elder Orson F. Whitney offered the opening prayer and Elder Charles W. Penrose pronounced the benediction.

At the city cemetery, where interment took place, the quartet sang, "Rest," and Elder Hyrum M. Smith dedicated the grave.

## MOVING PICTURE MISREPRESENTATIONS.

THERE are appearing throughout the various provincial cities several moving-picture shows, placing before the public the much-talked-of, though fabulous, "evils of 'Mormonism.'" Not many evenings since, it was my good fortune to witness one of these exhibitions. The scene of action was not specified, though any part of England might fit. There was no plot worth mentioning, and the sole object of the pictures is to make money out of the common prejudice against the "Mormons," without any regard to truth in any detail. The pictures witnessed by me were of a nature to appeal to none but the unthinking, the unlearned, or the extremely credulous. To those possessed of any knowledge of the subject in hand the thing was ridiculous. On the part of the originators, great ignorance is displayed in almost every scene—for instance, English railway carriages were seen on supposed American railways, and the transatlantic liner was more after the order of an excursion boat than the real thing. There was neither customs' officials nor custom house at the New York end of the voyage. In a supposed scene in Salt Lake City the streets were narrow and the houses were of typical English design. Perhaps the most absurd feature of the entire affair was the arrival of two English youths in Utah, who are shown as following the supposed "Mormon" villain from a structure representing the great "Mormon" temple—which no one who has seen the original or a real photograph of the temple would have recognized, but which, with its pillared porch and broad stone steps extending across the entire front, resembled the entrance to a modern Wesleyan chapel or the front of the church of the Madeline in Paris—to his home, where, after being several times foiled by the "Mormon," they eventually succeed in the rescue of the fair maid "stolen" from her home and parents in England. It is a most curious thing also that, while in England the "Mormon" seemed to be endowed with almost superhuman cunning and his friends were numerous and assisted him at almost every turn, yet on his return to Utah, where one would naturally suppose his influence and the number of his friends to be vastly greater, his cunning craftiness fell from him as a mantle, and those of his own household were his worst enemies and every man's hand was seemingly raised against him.

It is not my purpose, however, to describe at any length the pictures shown. The point to which I desire to call attention is the absurdity of such far-fetched representations. While in some other country, as before noted, the "Mormon" is represented as possessed of great sagacity, insomuch as to successfully elude all efforts made to capture him by the police, though they are possessed of a full description of him and the young lady whom he has "stolen," for some time previous to his leaving the country.

This is, to say the least, not a very flattering or complimentary reflection upon the effectiveness of the police of these countries. More absurd still, though apprehended on board the ocean liner by means of wireless telegraphy, the illusive "Mormon" evades all of his pursuers and succeeds in not only leaving New York City unobserved, but travels nearly two thousand seven hundred miles through the United States, and finally lands his "prey" in Salt Lake City. Here he is at last entrapped by two lone English boys of perhaps eighteen or twenty years of age, while the police of two great nations were held at bay. When will the people wake up and refuse to be gulled by such misrepresentations?

These pictures and stories of like calibre are only exceeded in their perversion of the truth by their absurdity. By them the police system of these countries, the good sense of this people and the moral status of womanhood are placed upon an exceedingly low plane, while the sagacity, the will power and marvelous executive ability of a "Mormon" elder is exalted above the hills.

Chesterfield. EDWIN D. HATCH.

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## HEREDITY.

There is no thing we can not evercome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will. That, too, is thine
Inheritance, strong, beautiful, divine,
Sure lever of success for one who tries.

Pry up thy fault with this great lever—Will.
However deeply bedded in propensity,
However firmly set, I tell thee firmer yet,
Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world, I say,
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are,
Believe thyself divine and watch and pray.

There is no noble height thou canst not climb;
All triumphs may be thine in Time's futurity;
If, whatso'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security.

Earth has no claim the soul can not contest.
Know thyself part of the Eternal Source:
Naught can stand before thy spirit's force;
The soul's Divine Inheritance is best.

—ELLA WHEELER WILCOX.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 9, 1911.

## THE PATRIARCH.

WORD has just been received from Salt Lake City that John Smith, the presiding Patriarch of the Church, passed away in death Tuesday, November 7th, 1911. The immediate cause of his demise was pneumonia.

John Smith is a son of Hyrum Smith and Jerusha Barden, and was born September 22nd, 1832, in Kirtland, Ohio. On the 18th February, 1855, he was ordained to the office of Patriarch under the hands of the Presidency and Twelve Apostles, being the sixth presiding patriarch of the Church. He has served in that capacity nearly fifty-six years. He is widely known throughout the Church, and has pronounced thousands of patriarchal blessings upon the heads of the Latter-day Saints, pointing out their lineage, foreshadowing their future, and sealing them up to eternal life. He has thus administered comfort, joy, peace, hope and blessing to the people of God in our day. His has been an active and useful life and he has set forth an example that is worthy of emulation.

He was closely identified with the migration of the saints from Nauvoo to the Rocky Mountains, and took part in founding Salt Lake City and establishing the people of the Lord in the fastnesses of the everlasting hills.

He performed an honorable mission to Scandinavia, leaving his home in April, 1862, and returning in April, 1864. While on his mission he studied hard and obtained a good knowledge of the Scandinavian lauguages—Danish-Norwegian and Swedish.

Patriarch Smith was of a sweet and lovable disposition, and made friends wherever duty called him to labor. He laid down his body in peace at the ripe age of seventy-nine, and will be held in loving remembrance by thousands upon thousands of Latter-day Saints.

It is with a sense of deep sorrow that we are called upon to part with the leaders of the Church. Within a very short period two members of the First Presidency—namely, John R. Winder and John Henry Smith—have passed away, and now, as chronicled, our beloved Patriarch has been struck down in death. However, while we mourn their loss, we bow in humble submission to the will of the Lord, in the firm belief that He will raise up valiant men to fill their places.

RUDGER CLAWSON.

## MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in the Chorlton Town Hall, Manchester, November 5th, 1911. There were in attendance—President Rudger Clawson, of the European mission; Elder Hugh Ireland, Liverpool office; President S. Cottam, Sheffield conference; President L. Mackay and Elder R. E. Barber, Birmingham conference; also Elder K. H. Bennion, who was visiting prior to going to labor in Germany; President William E. Mitton and nineteen traveling elders of the Manchester conference.

The morning session commenced promptly at 10:30. There were present one hundred and twenty. Opening hymn, "Hail to the brightness." Prayer was offered by Elder William C. Mills. Singing, "Praise to the man."

President Mitton made the opening remarks and welcomed the people to conference. Explained the purpose of meeting together and said that for all to gain benefit they should maintain a spirit of investigation and sincerity. Said the authority held by President Clawson was equal to that of the apostles of old.

Elder Joseph F. Bagnall was pleased to meet in conference, and appreciated the privilege of bearing his testimony. Explained how essential it is to live true to the gospel principles if we expect to enjoy the blessings connected with the same. Showed how utterly impossible it is for man with his limited knowledge to know God without first obtaining the Holy Spirit. Told of the blessings to be obtained by obedience to the Word of Wisdom. The gospel is for temporal benefit as well as spiritual. Bore testimony to the sterling truths of the gospel which the Latter-day Saints were preaching. Exhorted the saints to seek earnestly for a testimony of the truth.

Elder Hugh Ireland rejoiced in having the opportunity to bear testimony in that great city to the fact that God had restored His gospel to the earth again. Said people often strain the scriptures so that a meaning is conveyed which is contrary to the spirit of the text. Faith is taught by some as being sufficient to secure salvation. We do not preach one principle of the gospel to the ignoring of another. We hold them all as being essential. The gospel taught by the Latter-day Saints is in harmony with all scripture. It stands all tests, whether conducted by learned or by humble men. All the children of God were created that they might be blessed. The gospel is broad and comprehensive, taking in all things. Bore testimony to the truthfulness of the gospel as taught by the Latter-day Saints.

Miss Lily Manders rendered a solo entitled, "The heavenly song," in a beautiful manner.

President Clawson then addressed the meeting, commenting upon the excellent way in which the solo was rendered. The words and the spirit put into them by the singer were inspiring to

him; also expressed his delight in the second hymn, "Praise to the man." Read the hymn through and dwelt at some length on the precious thoughts contained therein. Portrayed the line of prophets from Adam down until the Savior. Proved from the scripture that the Savior was Himself a prophet, an apostle and also an high priest. Touched upon the revelations of God given unto these ancient prophets. Showed that the Savior organized His church with apostles, prophets, etc., and the necessity for the same. Told how the world in these days denied the necessity of inspired men. They had grown in worldly wisdom until they had taken upon themselves the awful responsibility of doing away with various officers which Christ Himself had placed in the Church for a specific purpose. Told of the revelation given to the Prophet Joseph Smith, and related the circumstances leading up to his enquiry of the Lord. The world refuses to accept him as a prophet, as they declare God no longer reveals Himself to men. Pointed out the fallacy of such a belief. Testified to the power accompanying the gospel and declared in earnestness the fact that God must have a prophet upon the earth, if the people are to receive His word. Bore testimony also to the divinity of the work. Invoked God's blessing upon all the faithful.

Closing hymn, "The Spirit of God." Benediction by Elder Oliver Bryson.

The afternoon meeting was called to order by President Mitton at 2:30. There were present one hundred and ninety-two. Opening hymn "The Happy Day." Prayer by Elder Lafayette Jackson. Singing, "If you could hie to Kolob."

Sacrament was administered by Elders L. E. Williams and R. R. Haslam, assisted by Elders D. G. Emry and Harley Greaves. During the administration of the sacrament the hymn "Reverently and meekly now," was sung.

President Mitton then presented the general and local authorities, all of whom were unanimously sustained.

Elder N. Ray Pixton gave a spirited address upon the principle of obedience, showing the blessings derived through obeying the gospel principles. Quoted the thirteenth Article of Faith and commented briefly upon it. Bore a strong testimony to the truth of the gospel which he as an elder was representing.

Miss Ada Duxbury then sang a solo entitled, "A beam from Heaven." This was rendered in a beautiful manner.

President Samuel Cottam, Sheffield conference, said the gospel embraces many principles. Christ came and atoned for the sins of the world and brought about a glorious resurrection. He established certain laws and commandments that we must adhere to. Dwelt at some length upon the united order, or having all things in common. Explained how the people of the city of Enoch attained through righteousness to much knowledge, and, having progressed as far as possible upon the earth, were therefore

taken unto the Lord. Referred to the Book of Mormon, which gives a history of the American Indians and tells how the Savior came upon that continent and set up His Church there. It was necessary to preach repentance and baptism to the people as they were wicked. Showed the conditions of the people before the Savior's appearance. Also related their changed and prosperous condition while living under the greater law, until worldly pride crept in and they fell into error. God gave this same law unto the Prophet Joseph Smith. The people could not live it and tithing was given as a lesser law. Bore testimony to the divinity of the mission of the Prophet Joseph Smith and his successors, also to the truthfulness of this latter-day work.

Miss Lily Smith sang a solo entitled, "Calvary."

President Leonard Mackay, of the Birmingham conference, rejoiced at the spirit present in our midst. The spirit of friendliness goes out to all and the mission of the Latter-day Saints is not to tear down, but to build up the rest of humanity. Took for his text the words of the Savior. "If ye love me, keep my commandments." Cited a similar expression contained in the sacrament hymn, and explained how it appealed to him. Explained the purpose of the sacrament and what it was symbolical of. Blessings are to be obtained thereby, if we partake of it with clean hands and pure hearts. He emphasized the fact that if we love the Savior we will keep His commandments, thereby gaining a right to the kingdom of heaven. Bore a strong testimony to the truthfulness of the gospel, also to the divinity of the mission of the Prophet Joseph Smith.

Closing hymn, "O say, what is truth?" Benediction by Elder Parley Z. Hatch.

At the evening session President Mitton called for order at 6:30 o'clock. There were present two hundred and sixty-five. Opening hymn, "Guide us, O thou Great Jehovah." Prayer by Elder R. E. Barber. Singing, "Prayer is the soul's sincere desire."

A report showing the labors of the elders for the past six months was read by the clerk.

President Mitton commented upon the report and said it showed that a testimony of the gospel was being borne to many people. Every tract contains a message to mankind that is essential to their salvation. The principles therein may appear new, but it is the same gospel that was taught from the beginning. Peter, on the day of Pentecost, told the people to repent and be baptized that they might receive the Holy Ghost. That same promise applies to us in this day and age. The Savior commanded His apostles to teach the people to observe all things whatsoever He had commanded. Many principles were given and all were necessary. Men have sat in judgment upon the principles of the gospe and have changed them to conform with their own ideas. They have even created to themselves a new God, without body, parts

or passions. Told of the restoration of the true gospel of Christ, and bore testimony that God lives and that this latter-day work is true. Exhorted the saints to diligence and upright living, and said they would thereby gain a crown of righteousness.

A duet was then beautifully rendered by Miss and Mr. Gregory entitled, "Love divine."

Elder Hugh Ireland said the teachings of the Latter-day Saints were always the same, wherever they may be. He spoke of the apostasy which had taken place in the world. Definite principles were set forth by the Savior, and one plan of revealed truth. Many had been waiting for the message, and when it came they gladly accepted it. The conditions of salvation were given by Peter on the day of Pentecost and the same applies to us to-day. The Spirit given to the apostles and saints was to lead them into all truth. What a change came over the people when the Spirit and authority of God ceased to be with them. What great responsibility man took upon himself to alter the law of God. He said that no man had been able to overthrow even one principle taught by the Latter-day Saints. This was because they were established by God Himself. Encouraged the fullest investigation of the teachings of the Latter-day Saints on the part of all present.

Miss Lizzie Gleaves beautifully rendered a solo entitled "The Crown of Life."

President Clawson rejoiced in the spirit of the meeting. All that had been said and done had been pleasing to him. Spoke upon the character of God and His relationship to us. God is love. He loves even the wicked, because they are His children; but He hates their evil deeds. God is patient. Mortals are quick to anger, but God is long-suffering. We do not worship the Christian God, but the God of the Bible. He is no respector of persons. The gospel we bring to you is a gospel of salvation, to lift up humanity. Explained the message contained therein. John taught repentance and baptism for the remission of sins. That self-same message is brought to-day by the elders to you. It is a solemn message from heaven. Pictured the astounding mercy of God toward Sodom and Gomorrah. Told of the pleading of Abraham and the answers given by the Lord. Related a story of a very dry rain, referring to the Lord pouring down fire and brimstone upon Sodom and Gomorrah. God is a God of peace and mercy. War, as a great general once said, is hell, and it is contrary to the spirit of the gospel. The only warfare the Savior waged was against sin. He invited the closest scrutiny and investigation of the gospel principles.

President Mitton made a few closing remarks and declared conference adjourned for six months.

Elder James J. Allen sang a solo entitled, "The Gates of Paradise."

The Doxology was sung. Benediction by President Mitton.

On Saturday, President Clawson met with President Mitton and nineteen traveling elders in priesthood meeting. President Samuel Cottam, of the Sheffield conference, was also present. An enjoyable time was had and good reports were given. Many excellent instructions were imparted and a number of questions were answered by President Clawson.

THOMAS ANDERSON, Clerk of Conference.

## FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home November 2nd, 1911, per s.s. *Corsican*. From Great Britain—L. H. Whipple, Thomas A. Abel, Frederick Burton, Peter H. McGuire, Charles E. Price. They were accompanied by two emigrants in charge of Elder P. H. McGuire.

**Baptisms.**—On Thursday, October 26th, 1911, at "Deseret," High Road, South Tottenham, London, N. (London conference), one convert was baptized by President J. S. McCann.

A baptismal service was held at the Public Baths, Grantham (Nottingham conference), on Wednesday, October 25th, 1911, when one person was baptized into the fold of Christ, Elder J. W. Haslam performing the ceremony.

**New Baptismal Font at Sheffield.**—The elders of the Sheffield conference have in times past experienced considerable difficulty in securing suitable places in which to perform the ordinance of baptism. President Samuel Cottam recently decided to overcome the difficulty, and proceeded to draw up plans for a baptismal font. With the assistance of Elders William Thurgood, Alma L. Riggs, Edwin Clawson and Coulson Rich, the work has been accomplished. A beautiful up-to-date baptismal font has now been installed in the rear room of the church. It is a credit to the Sheffield conference, to President Cottam and the elders associated with him in the laudable undertaking. Following the successful completion of the font. a baptismal service was held on Wednesday, October 25th, 1911, when eight souls went down into the waters of baptism, President Samuel Cottam, Elders William Thurgood, J. B. Hirst and Frederick Burton officiating.

**Arrivals.**—The following named missionaries for the European mission arrived November 4th, 1911, per s.s. *Virginian*: John S. Ledingham, Orion B. Thurgood, Bountiful, Utah; Gilpin S. Woolley, Herman J. Wells, Peter S. Condie, Andrew K. Smith, Reynold H. C. Hansen, Oscar M. Olson, Burtis F. Robbins, Wilford Davis, Thomas C. Hair, Roscoe W. Eardley, Ella N. Eardley, Salt

Lake City; George T. Cox, Pocatello, Idaho; Francis Simpson, Bedford, Wyoming; Douglas T. Murdock, Heber, Utah; George H. Parker, Mountain View, Alberta, Canada; George Allen, Stone, Idaho; Ivan L. Tolman, Murtaugh, Idaho; Karren Bennion, Taylorsville, Utah; Homer W. Esplin, Orderville, Utah; George W. Foster, Roice B. Nelson, Cedar, Utah; Neely L. Hansen, Brigham, Utah; Edward Bergquist, Glencoe, Idaho; France O. Dahl, Farmington, Utah; Henry A. Thornock, Bloomington, Idaho; Alma J. De La Mare, Tooele, Utah; Ray D. Fitzgerald, Draper, Utah; Hugh R. Woolley, Franklin R. Smith, Centerville, Utah.

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**Appointments.**—The elders who arrived for the British mission, November 4th, 1911, have been appointed to labor in the following conferences: John S. Ledingham, George H. Parker, Manchester; Gilpin S. Woolley, Bristol; Douglas T. Murdock, Hull; Herman J. Wells, George Allen, Liverpool; George T. Cox, Francis Simpson, Newcastle; Peter S. Condie, Scottish; Orion B. Thurgood, Sheffield.

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**District Meeting.**—President F. B. Hammond and four traveling elders met with the saints and friends of the Ipswich branch (Norwich conference), on Sunday, October 29th, 1911. Two well attended and spirited meetings were held. President F. B. Hammond addressed the morning meeting, his subject being the restoration of the gospel. The evening meeting was called to order at 6:30 o'clock. There was a good attendance. Elder F. D. Ashdown extended a hearty welcome to all present. Elder James W. Fitches said he was pleased to be present. He compared modern Christianity with the scriptures, showing that modern Christians do not worship the God of Abraham, Isaac and Jacob. Elder Willardson pointed out the necessity of obeying the gospel. President Hammond said that through the atonement of Christ we are saved. He showed the necessity of a true understanding of God, in order to worship Him in spirit and in truth. Closing prayer by Elder S. C. Kelsey.

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**Successful Socials.**—A successful social was held on Saturday evening, October 21st, 1911, at 3 Mornington Street, Keighley branch (Leeds conference), in honor of Elder Samuel L. Bleak, who will shortly return to his home in Zion. Thirty-five saints and friends met together to pay their respects to the departing elder. A splendid program was rendered. As a token of love from the saints and friends, Elder Bleak received a very useful hand bag and a handsome illustrated book of the characters of Shakespeare. A good time was enjoyed by all present. Elder Bleak bore his testimony to the gospel, and urged the saints to continue in the good work.

On Tuesday, October 24th, 1911, at Dublin (Irish conference), the

time of the Bible Class was given over to a social in honor of Elder P. H. McGuire, who is leaving for Zion. The president of the branch, Brother Fred Boher, presented a handsome Irish rug and a purse, on behalf of the saints and friends, to Elder McGuire as a token of esteem. Elder McGuire expressed his thanks and appreciation in words suitable to the occasion. He leaves with the love and good wishes of the saints and friends.

A very successful social was given on Thursday evening, October 26th, 1911, in honor of Elder George O. Stoddard of the Glasgow branch (Scottish conference). An interesting program was rendered, and all spent a very enjoyable evening. Elder Stoddard has filled a successful mission and expects to visit his brother in Germany before going home.

An enjoyable farewell social was tendered by the saints and friends of the Bristol branch (Bristol conference), October 24th, 1911, to Sister Alice Jenkins, prior to her departure to Alberta, Canada. She was presented with a traveling rug, as a token of esteem from the saints and friends she leaves behind. A good program was rendered and refreshments served.

On Tuesday evening, October 24th, 1911, the Sheffield Relief Society gave a very successful "tea" and "sale of work." The articles offered for sale were of the finest quality. The financial results showed that the efforts of the Relief Society were fully appreciated and successful. After the sale of work, a successful social was given in honor of Elders William Thurgood and Frederick Burton, who have completed their missions, and Mrs. William Thurgood, who came over to join her husband on his return home; also Sister Hetty Cottam, who is emigrating to Zion. An excellent program was rendered, and an enjoyable time was spent by all present.

On Thursday evening, October 26th, 1911, Elders B. A. Wilson and E. W. Smith gave a social in connection with the opening of the winter's work of the bible classes of the York branch (Hull conference). About forty saints and friends were present. An interesting program was rendered and light refreshments were served. The remainder of the evening was spent in playing games.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lessons XIII and XIV.—Sermon on the Mount.

Note to teachers: The division between these two lessons may be made at the close of the study of "The Beatitudes." (II: 1).

I. The Occasion (Matt. 5: 1, 2; Luke 6: 17-19).

1. Place: a hill near the Sea of Galilee, generally believed to be the two-peaked elevation now called the Mount of Beatitudes, also known as the Horns of Hattin.

2. Time. (a) Following a night of prayer. (b) Associated with ordination of the Twelve.

II. Analysis of the Sermon (Matt. chapters 5, 6, 7; compare Luke 6: 20-49.) See also the sermon as repeated on the occasion of our Lord's visit to the Nephites after His resurrection. (III. Nephi, chapters 12, 13, 14.)

1. The Beatitudes (Matt. 5: 3-12). (a) What are blessings? (b) Note that great blessings may be devoid of present pleasure and may not include worldly prosperity. Distinguish between happiness and pleasure.

2. The higher law. Note contrast between the teachings here given and the law of retribution under which the people had lived. The old law was fulfilled and superceded, but not nullified by the new law (Matt. 5 : 17-19.) (a) Sin to be checked at its beginning; spirit of enmity and hatred may develop into that of murder; forgiveness not to be bought with a gift (verses 21-26). (b) Purity enjoined in thought as well as in act; chastity of heart and mind (verses 27-32); self-denial required. (c) Purity in speech—"Swear not at all." (d) Good for evil—"Love your enemies." (e) True alms-giving—not for the praise of men (Matt. chap. 6). (f) Prayer—not made of words. The Lord's Prayer. We are commanded to pray, not simply to say our prayers. (g) Treasures of heaven in contrast with the riches of earth. (h) Reliance on the Father who provides—"Consider the lilies." (i) Sincerity of purpose; self-examination;—the mote and the beam. (j) The law and the prophets—"Whatsoever ye would that men should do to you, do ye even so to them."

## DIED.

Carroll.—At Belfast, October 2nd, 1911, Sister Sarah Carroll; born August 2nd, 1878; baptized September 23rd, 1910.

Thompson.—At Grimsby, October 27th, 1911, Sister Amelia Scholey Thompson; born at Hull September 8th, 1863; baptized 22nd June, 1906, at Grimsby; buried October 30th, 1911, in Scather Road Cemetery. Elder D. C. Loveland preached the funeral sermon.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"No iron chain, nor outward force of any kind, could ever compel the soul of man to believe or to disbelieve: it is his own indefeasible right, that judgment of his: he will reign and believe there by the grace of God alone."*—CARLYLE.

No. 46, Vol. LXXIII. Thursday, November 16, 1911. Price One Penny.

## SALVATION FOR THE DEAD.

ONE of the most common fallacies of the age is the belief that a death-bed repentance, or a profession of faith in the Lord Jesus Christ, even at the last moment, and without complying with any of the ordinances of the gospel, is sufficient to insure salvation. The reply of the Savior to the thief upon the cross is frequently quoted in proof of this, with the idea that the spirit of the penitent sinner went straight to heaven—to the presence of the Father—when it left the body. Connected with this is also a belief that those who have died without accepting the gospel, in whatever age or clime they may have lived, or whether they ever heard the name of the Savior or not, are irredeemably lost. "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John 3: 5.) This declaration was made by Jesus to Nicodemus, when that prominent Israelite visited the Savior at night. The Apostle Peter said concerning Jesus Christ: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) The words of Peter were spoken when he was "filled with the Holy Ghost." They vitally affect the whole human family. They show that no one can enter into the kingdom of God unless he is a true believer in Jesus Christ, and has been born of the water and of the spirit. Even Christ himself had to comply with this law, in order to "fulfill all righteousness." He was born of the water by baptism in the Jordan, and of the Spirit by the baptism of the Holy Ghost. Here is the example for all mankind, who are required to follow in His footsteps. This is

the straight and narrow way. The question that naturally arises in the mind on hearing these declarations is: "How could people believe in Jesus Christ when His name was not preached to them?" And coupled with that comes the query: "What has become of the many millions of earth's inhabitants who died without the opportunity of being born of water and of the Spirit?" The heathen nations knew nothing of Jesus as the Savior of mankind. Since the days when the apostles and other authorized servants of God administered the ordinances of the gospel, and during the times when "darkness covered the earth, and gross darkness the minds of the people," down to the present age, when it is claimed by the Latter-day Saints that the Church of Christ, the holy apostleship and the fullness of the gospel have been restored, myriads of good people have passed away without receiving the new birth in the manner that Christ declared to be essential. Have they all perished? Is it possible that they are doomed to destruction? Will the Eternal Father reject so many of His children because they did not obey a law which was not made known to them?

Justice and reason alike revolt at such an idea. Paul, the great apostle, says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10: 14-15.) Yet the word of God must stand. We know that there is no respect of persons with Him. It was for this reason that the gospel was to be preached to every creature. According to the notion prevalent among modern Christian denominations, there will be many millions of people shut out from the kingdom of heaven because they did not believe in a Savior about whom they knew nothing. It is taught that there is no possible chance of salvation for those who die without faith in Christ. The preachers of the different sects limit the mercy of God to this probation. They teach that at death the soul either goes to heaven or hell, and its state and condition is fixed forever. If this awful doctrine were true, Satan would gain a victory over Christ, leaving the Redeemer but a small number out of the immense hosts of humanity.

The solution of this problem is simple in the light of the true gospel of Christ restored in the latter days. "The mercy of God endureth forever." It is not confined to the narrow boundaries of this little earth, nor within the limits of earthly time. The spirits of men and women are His sons and daughters, whether in the body or out of it. "His tender mercies are over all his works." No one can in fairness be judged by the gospel without hearing that gospel, and having the opportunity to receive or reject it. Why, then, should not the gospel of Jesus Christ be made known to those who never heard it in the flesh, after they have left the

body and dwell in another sphere? While suffering the agonies of crucifixion, a conversation was carried on between Christ and one of the thieves that was being crucified with Him. "And he (the thief) said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:42, 43.) The request of the thief was so favorably looked upon, that he had a promise that he should accompany Jesus to a place which He designated as paradise.

We know that the thief was not permitted to go straight to heaven, for Jesus said unto Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5), and the thief, not having attended to these ordinances, could not be allowed that privilege. Again we read: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre;" she began to weep. "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:16, 17.) Here we have the assertion of Jesus Himself, that during the three days that His body lay in the tomb, His Spirit did not go into the presence of His Father. Logically, it must follow, neither did that of the thief. Jesus asserted that "To-day shalt thou be with me in paradise," and upon His return to the earth He informed Mary that He had not ascended to His Father. The question naturally arises, where is paradise? We are not left in doubt upon this subject. The scriptures plainly point out the duties that Christ was called to perform, while His body rested in the tomb, and also what paradise is. Turning to another scripture we find the following: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah; while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I. Peter 3:18, 19, 20.) Here we have an account of what He was doing during the three days absence from the body. He was preaching "unto the spirits in prison," and this affords a clear explanation as to where the thief went. It was a spirit world, where he would have the opportunity of hearing the Savior preach the gospel of deliverance to the captive spirits.

The spirit of man, when out of the body, being an intelligent entity, a thinking, progressive, and responsible being, is capable of repenting of evil and learning to do well. Thus the mercy of God can reach such a being, independent of the mortal body in

which it was permitted to dwell on earth. The idea that the eternal future of man is fixed at death comes from a mistaken notion concerning the judgment day. Christ and His Apostles alike taught that the time of judgment was set by the Father to take place when the Son of man shall come in his glory, and all the holy angels with him (Matt. 25: 31-46). The time of the judgment is also shown in the book of Revelation to be after the resurrection from the dead, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.) The popular notion that final judgment takes place at the death of each individual, and that he is then and there exalted to heaven, or thrust down to hell, is wrong and unscriptural. It has prevailed in Christendom for many centuries, and it remained for the prophet of the nineteenth century, Joseph Smith, by divine inspiration, to bring forth the glorious light in the midst of the prevailing spiritual darkness, and show forth the mercy and goodness of God in providing means by which every soul of Adam's race, whether in the body or out of it, may learn the everlasting gospel, the only plan of salvation. It is to be preached to all them that are dead, who could not hear it while in the flesh, and they can repent and turn unto God and be saved in His kingdom. There is an intermediate state in which the spirits of the departed remain between death and the resurrection of the body.

The Apostle Paul declared that Jesus Christ "gave himself a ransom for all, to be testified in due time." (I. Tim. 2: 6). The time has come. The testimony of this great truth is proclaimed by prophets and apostles raised up in these latter days, and by the witness of the Holy Ghost, which bears record of the Father and of the Son. Let all people rejoice and praise the Lord for this revelation of His tender mercies, which is extended over all His works. The light shall extend to the uttermost parts of the earth and penetrate to the darkest regions behind the veil. May the truth triumph everywhere and God be glorified in the obedience and salvation of all His children.

Londonderry, Ireland. W. B. Davidson.

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## CHRIST IS RISEN.

To-day we find men who strip Jesus of His divinity, and take away all things pertaining to His Godhead. Not only was He a teacher, wise and good, but He was also the only begotten Son of God—that is, He came as other children do, "Made of a woman, made under the law." (Gal. 4: 4.) He had God for His Father, and the earthly woman, the Virgin Mary, for His mother. There-

fore, in Jesus was joined forever God and man. He came into the world in this way, with power to die, inherited from His earthly mother, and power to resist death, and live for ever, from His Father, God. From Him Christ inherited power to live forever, and from Mary the power to die. Thus He could inhabit His body and come forth as a resurrected being, clothed with immortality, and make it possible for Adam's posterity to be raised from the grave.

The words, "What think ye of Christ?" uttered ages ago, still echo down the corridors of time, and the sentence, "Christ is risen," is the most powerful sentence contained in holy writ. The eloquent Paul, while exhorting the Corinthians to have faith in the resurrection, said, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain * * * and ye are yet in your sins." After the awful sufferings and scourgings were over, and the dead body of the Lord removed from the cross, He was laid in the rocky tomb. As a precaution, a body of Roman soldiers were set to watch, that the disciples might not steal the body, and herald it about that the deceiver had risen from the dead. That life was gone is proved by the fact that the cruel spear pierced His side, and the Son of God lay there wrapped in the slumber of the dead. When He died, nothing seemed more hopeless than the condition of the Church He organized—a mere handful of members, then about one hundred and twenty souls. How was it that the Church triumphed over its persecutors, and in a degree overcame the world? Nothing but a testimony of the resurrected Lord is a sufficient answer to the question.

To the writer's knowledge, history has never recorded an instance where a body of men died for what they knew to be false. To be sure men have died for a belief or hope. To say that men would die for what they absolutely knew to be a lie, is absurd. Among the witnesses were the apostles, the doubting Thomas in their midst, when Christ said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.) The appearance of Jesus to Mary, and the mention of her name with such love and tenderness, made her recognize her Lord. Then He appeared to two disciples as they journeyed to Emmaus. The next was to the sons of Zebedee, and other disciples, among them Peter, who was so overjoyed that he swam to the shore. When the disciples came ashore they found a fire and a meal, prepared by the hand of Jesus, awaiting them. Now for a surety these men and others knew that He was indeed the Son of God—the resurrected Christ. Next we have the testimony of Paul that Jesus was seen of Cephas (Peter), then of the twelve, then five hundred disciples, and last by Paul himself. Paul knew he had seen the vision, he never denied it, and sealed his testimony with his blood. As he laid his head upon the block, he could have said to

his executioners, "Spare my life. I have deceived the people. Let me atone for the wrong I have done." Without a doubt the life of Paul would have been saved, and they would have used him as a tool to further their evil designs.

Some of the witnesses suffered horrible deaths. Paul and James were beheaded. Simon, Andrew, Philip and Peter were crucified. Barnabas and Stephen were stoned to death by the Jews, and others of the witnesses were also put to cruel deaths. The dying statement of Stephen, as he looked into heaven, was: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The testimony of Stephen, the combined testimonies of the martyred apostles, will judge the world, and as in the scriptures we see that "in the mouth of two or three witnesses shall all things be established," here we have an abundance of witnesses, who testify that they saw Christ after He had risen from the dead.

In this present day we find men who are sceptical, who reject the truth, and ridicule the beliefs of the Christians. Like those of old, some say the disciples stole the body, while others say the soldiers were instrumental in hiding the corpse from the public eye. In case of the former, the disciples would know they were false witnesses, and that they would some day stand before the great white throne and be judged for their idle words. If the latter were true, and they could have produced the body, what a grand opportunity they had on the day of Pentecost, when Peter preached the first gospel sermon after the death of the Lord, to strike a death-blow at the Church. Peter spoke under the inspiration of the Holy Ghost, and knew that the Spirit of Truth had come that Christ had promised. The Holy Ghost will guide men into truth and not into error, and Peter convinced them that they had crucified the Son of God. In their anguish they cried out, "What shall we do?" and received the command to be baptized in the name of Jesus Christ. This was the same Jesus who lived, died, and rose on the third day and ascended into heaven to dwell with God, His Father. Now was the time to produce the dead body of the man Jesus, if they had it in their possession, and show the world the folly of believing in Him. The absence of that proof, and the empty tomb, are without doubt the strongest proofs of the fact that Jesus did rise from the tomb.

In the year 1820 Joseph Smith saw the Father and the Son, but, like the early apostles, he died as a martyr to the truth. Like Paul he had a vision, and did not go back on his testimony. Paul said, "But now is Christ risen from the dead, and become the first fruits of them which slept. For as in Adam all die, even so in Christ shall all be made alive." We as Latter-day Saints join our testimony with Job and say that "though after the skin worms destroy our bodies, yet in the flesh shall we see God," and His only begotten Son, Jesus Christ, and dwell with them eternally.

Bolton. J. E. WHITTLE.

## CHARACTER.

Our character is what we really are, and, whether good or bad, it is as we have made it. Our reputation may vary in the eyes of friend or foe, but our character may be fully known only by ourselves and our Maker, and is beyond the reach of our enemy, only as we allow ourselves to be deceived or led to transgress the laws by which we progress. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." (I. John 2: 4.) It is not safe to leave the building of our character to our friends; though they wish us well, they themselves might err in judgment.

The strength of one's character lies largely in one's ability to see clearly the situations and conditions in which they find themselves from day to day, then to judge wisely and act promptly. We should ever be willing to lend a listening ear to our associates. Weigh well the advice of others; think well before you act; it is your own character you are building, and when God will have swept away "the refuge of lies" and you are known as you are, you alone must answer for what you have made yourselves.

In the great race for life's goal, we should not only remember and respect those that are able to give us a helping hand, but ever be willing to help the weak. All around us every day precious souls are sinking discouraged by the wayside for the want of a helping hand, which often works miracles in the one who is the recipient, and costs nothing to those who give, but develops within them the divine attributes that causes our Father in heaven to rejoice "over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

Let us not be discouraged if we fail to understand all we come in contact with; neither look with too critical an eye on the faults of others. When we understand that the Holy Ghost is given to the baptised believer as a divine teacher, that we are promised that He will abide with us forever in order to lead us into "all truth"—in short, that we will still have room to advance as long as we continue to exist—how foolish we should be to expect our brother to be perfect, or that we should understand all the "mysteries of Godliness" while bound down to earth in mortality. Only by advancing step by step, growing by faith, "from faith to faith," can we fulfill the command of Christ given to His disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.)

London. William L. Coburn.

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Be not hasty to disprove every aspersion that is cast on you. Let them alone for a while, and, like mud on your clothes, they will rub off of themselves.—Murray.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 16, 1911.

## REPENTANCE.

REPENTANCE of sin is one of the cardinal principles of the gospel, and its importance cannot be too strongly emphasized. The great burden of God's message to ancient Israel through Moses, from the time they left Egypt until they entered the promised land, and in fact for many years thereafter, was that they must repent of their sins and forsake evil. This requirement was made binding upon all. There could be no exception to the rule, inasmuch as the Lord did not and could not look upon sin with the least degree of allowance. Those who were under the bondage of sin were shut out from His presence and favor. At times Israel were "stiff-necked and rebellious," but when they repented with all their hearts and turned unto the Lord, they were freely forgiven. His fierce anger was stayed, and He smiled upon them and they were prospered in all their ways.

This is in perfect harmony with the character of the Almighty. In speaking of Himself to Moses, He used the following forceful language: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." (Exodus 34: 6.) David gives voice to the same great truth in Psalm 103: 8, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." And again in verses 17 and 18, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: to such as keep his covenant and to those that remember his commandments to do them."

The Old Testament furnishes many striking examples showing that the righteous were invariably visited with the choicest blessings of heaven, while the persistent and wilful sinner came under the severest condemnation. Those among God's own people, even the chosen seed, who were familiar with the commandments and kept them not, were beaten with many stripes. Let us here point to an instance or two.

Upon one occasion the children of Israel bitterly murmured against the Lord because of an evil and misleading report made by certain men who had been sent by Moses to spy out the promised land, notwithstanding the fact that Joshua and Caleb contradicted their statement. (Numbers chap. 14.) The fierce anger of the Lord was kindled against the children of Israel, and but for the earnest intercession of Moses they would have been

destroyed. Here was an exhibition of God's great mercy, for He spared the people; but, nevertheless, because they had tempted Him some ten times, having failed to hearken to His voice, He informed them that they would not be permitted to see the land which was promised unto their fathers. Their punishment was very severe and distressing, but it came not as the result of one offense, but rather of a number of offenses of a similar character. God freely forgave the first offense, and even other offendings that followed, but in this instance His anger was not entirely appeased, and, although He spared the lives of the people, yet He visited them with a heavy condemnation. One might well get the impression from this incident that true repentance means the absolute forsaking of sin, and never again returning to it, for in the language of Paul, a "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II. Cor. 7: 10.)

Again, Eli was chosen of the Lord to act in the office of a priest. His special duty was to minister before the Lord, but a great curse fell upon him and his house because of his failure to correct and restrain his sons who had committed acts of violence and wickedness in the midst of the people. Great was Eli's sin, the sin of omission rather than that of commission, but he failed to repent, and thus came under condemnation. (I. Sam. 2.)

It is far pleasanter to read of the people of Nineveh, who, when they were warned by Jonah that Nineveh would be overthrown and destroyed in forty days because of their wickedness, proclaimed a fast and repented in sackcloth and ashes. They cried mightily unto God, and He, seeing that they had turned from their evil doings, forgave them and turned away the promised destruction.

That the wicked of every nation will eventually be overthrown and destroyed there can be no doubt, but the Lord takes no delight in their destruction. This is made clear in the admonition delivered to Israel by the prophet Ezekiel, as follows: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18: 30, 31, 32.)

Under the gospel dispensation, as in times of old, the need of repentance was taught with earnestness and power. Jesus did not enter into His ministry of love and service and salvation until after a voice was heard in the wilderness crying, "Repent ye, for the kingdom of heaven is at hand." And later the Savior Himself was heard to say: "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

The burden of the Apostles' message was that men everywhere, and in all nations, should repent of their sins and be baptized for the remission of them, that they might be saved, otherwise they would be damned.

St. Paul, the intrepid missionary and valiant advocate of the truth, spoke and wrote upon the subject of repentance with convincing power. His advice to the Ephesians was worthy of a philosopher, and if followed in our day would bring the happiest results. He said: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. * * * Let all bitterness, and wrath, and anger, and clamour and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4: 29, 31, 32.)

The dispensation of the fulness of times, which has been revealed in our day, is not essentially different respecting this life-renewing principle of repentance to those which preceded it. Paradoxical as it may seem, the religion of the Latter-day Saints, which the world at large regards as new and strange, and which to many seems so unfamiliar, is indeed not "new" at all. It is the old, the true religion come to earth again. Paul, the apostle, tells us that that day (meaning the coming of Christ) should not come except there came a falling away first. This has occurred. John the Revelator tells us that in the latter times he saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, etc. This has also occurred. The angel came to Joseph Smith. The gospel was restored in all its fulness, in its power, in its beauty, with its gifts and miracles and healings.

As in ages gone by, so now, the burden of Joseph Smith's message was that all men, both high and low, the rich and the poor, without distinction, should repent of their sins and be baptized. Under warrant of scripture, He declared that except a man be born of water and of the Spirit he could not enter the kingdom of God. (John 3: 5.) And He further declared with emphasis, that no man is a fit candidate for the new birth who has not repented of and forsaken his sins. This gospel message of repentance is to-day being carried to the nations of the earth by the missionaries of the Church of Jesus Christ of Latter-day Saints, and, notwithstanding the lying reports that have gone out concerning them, impugning their motives and traducing their characters, yet with steadiness of purpose and intrepid courage they lift up a warning voice and cry: "Repent, repent, oh, ye inhabitants of the earth; obey the gospel and be saved."

The principle of repentance and its benefits are not reserved alone for those who are beyond the pale of the Church of Christ, but those who are safely within the fold also have an equal claim

upon it. The saints of God are beset with the weaknesses of mortality. They, therefore, have daily need of repentance. Carelessness, indifference, neglect of duty, a failure to keep any and all of the commandments of God—these are things that need to be repented of. Forgiveness comes by sincere repentance, and sin is washed away in the blood of Christ, through baptism of water and of the Holy Ghost.

Pleasing and attractive are the words of Malachi, so full of charity and love and melting tenderness. Ye saints of God, who are bowed down with the heavy trials of life, with sorrow and distress and poverty, having also to meet and endure the hatred of the world, lift up your heads and rejoice, for thus wrote the ancient prophet: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Malachi 3: 16-18.)

RUDGER CLAWSON.

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## MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held at 10 Central Buildings, Lancaster Road, Preston, Sunday, November 12th, 1911. There were present—President Rudger Clawson, of the European Mission; Elders Hugh Ireland, Alma Sonne and E. Taft Benson, from the Liverpool office; President Fred C. Parker, of the Leeds conference; President Joel Richards and twenty-one traveling elders of the Liverpool conference.

The morning session commenced at 10:30. There were present one hundred and eighty-one. Opening hymn, "Come, come ye Saints." Prayer by Elder D. M. Campbell. The Burnley choir then rendered an anthem, "The Millennium."

The sacrament was administered by Elders O. Rega Card and A. J. Duncan, during the passing of which the hymns, "Reverently and meekly now," and "Jesus, once of humble birth," were sung by the choir.

President Richards then welcomed the saints and friends to our conference. Desired that all give the speakers an interest in their faith and prayers. Was pleased that we were honored with the presence of one of the apostles of the Church.

Elder S. B. Talmage, who has been released to return home, then explained the reason for meeting in conference. Said it was for the purpose of being built up spiritually. Spoke at some length

on the necessity of continued revelation from God. Revelation was given concerning the things which pertain to any particular time. It is to be expected in this day and age as well as in former ages. Said he had enjoyed his labors in the mission field. Bore a strong testimony to the divinity of the gospel.

Sister Olive Fawcett, of the Nelson branch, rendered the solo, "The Beautiful Prayer."

Elder Alma Sonne, of the Liverpool office, was the next speaker. He said the elders came here for the purpose of bearing their testimony as to the restoration of the gospel. The coming forth of the gospel in this day is consistent with the teachings of the Bible. Spoke of the coming forth of the Book of Mormon, and said that it was necessary for such a book to come in order to fulfill the ancient prophecies. Showed the beauty of the principle of baptism for the dead, and that it is a Biblical doctrine.

President Clawson was pleased to be at the conference and listen to the beautiful singing rendered by the choir. Said the sacrament is a most holy ordinance. It is meant for members of the Church only. He showed that in the days of Christ only those who were members were permitted to partake of it. The administration is simple, but it means so much to us. If we do not keep the commandments of God we are covenant-breakers, and have no right to partake of the sacrament. The form of prayer to be used and the covenant we make in partaking of the ordinance, were given in this day by revelation; therefore, it is very sacred, and we should hold it thus. He then spoke of the blessings secured for the world by the sacrifice of Christ, and said that if we do not believe in the atonement of Jesus we cannot have salvation.

Closed by singing "Now let us rejoice." Benediction by Elder Alma J. Larkin.

The afternoon session commenced at 2:30. There were present two hundred and thirteen. Commenced by singing, "O, say, what is truth." Prayer by Elder Wilford Reeder. The choir then rendered the anthem "Jerusalem."

President Richards welcomed all present, and presented the general and local authorities, who were unanimously sustained.

Elder Clarence L. Shaw bore testimony to the truthfulness of the gospel. Told of the sufferings the saints endured while crossing the plains. Spoke of the crucifixion of Jesus and also of the martyrdom of the Prophet Joseph Smith. The gospel, as restored to the earth, answers every purpose in life; it is a temporal as well as a spiritual blessing.

Elders Jordan, Ludlow, Roskelley and Gunn sang, "See the mighty angel flying."

Elder E. Taft Benson, of the Liverpool office, was pleased to have the privilege of meeting with the saints and partake of the good spirit which was manifest in the conference. It is through the

unity that exists and the love that we have for each other, through the medium of the gospel, that we have the Spirit of the Lord with us. The gospel will bring us life eternal, and will lead us to God. There is law and order in all the workings of God. He is the same in every dispensation. We all have to start at the bottom, and when we once enter the Church nothing brings us so much happiness as doing all we can to bring others to the light of the same. Said he was here to preach the gospel, because it was his duty to do so, and because he loved it more than anything else on earth.

President F. C. Parker, of the Leeds conference, said he was pleased to have the privilege of meeting with the saints of the Liverpool conference. Spoke of the beauties of the gospel, and the reward given to those who will live up to the same. We will progress if we study the gospel, as it embraces all truth. We are able to understand the gospel because of the revelations which have come from God. Said that the men at the head of the Church at the present time are men of God, and they never give any counsel but what is good. We will be elevated if we will live up to their teachings. It is our duty to preach the gospel, and woe unto us if we do not do it. We glory in persecution, because it is one of the characteristics of the true Church of Christ.

The Burnley quartet then sang, "The Better Land."

President Clawson said it was not the custom of the elders of the Church to have any prepared sermons, but they spoke as they were moved upon by the Holy Spirit. He then explained pre-existence as taught in the scriptures, as well as by the Latter-day Saints to-day. If our existence began with this life, it will end with this life, because anything with a beginning will always have an end. Christ existed before coming here and as He is our elder brother it is reasonable to believe that we also existed. Cited a number of scriptural passages to show that our spirits existed prior to coming into this world. We are here to subdue the sinful desires of the flesh, and to gain an exaltation in the world to come. Every man and woman is a missionary from the spirit world.

Closed by singing, "The Spirit of God like a fire is burning." Benediction by Elder John H. Tillotson.

The evening session commenced at 6:30, there being two hundred and thirty present. Commenced by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder W. Byron Park. The choir then rendered the anthem, "Daughter of Zion."

Elder Thomas W. Gardner read the labor and statistical report for the past nine months.

President Richards welcomed all to the last session of the conference. Said it was a great sacrifice for the elders to come out into the world to preach the gospel, but it is a commandment from God that they should do so. He then explained how we could do work for the dead who had not the opportunity of hear-

ing and accepting the gospel. Christ went and preached to the spirits in prison, "that they might be judged according to men in the flesh, but live according to God in the spirit." In order to understand clearly the principle of baptism for the dead we must accept modern revelation, because this ordinance is only referred to in the Bible, and not explained. This work is to be done in the temples of God, and the Latter-day Saints are spending much money to erect these buildings. When Christ comes to the earth again, He will come to His temple.

Sister Maggie Crook, of the Preston branch, then rendered the solo entitled, "Galilee."

Elder Hugh Ireland explained why it is that the Latter-day Saints are so much despised. The people in the time of Christ were hated of all men for believing on the name of the Savior. Christ's mission was one of love, and He offered salvation to all mankind, but He was rejected and branded as an impostor. A thorough investigation had been made in this country, but they were unable to find any legitimate cause for interfering with the work of the Church. After all that was said, it was impossible to prove any of the accusations. People oppose the work now as in ancient times, because they know not God. The gospel is a great blessing, and we should be proud of the fact that we are numbered amongst the saints of God. The sacrifice we make in joining the Church is nothing as compared with the blessings we receive for so doing. "If we suffer with Christ, we shall also reign with him."

Elders Jordan, Ludlow, Roskelley and Gunn then sang, "Dear to the heart of the Shepherd."

President Clawson said he was very much impressed with the singing of the Burnley choir. Said that it was necessary to have a prophet of God upon the earth. When the Lord spoke to men in ancient times it made them prophets. Spoke of the noble character of Moses and Samuel, who were both chosen of the Lord to act as prophets to the people. We claim to have prophets in our Church, which is the only church upon the earth to-day which makes this claim. Our prophets hold the same authority as was conferred upon Peter by Christ. The Priesthood was taken from the earth, but has been restored in these days by Peter, James and John. This Church is a living, active organization. Every soul is precious in the sight of God. President Clawson then read some statistics of the Church, taken from the report of the conference held in Salt Lake City last April, and commented briefly thereon.

President Richards then declared the conference adjourned for six months, after which the choir sang, "An Angel from on High." Benediction by Elder Orson H. Grimmett.

The Burnley choir, under the leadership of Willie Duckworth, was a credit, and added materially to the spirit and interest of the meetings. The other musical numbers were also rendered in

an efficient and pleasing manner. The members of the Preston Relief Society deserve much praise for the excellent way in which they entertained the visiting saints.

On Saturday, November 11th, 1911, President Clawson met with the elders of the Liverpool conference. Reports of the labors done during the past six months were given by the elders. President Clawson gave many good instructions; also answered a number of questions for the elders.

THOMAS W. GARDNER, Clerk of Conference.

## FROM THE MISSION FIELD.

**Baptisms.**—On Thursday, November 2nd, 1911, one person was initiated into the fold of Christ by baptism in the sea at Portsmouth (London conference). Elder George O. Stoddard officiated.

On Sunday, November 5th, 1911, at a baptismal service held at "Deseret," High Road, South Tottenham, London, N. (London conference), four persons were baptised, one by Elder L. M. Coombs, one by Elder S. A. Brighton, and two by Elder R. A. Moss.

**Elder Addresses Men's Adult School.**—Elder Clarence T. Ward again had the opportunity of addressing the Men's Adult School of Huckall (Nottingham conference), Sunday, November 5th, 1911. Because of certain comments which appeared in local newspapers after his initial speech, Elder Ward chose to defend the Divine origin of the Book of Mormon, basing his arguments on scripture and external evidences. At the end of forty minutes—the time allowed him—it could be plainly seen that a deep impression had been made. Two hours' discussion followed, the questions ranging from the origin of man's intelligence to his final destiny. The earnestness of the speaker and the strength of his arguments carried deep conviction. As a result, Elder Ward was invited to again address the association on Sunday, January 21st, 1912.

**Successful Socials.**—On Saturday, October 28th, 1911, a farewell social was held at 106 Ann Street, Belfast (Irish conference), in honor of Elders P. H. McGuire and Samuel Campbell, who have been honorably released to return home. After an enjoyable program, refreshments were served by the Relief Society. A suitable present was given to each of the elders.

The Young Ladies and Young Men's Mutual Improvement Associations held a conjoint social at "Deseret," High Road, South Tottenham, London, N., on Tuesday, October 31st, 1911. Prayer was offered by Conference President J. S. McCann. An address of welcome was then given by President Leo M. Coombs, Y. M. M. I. A. An excellent program was rendered, which was much appreciated, every number being encored. Refreshments were served, and a

collection taken up to defray expenses, a small sum left over being given to the Y. L. M. I. A. library. Games were then indulged in till eleven p.m., when benediction was pronounced by President Leo M. Coombs. There were a good number of saints and friends present.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XV.—As One Having Authority.

I. The Text:—"He taught them as one having authority, and not as the scribes." (Matt. 7:21-29; Luke 6:46-49; compare John 7:46, and Luke 4:32).

II. His Authority Demonstrated.

1. By His words. (a) The higher law proclaimed. Note significant illustrations in the Sermon on the Mount (Lessons 13 and 14); observe the contrast between hearing only and doing; between passive acceptance and active effort, illustrated by the builders wise and foolish.

2. By His works. (a) The testimony of miracles. (See Articles of Faith, lecture 12.) (b) Illustrative examples. The centurion's servant (Luke 7:1-10; see also Matt. 8:5-13). The lesson: Even the "children of the kingdom" to be cast out if they sin; the alien to be exalted if worthy. (See Matt. 8:11, 12, and references thereto.)

   The widow's son (Luke 7:11-17). The funeral cortege at Nain; the authoritative command: *Young man, I say unto thee, Arise.* Compare other instances, e.g., the later raising of Lazarus (John 11:39-44; and the raising of the daughter of Jairus (Luke 8:40-56; Mark 5:21-43; Matt. 9:18-26.)

Note:—Compare miracles wrought through Elijah (I. Kings 17:17-24) and Elisha (II. Kings 4:32-37). Observe inherent authority and power of Christ; contrast with Old Testament instances cited. "Raising from the dead" in these cases was not resurrection to immortality. Christ was the first to rise from death to immortality.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"When you climb a ladder, you must begin at the bottom and ascend step by step until you arrive at the top; and so it is with the principles of the gospel; you must begin with the first and go along until you have learned all the principles of exaltation."*—JOSEPH SMITH.

No. 47, Vol. LXXIII. Thursday, November 23, 1911. Price One Penny.

## THE NEW WITNESS.

NEARLY all professing Christians of the present day are unwilling to accept the idea of there being any witness for God other than the Bible. In this respect the Latter-day Saints differ from them very widely. While the latter hold the Bible to be a most valuable witness, they also claim, and give ample scriptural proof for doing so, that there are to be other witnesses for God. Our Savior and others teach us this: "In the mouth of two or three witnesses every word shall be established." (Matt. 18:16; II. Cor. 13:1.) Surely the Lord will not let His children remain in doubt, having but one witness, when He teaches the necessity of two or more.

Examine the condition of the world to-day. Is it not plain that, with all its wealth of Divine truth, the Bible has failed to make clear even the fact of God's existence to a vast multitude of people? Every day sees the ranks of unbelievers grow stronger, every day sees the congregations of the churches diminish in numbers. Does this deplorable condition favor an argument, that we need no other witness than the Bible? On the contrary, it goes to show that never in the history of the world has there been greater need of additional light to corroborate the evidence given in the Bible that God exists. Now the Latter-day Saints say that in the Book of Mormon, we have much additional light thrown upon this great and vital question. They are bitterly assailed on every hand, for making what seems to be such an absurd claim. All they ask of the people is that they let the book speak for itself. See if its claims are consistent and reasonable.

It is published to the world. Let them examine and criticise it if they like. If the work be genuine it will stand the severest of tests; if it is not, the fraud would have have been discovered and exposed long ago. Certainly it is not for the lack of trying that it has not been proven false, for many intelligent men have put forth their best efforts in this direction. All who read the book with a desire to gain knowledge and strength to do good, receive a testimony of its truthfulness.

Let us now refer "to the law and the testimony" and see what is there said in regard to this wonderful witness. Some of the ancient prophets knew that such a record would come forth. Isaiah predicted in this wise: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot; for it is sealed; And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isaiah 29: 11, 12.) The prophet then declares the Lord will perform a "marvelous work and a wonder" in bringing forth this record in the latter days. The Lord commands Ezekiel to take two sticks, (a stick in those days was equivalent to a book) and write upon them, one for the tribe of Judah and the children of Israel his companions, the other for the seed of Joseph, or the tribe of Ephraim, and his companions. These two sticks, the Lord declares, will at a later date become one in His hand. (Ezek. 37: 16-20). That the Bible, or Jewish scriptures, is the stick of Judah referred to by Ezekiel, we have no doubt. It deals with this particular tribe almost entirely, more especially the latter part. But where is the stick of Ephraim? Has any other record been given to mankind purporting to be of Ephraim? So far as is known, no such record came to light until the Book of Mormon made its appearance, declaring in no uncertain tones that it was that stick spoken of by the prophet. From the above we draw the conclusion that its claims are not so absurd after all. Other scriptural proof could be given, but perhaps it would be as well to examine the record and some of its claims, then determine whether they are consistent and reasonable or not.

The Book of Mormon gives an account of the origin, history and destiny of the ancient inhabitants of the western hemisphere. It also contains the fulness of the everlasting gospel, and God's dealings with this strange people. In fact it claims the same relationship to this race that the Bible does to the Jews and the peoples of the eastern world. Surely there is nothing extraordinary in this claim. Evidence is entirely in favor of the existence of such a people. Modern scientists declare they were a highly civilized race, not at all like their barbarous descendants who were found there at a later period. Again, the harmony existing between the Book of Mormon and the Bible is perfect. In not one instance do they differ in regard to the doctrine set forth. This

is decidedly in its favor, for, as stated, the book contains the fulness of the everlasting gospel, as does the Bible. If they differed in their teachings as to the gospel, we might think there was something wrong; but there is no difference. The result is, that the Divine authenticity of the Book of Mormon is firmly established; the two sticks have become one in the Lord's hand, and to-day we can establish every word by the mouth of at least two sure witnesses. It might truthfully be said, that the greatest mission of the Book of Mormon is to be a witness for God, and to support the Bible in its statements.

Every searcher after truth, when brought face to face with this subject, should carefully weigh the evidence in favor of these two sacred records. Man may refuse to accept these faithful witnesses for God—the old and the new—but what will it avail him? It were far better that he give heed to their teachings and thus gain the blessings promised by the Lord.

Manchester. L. E. WILLIAMS.

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## ST. PAUL AND MARRIAGE.

THE man who wrote about half the New Testament, and who apparently received more abundant revelation than any other apostle, has bewildered the minds of thousands by certain obscure remarks concerning marriage, and also by certain strictures in regard to women, or, to be more correct, with reference to female members of the Church of Christ. His statements are cited in support of every view of Christian marriage that is extant to-day, ranging all the way from the utmost strictness and sanctity, down to the border-line of licentiousness—all shades of opinion seeming somehow or other to find a champion in St. Paul. There is one thing to be said in partial extenuation of this confusion, viz., that a mere reading of I. Cor. 7, as an isolated piece of literature, is undoubtedly calculated to give rise to the impression that Paul was not quite certain as to the correctness of his own views on some points, for no less than three times in this one chapter (verses 6, 12 and 25) does he disclaim Divine inspiration respecting his words. This consideration must be given due weight ere we form an opinion as to St. Paul's indecision, which traverses or contradicts some other revelation on the same matter which is more explicit.

One thing is very obvious to the student of Holy Writ, and that is that some of Paul's remarks were very un-Jewish. The "Pharisee of the Pharisees" and pupil of Gamaliel shews a tendency to disparage the high veneration shown by Judaism for the marriage state, a veneration so high as to place the single life under a stigma of disgrace, and it may possibly be that those disclaimers were inspired by certain qualms of conscience in this regard. We shall never properly understand Paul's attitude on marriage as

set forth in this chapter until we have a complete understanding of two things—first, the local circumstances under which the chapter was written, and secondly, his elsewhere expressed willingness to "be all things to all men, if he might save some." We must, therefore, remember that this epistle was addressed "to the Church of God which is at Corinth, to them that are sanctified in Christ Jesus," and that converts to this Church were gathered in from two distinct classes of society, viz., those who were converted from Judaism, and those who had formerly been associated with some of the various forms of heathenism. In their day, as in our own day, these converts still retained some of their former prejudices, and, as regards the Jews and marriage, we have absolute knowledge as to the direction of their bias. The Corinth of that day was similar to the university town of our time, and the educated heathen converts came with the tendency acquired in oriental philosophic schools, which led them to believe that virtue's highest ideal was to conquer all natural desires. Such people naturally looked upon marriage from the lowest possible standpoint, thus coming to regard it as a medium of sensuality, necessarily degrading. It is worth while noting that a few centuries afterwards the whole of the apostate church became deeply impregnated with the same idea, putting every obstacle in the way of marriage by extending consanguinity to a ridiculous extent, and in addition, invented "spiritual relationships" to supplement it. This class of converts also began to find a sanction for their ideas in the life of Jesus, John the Baptist, and the Virgin Mary, and incidentally, in Paul himself. Thus we may easily understand how a single life became possessed of a dignity it never had before, and our own natures will tell us by what a simple process these people could exaggerate the relative importance of their conflicting ideas. It will now be easy for us to draw a mental picture of these two parties, members of the same fold, but holding views upon marriage the direct opposite of each other. Knowing something of the results of even the smallest discord, we can easily understand the dissensions, quarrels and ill-feeling which were thereby engendered, and, what is perhaps more important, we can form some idea of Paul's most delicate and difficult position in the role of instructor and peace-preserver. Such an atmosphere would be pregnant with opportunities for Satan to endeavor to wreck the Church at Corinth.

In the light of this situation we shall see the wise policy of the apostle, and understand more fully much which has hitherto perhaps been very obscure. Observe his wisdom in that he does not go headlong at the matter, to the utter condemnation of one view and the exaltation of the other, but referring to it as "the present distress," he pacifies the contending parties by trying to find a few merits in both. He addresses them all in the first place, and his teaching is this: "You who have wives, remain with

them and do your duty by them. You who have not—well, you are not obliged to seek one; but if you cannot keep from sin, then it is better for you to marry. Nevertheless, as this condition brings trouble in the flesh, if you don't want to marry and, like me, can refrain from sin, then I spare you this trouble by advising you to be as I am." Read in the light of this paraphrase, Paul's teaching becomes his office as a minister of Christ. He then reviews both states, of which we will endeavor to learn his teaching on the married state first. He elsewhere likens it to a union between Christ and His Church. Then he indicates that trouble is to be expected in it, and in verse thirty-four he points out a peculiar temptation to the married woman—viz., a tendency to become too much engrossed with worldly cares, but in verse fourteen, he shows the mutual sanctification which can come to both by the Godly example shown by either. St. Paul's exhortation is to an abiding and lasting love between husband and wife, and it is a much needed lesson. Many a good wife would gasp with surprise if her husband brought her home a nice bunch of flowers. Many a wife remembers the one he gave her on her wedding day, and will have to wait till he folds her hands in death for the next perhaps.

To the single he virtually says: "Consider the snares and trouble from which you are saved. If you have that disposition which enables you to go through life unmarried, don't be envious of those who have not. You have great opportunities, and if you are right-minded pertaining to spiritual things, you will show it by 'caring for the things of the Lord, that you may be holy both in body and in spirit.'" (Verse 34.)

A very important part of St. Paul's advice upon marriage is contained in the exhortation to marry "only in the Lord." Too narrow a view of this injunction contains less danger than most narrow views, and among Latter-day Saints it should ever be present to the mind. There are exceptions, but usually those who marry an antagonist of the Church end by falling away themselves. Those tempted thus to marry should ask themselves whether their own faith is sufficiently strong to endure to the sanctification of the unbelieving one. It is a dangerous thing, and the battle is usually to the strong in either case.

To sum up that which can only be briefly explained in a short essay, much of St. Paul's peculiarity in dealing with this question at Corinth was due to the peculiar circumstances existing there; but, at the same time, there are some outstanding principles which are applicable to all time. Among them is the one that marriage or celibacy is a question for the individual, and that neither has any direct bearing on a member's standing in the Church. Both conditions have their peculiar temptations, as also their separate opportunities for doing good, and it seems to be a justifiable conclusion that no stigma of disgrace attaches to the single life, as

was the case with the Jews. As both celibacy and barrenness were a reproach in ancient Israel, and both, therefore, presumably remediable, we may conclude that God has, for His own purposes, and possibly in view of altered conditions, modified His requirements in this regard. Above all, it is necessary to remember that mixed marriages, viz., unions between Latter-day Saints and those of any other religion, should be a subject for wise counsel, for such unequal relationships tend effectually to promote conflicts sooner or later, and for the sake of peace in the home—"O barren gain and bitter loss"—apostasy usually results, and a religious wife becomes an irreligious one, as St. Paul indicates. To those now single, but who are so circumstanced as to be in a position to marry, St. Paul has a word of caution—it is better to marry than to burn in lustful desires. The present condition of society seems to make it increasingly difficult for young people to get together the necessary money to start a home, and in many instances it is a hopeless task to even attempt it. Low wages and uncertain employment and the dread thought of bringing children into the world with the wolf ever at the door, place many of God's children in positions of special difficulty. In these circumstances we see the fore-knowledge of God in removing the stigma of celibacy. He knows the changes society will undergo, especially in the latter days, when His purposes begin to mature. In the active furtherance of such purposes, our young people can find a source of happiness and a way of escape from temptation. Active Church work done whole-heartedly can "pluck from the brain a rooted sorrow" and be a real rock of defence, and St. Paul is careful to point out the great opportunities of the single life in this respect. "Brethren, let every man wherein he is called, abide therein with God."

Watford. W. ISGATE.

## BAPTISM.

THROUGH the medium of baptism we receive the forgiveness of sins, which is a source of joy and comfort to the soul, and brings us blessings here and hereafter. To have come to a consciousness of sin and guilt, to realize that we are indeed sinners before God, and then to have the offer of pardon extended to us, through obedience to the ordinance of baptism, may well lead to gratitude and joy. When through obedience to that ordinance, we have received the forgiveness of our sins, how pleasant is the thought that we are in the path that will bring us salvation from our sins and deliverance from the wrath to come. To render our joy and reconcilation complete, we must of course repent of all our sins. This is God's way of forgiveness, and the only way. Paul had to be baptized before he received the forgiveness of his sins and was permitted to enter the Church. The Lord Jesus did not enter upon his public ministry until he had first been baptized. To

know the truth and obey it, will bring joy and gladness to the heart, and if we continue in the path of obedience, it will lead to endless joy. To receive the blessing of forgiveness will lay upon the soul the obligation to holiness and earnest endeavor to do the will of the Lord. Having received the pardon and remission of our sins, we are no longer in rebellion against God, but come to love him and gladly submit to all of His laws. Now we are of those who come to Zion with songs and everlasting joy upon their heads. We obtain gladness and sorrow and sighing shall fly away.

Sunderland. MAUD BELMONT.

## BRANCH CONFERENCE.

A BRANCH conference was held in the Central Rooms, Abbey Street, Nuneaton (Birmingham conference), November 12th, 1911. There were in attendance: Conference President Leonard Mackay, six traveling elders and one lady missionary. Afternoon session commenced at 2:30. Elder Albert Smith welcomed all present, and hoped they would have a good time. Elder J. E. Webb commented upon the contents of the Book of Mormon. Explained the blessings derived by giving heed to the commandments of God. Sister Sarah A. Howard spoke of the organization of the Church, with prophets, apostles, pastors, teachers, etc. Compared the organization of the Church of Jesus Christ of Latter-day Saints with the Church set up by the Savior. Elder Joseph H. Davis spoke upon the necessity of revelation in these days as well as in the days of old. Bore testimony to the truthfulness of the gospel. Evening meeting commenced at 6:30. Elder Albert Smith again welcomed all present, and explained briefly the reason for voting and sustaining the authorities of the Church in their positions. The authorities were then presented by President Leonard Mackay and unanimously sustained. Elder A. G. Hansen spoke of the creation of the earth. Explained the baptism of the earth by fire, after which it would be in a celestialized condition, and become as a Urim and Thummim to those who dwelt upon it. Exhorted the saints to good works. Elder Alfred Fallows spoke of the necessity of obeying the commandments of God. Said the elders are sent forth with a message, and cry unto the people, as did John the Baptist, when he said: "Repent, for the kingdom of heaven is at hand." Bore testimony to the truthfulness of the restored gospel. Sister Lucy Hartopp favored the congregation with a solo entitled, "The Holy City." President Mackay said he was always pleased to come to Nuneaton. The Spirit of the Lord had been with them throughout the day. Spoke of the absurd stories that are being circulated concerning the "Mormon" people. Explained how the name "Mormon" had been given to our people. Dwelt at some length upon the Book of Mormon, and exhorted all to read carefully the contents of said book.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 23, 1911.

## VALIANT FOR THE TRUTH.

ONE of the necessary qualifications of the candidates for celestial glory is that they must prove valiant for the truth. This is clearly set forth in the remarkable vision of the three glories given by the Lord to His Church in these days. The Savior repeatedly told His disciples in effect that those who did not esteem His gospel above all things else were unworthy of it. Those who are privileged to receive a knowledge of the same are invariably tested in various ways, to see if their love and valor is sufficient to entitle them to the eternal crown that is reserved for the faithful in Christ. It therefore becomes the saints of God to be vigilant at all times. Temptations frequently come to them in such forms that they are not recognized, and they are thoughtlessly led to say and do things which manifest a lack of faith and loyalty, and which tend to discredit them in the eyes of their associates. It is very necessary, from time to time, to sound a clear note of warning to them that they may not unwittingly be overcome by evil, and so forfeit the eternal crown they may have earnestly set out to win.

The first qualification of the truth-lover is an earnest desire to know the real truth of things, regardless of all consequences. When we arrive at an adequate understanding of the fundamental facts of life, the attitude we assume is most important. To know that there is a God from whom we have derived our existence, and that He has given a revelation of His will and purpose concerning us, is to become morally responsible beings. Professor Huxley once said: "The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and feel, 'I believe such and such to be true.' All the greatest rewards and all the heaviest penalties of existence cling about that act." When we become conscious of our free agency, various perplexing questions present themselves at the bar of thought. What is right? What is the greatest good? What course shall I pursue? These and other questions we must answer, either directly or indirectly by the things we permit to influence us most in our lives. If there is a true appreciation of the intrinsic value of truth, it will be seen that to know how things really are—to know what is the right thing to do—and be governed by that knowledge is the highest wisdom. If the desire of the heart is to do the right, the attitude of the soul will be easily determined. It is the duty of all people to accept the truth and be guided by it.

It is a glorious truth that God has again spoken in this day and age of the world. To those who have been searching for a more perfect knowledge of the way of the Lord, how pleasant is the discovery. Many are so overjoyed at this supreme revelation, that they esteem all else in life of trifling consequence, in comparison with a certain knowledge of God and the privilege of doing His will. These are truly wise. What dignity can be compared with a knowledge of the plan of salvation, and being adopted into the family of God—living in His love and fellowship here on earth, with the possibility of becoming like unto Him, and dwelling in His presence eternally. There are others who falter on the very threshold of the kingdom. Frequently the elders meet with people who investigate their teachings and are fully convinced that they are true. They see that they are in harmony with the scriptures and their own judgment approves them as right and reasonable. When they come to count the cost, however, they feel that they cannot accept them, because it is so unpopular to do so. Even so-called ministers of the gospel have confessed that the teachings are true, but that if they were to accept them, their living would be gone, and so they must continue in their present belief. Such conduct does certainly indicate a lack of faith and valor. Surely anyone who is familiar with the Holy Scriptures, and the covenants and promises that God has made and fulfilled in the past history of His people, have sufficient ground for confidence that He will not fail them in their hour of need, if they will receive and obey His commandments.

It is well that all members of the Church of Jesus Christ of Latter-day Saints should frequently review the facts of their position as such. They have entered upon the path that leads to salvation and eternal glory. No other way can bring them so near to God or entitle them to such great blessings. But no other path is so unpopular. The evil powers are more alert to oppose them than heretofore. If they will go forward in humility, however, the Eternal God, His angels, and the Holy Spirit are on the their side—to guide, to bless, and help them to overcome every temptation and difficulty they may encounter.

Besides receiving the truth with a glad and thankful heart, and endeavoring to obey it to the utmost of our power, there remains the duty of doing what we can to advance its interests. In the Church of Christ there are abundant opportunities and facilities for all ages and classes of its members to contribute to its strength and upbuilding. The offices and duties in the Priesthood and in the auxiliary organizations afford wide fields for the activities of all concerned, and the fullest opportunity to contribute to the mutual upbuilding of each other. It is well to remember that when we are helping to build each other up, we are pleasing and glorifying the Lord, and advancing the interests of His kingdom. Just as in the life of the individual member, however, the evil one

is alert, so it is, when the saints of God are brought together in a collective capacity, that same evil power is doing its utmost to sow the seeds of discord in the household of faith. The Church of Jesus Christ of Latter-day Saints is making more serious inroads on the kingdom of evil than all other organizations on earth combined, and Satan and his hosts are determined to oppose its progress at every step. They are cunning enough to follow the line of least resistance and assail us at the most vulnerable points. Every Latter-day Saint ought to look these truths squarely in the face, and, putting on the whole armor of God, determine to make a firm stand for truth and righteousness.

It is an honor to be called to labor in any capacity in the Church of God, and every member who has been given an office therein should rejoice in the same and endeavor to magnify it to the utmost of his ability. We may be tempted to regard it as of little importance: but no duty in the Church can safely be considered as unimportant. To yield to the temptation to think so, is to put ourselves into a position where we may be adjudged unfaithful and unworthy. To diligently discharge the duty assigned us by the authority of God, here and now, is faithfulness. It is the certain pathway to higher things. No one can attain to exaltation in the kingdom of God who has not learned obedience. It is the test of loyalty to God and His government. If we cannot abide it, we cannot win a celestial crown.

If we are valiant for the truth, we will be faithful in witnessing for it. If we have obeyed the commandments, and received the promised blessings, it is our duty, on proper occasions, to glorify the Lord by bearing glad and grateful testimony to the same. An uncertain brother or sister, standing on the borderland of faith, may be awaiting such a testimony as we could give to help them to an acceptance of the truth. It is pleasing unto the Lord that we acknowledge His blessings to us and the fulfillment of His promises. Those who are "of a celestial spirit" will gladly do so, and those who desire to become such must learn to do the same. It is here that some of the saints allow the adversary to get the advantage over them. Thoughts of timidity are suggested by him, or a hesitating, questioning attitude is assumed, and the opportunity is gone. If one has a testimony, and the ability to bear it, and fails to do so, on proper occasions, there will be a consciousness of failure to do one's duty. This may lead to feelings of darkness and reproach. These are the signals that spiritual dangers are ahead. If they are heeded, and a determination formed and carried out to bear faithful witness to the truth thereafter, then all will be well. If unheeded, however, increasing darkness and indifference generally result. The bearing of testimony should not be a formal affair. It should be an assertion of the gratitude of the heart for the incomparable privilege of knowing God and His glorious gospel. While millions are groping in

darkness, it is indeed a privilege to have a knowledge of the true plan of life and salvation. To have gained the right of access to the eternal fountain of light and truth, and thereby learned of the joys and honors we may reach through faithfulness, is to be placed upon the path that leads to the greatest prize that life has to offer. It is sad that any of those who have known and obeyed the gospel of Christ, as restored to the earth in its purity, and who have received the witness of the Holy Ghost, should allow themselves, through any influence whatever, to be led away from the path of truth and peace. They cannot return to where they were before. The erroneous beliefs of other days, which then afforded them a certain amount of satisfaction, have been swept away by the tide of God's revealed truth. They have been privileged to reach a higher plane, and to look out upon life and destiny as those who are rightful heirs to all things. From that exalted plane they beheld the poverty of human hopes and creeds. To return and take delight again in the manifest fictions of other days, to rebuild the idols they have destroyed, is impossible. The consciousness of having known the truth, and of unfaithfulness to it, can never be fully overcome, however diligently they may seek for peace and comfort from other sources. Some have learned this and confessed it with much sorrow and have sought for readmission to the Church. We may all profit by their experience.

It is therefore the duty of every Latter-day Saint to exercise increasing vigilance. If they are prayerful, obedient to the commandments of God, heedful of the counsels of His servants, and have charity towards each other, they will never be overcome by evil, but will surely obtain a celestial inheritance. Now, while the contest between truth and error is being waged, they should stand loyally together, ever striving to advance the interests of their Father's kingdom, and thereby establish their right to stand at last with the honored throng that proved valiant for the right.

H. I.

## MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held at Wolseley Hall, Wolseley Road, Bristol, Sunday, November 19th, 1911. There were present:—President Rudger Clawson, of the European mission; Elder J. R. Anderson, of the Sheffield conference, formerly of the Bristol conference; Conference President J. E. Salisbury and seventeen traveling elders.

The morning session commenced at 10:30, with a good attendance. Opening hymn, "We thank Thee, O God, for a Prophet." Prayer by Elder John H. Vaughan. Hymn, "Sweet is the work."

President Salisbury then welcomed the saints and friends to the conference. Trusted that all would have an enjoyable time.

Desired their faith and prayers on behalf of those called upon to speak.

Elder W. B. Pendry was pleased to have the opportunity of bearing testimony to the divinity of the gospel. Said that the power of the Holy Ghost, which was made manifest on the day of Pentecost, has been restored to the earth and is possessed by the Latter-day Saints. Only by keeping the commandments of God could we come into possession of the Holy Ghost.

Elder W. R. Webb was gratified at being able to meet in conference with the saints. He showed that it was necessary to have authority from God before one could act and officiate in the ordinances of the gospel of Christ.

Singing, "Redeemer of Israel."

President Clawson said he rejoiced greatly in the spirit of the meeting. The missionaries who had been called upon to speak had spoken the things which the Lord put into their hearts. The calling of the missionaries, he said, is a peaceful one. It is their duty to bear a message from the Almighty to His children on the earth, and teach them that they must live according to every word spoken by the mouth of God. He then took as a text the opening song, "We thank thee, O God, for a prophet," and read the first verse to the assembly, clearly explaining the meaning of the same. Said that it asserts that we believe in prophets, and also that we have had a prophet given to us. He declared that, according to the words of the apostle, Christ Himself was a prophet, an apostle and a high priest; also that he placed in the Church apostles and prophets "for the perfecting of the saints," and that those prophets and apostles were to continue just as long as the Church of Jesus Christ continues—"till we all come in the unity of the faith, and of the knowledge of the Son of God." Doubtless men will ask this important question: "If you have a prophet, how came he to be a prophet? and if he is a prophet, where did he get his authority?" The claim of the Latter-day Saints is that the authority they possess has not come through any Christian creed, but was received by direct communication from the Lord. The speaker also introduced evidence in support of the claim of the Prophet Joseph Smith that he had seen the true and living God. As an evidence of the sincerity of the Latter-day Saints, he said that the lives of the missionaries were as an open book, and that all members of the Church are expected to live in harmony with the Word of Wisdom—that is, to refrain from drinking tea or coffee, or intoxicating liquors, and to discard the use of tobacco. This explains why the Latter-day Saints have a death rate of but nine per thousand, the lowest in the world. We also believe in marriage and children, and that accounts for the high birth rate of the Church of Jesus Christ of Latter-day Saints, which in 1910 was thirty-eight per thousand, the highest in the world.

Closed by singing, "God moves in a mysterious way." Benediction by Elder R. S. Sleight.

The afternoon session commenced at 2:30 by singing "Come, listen to a prophet's voice." Prayer by Elder J. W. Maynes. Hymn, "O my Father." The sacrament was administered by Elders J. E. Bowen and J. W. Madsen, during the passing of which the hymn, "Reverently and meekly now," was rendered.

President Salisbury then presented the general and local authorities, who were unanimously sustained.

Elder E. J. Hancock rejoiced in the light of the gospel, and trusted that the same Spirit which had been present at the morning session would continue with them. Declared that the world incorrectly believes that we worship Joseph Smith instead of Jesus Christ. He showed that Jesus is the one we look to for redemption—He who was here on the earth to do His Father's will. Spoke of the resurrection of the human family and said that in order to come forth in the first resurrection we must live righteous lives and keep the commandments of God.

Elder D. L. Nichols expressed his regrets that that would be his last opportunity to address them in meeting. Showed that Christ atoned for the sins of mankind and secured salvation for all, providing they yielded obedience to the commandments which had been given unto them. The elders are here for the purpose of bearing unto the world a testimony to the truth, and to do what good they can by teaching every principle which Christ and His apostles taught.

Hymn, "Let us all press on."

President Clawson said that conferences are commendable occasions. When we thus assemble together the Spirit of the Lord makes itself manifest. Bore testimony that from his own knowledge, and not what others had told him, did he know this gospel to be the truth of God. If a man desired a testimony as to the truthfulness of the gospel, God, according to His promise, would grant it unto him, but if he wanted evil, that evil would be granted him. Every man has his choice of accepting good or evil, and will be answerable unto God for his deeds upon this earth. He expressed himself as being deeply impressed by the hymn "O My Father," composed by a member of the Church. He explained the glorious truths contained in this beautiful hymn.

Closed by singing, "Ye simple souls who stray." Benediction by Elder H. R. Thomas.

The evening session commenced at 6:30, by singing, "Now, let us rejoice." Prayer by Elder J. R. Anderson. The choir then sang the anthem, "The Millennium."

Elder J. T. Smith, the retiring clerk of conference, read the labor and statistical report for the past six months.

Elder R. D. Smuin was glad to have the opportunity of adding his testimony to those which had been borne. Said he rejoiced in

the testimony of the gospel of Jesus Christ and in its restoration in these latter days. This is the message which the Church bears unto the world—that it is the doers of the word, and not the hearers only, who are justified before God.

President Salisbury said the elders come into the world as humble servants of God, to bear the message unto mankind that the gospel has been restored to the earth, and to help their brothers and sisters to higher ideals of life, notwithstanding the contrary statements made in the papers. The elders are preaching the gospel without money and without price. Prayed that the desires of all might be to yield obedience to the commandments of God, and that they would ever prove faithful.

Sister Ethel Jenkins then rendered a beautiful solo.

President Clawson spoke of the beauty of the extemporaneous prayers which the elders offer to the Lord, and said that they are the kind which he believed the Lord approves. In preaching the elders speak the words which the Spirit supplies unto all those who humble themselves before the Lord. President Clawson continued by quoting the Savior's words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "If ye love me, keep my commandments." The means of ascertaining if a man really loves God is the way in which he conducts his life. Jesus lived an exemplary life. He did not say "Go and do this," but said "Come, follow Me." To illustrate the tender mercies of the Savior, he called attention to the fact that the Savior did not condone the sin of the adulterous woman, but after her accusers had fled told her to go her way and sin no more. This is the gospel which the Latter-day Saints preach unto the world, and yet there are many who are not willing to investigate their message. He knew that every elder who had spoken at the conference had testified to the truth, and in conclusion bore testimony to the divinity of the gospel.

Mr. A. N. Sage, a reporter on one of the local papers, made a few remarks, at his own request. He declared that he had no connection with the "Mormons," but was impartial to all alike. It is a very annoying thing," he said, "when an organization of any kind is formed and brought to the growth which I see before me to-night, to say nothing of the growth of which I have heard and read, that people will not allow you to go on with your work, without telling a lot of lies about you. I want to say that I am friendly disposed towards your cause, and will do all in my power to uplift it and keep it going, and if there is any other man within the sound of my voice who believes that the 'Mormons' are doing a good work, let him also assist them in promoting it. Now, ladies and gentlemen, if you agree with what has been preached here to-night, it would be right and proper for you to say so whenever occasion offers."

President Salisbury adjourned the conference for six months. It was closed by the choir singing, "Mount Zion." Benediction by Elder E. S. Wilcox.

A remarkable spirit of unison and harmony was manifested throughout the entire day. The hymns and music were rendered in a pleasing and efficient manner.

On Saturday, November 18th, 1911, President Clawson met with the elders of the Bristol conference. Reports of the labors done during the past six months were given by the elders. President Clawson gave many good instructions and answered several questions for the elders.

E. S. Wilcox, Clerk of Conference.

## FROM THE MISSION FIELD.

**Elders Recovering.**—We are much gratified to learn that Elders Joseph A. Smith (Irish conference) and Herbert Weston (Leeds conference) who were recently the subjects of surgical operations, have passed through the same successfully and are now happily regaining their wonted health and strength.

**Netherlands Mission.** — Elder Roscoe W. Eardley, who was recently appointed president of the Netherlands mission to succeed President B. G. Thatcher, who will shortly return with Sister Thatcher, his wife, to his home in Zion, writes under date of November 18th, 1911, as follows:—"President Thatcher and I have just returned from a trip around the mission, and we have met nearly all the elders. All the brethren are feeling well in their work, and the mission appears to be in splendid condition. Our conference in Amsterdam last Sunday was very successful in every way, and at the evening meeting we had a large number of strangers present."

**Scandinavian Mission.**—Under date of November 14th, 1911, Elder Andrew Jenson, president of the Scandinavian mission, writes us as follows:—"I returned home from my conference tour on the 9th inst., having had a glorious time throughout. From the beginning of our conferences in Copenhagen in the latter part of September till the closing of the conference in Bergen, in the beginning of November, we had a succession of spirited, well attended and interesting meetings. I believe I can truthfully say that we never enjoyed a greater outpouring of the Holy Spirit in our ministrations than while visiting the conferences at this time. A mob spirit was manifested at Trondhjem, but the trouble was soon over, and we had a splendid conference there. During the past six months one hundred and forty-four souls have been added to the Church by baptism throughout the mission, which, compared with former years, is good during the summer months. Most of the

elders have labored diligently and zealously, to the best of their ability, but we still lack older and experienced elders to assist or lead our younger brethren in the way in which they should labor."

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XVI.—Loaves and Fishes.

I. The Miraculous Feeding of Five Thousand.

1. The occasion. (a) Time—near the annual passover feast (John 6: 4); just after the return of the apostles from their special mission (Matt. 14: 12; compare Mark 6: 30: Luke 9: 10). (b) Place—the desert, to which Jesus and the apostles retire; they go "by ship privately;" the people hasten and await the landing near Bethsaida (Luke 9: 10.) (c) The pressing need: Christ's compassion for the multitude; He instructs them and works miracles of healing (Matt. 14: 14; compare 9: 36; see also Mark 6: 34; Luke 9: 11). Evening approaches, yet the hungry multitude remain; attitude of Philip and Andrew (John 6: 5-9); the Lord's command, *Give ye them to eat.*

2. The miracle. (a) The small supply—five barley loaves and two small fishes (John 6: 9). (b) Sufficient and to spare: the food distributed to all; *Gather up the fragments that remain, that nothing be lost.* Twelve baskets so filled (Matt. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 10-14). (c) Enthusiasm of the people: they would attempt to make Jesus a king (John 6: 14, 15).

3. Circumstances following. (a) The tempestuous night, the apostles on the sea in a storm—Jesus comes to them walking on the sea; *It is I, be not afraid.* Peter's request, attempt, and failure (Matt. 14: 22, 23; Mark 6: 46-52; John 6: 16-21). (b) The insistent multitude; they seek Him in hope of receiving more loaves and fishes; the Savior's rebuke, and the lesson (John 6: 22-65).

II. The Miraculous Feeding of Four Thousand.

(Matt. 15: 32-38; Mark 8: 1-9.)

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"There is no other way beneath the heaven that God hath ordained for man to come to Him, except through faith in Jesus Christ, repentance and baptism for the remission of sins: then follows the promise of the gift of the Holy Ghost. Any other course is in vain."*—JOSEPH SMITH.

No. 48, Vol. LXXIII. Thursday, November 30, 1911. Price One Penny.

## FUNERAL OF PATRIARCH JOHN SMITH.

FITTING and appropriate funeral services for Presiding Patriarch John Smith were held Sunday, November 12th, 1911, in the Tabernacle, Salt Lake City. The highest honors that the Church pays to the memory of its departed leaders were manifest on that occasion. His calling in the Church—that of giving patriarchal blessings and administering to the Latter-day Saints—was spoken of by all the speakers, and he was lauded as one faithful and true to his trust and calling. As one speaker said, "he was a man not known as a brilliant and profound orator, his calling did not place him in a position to occupy the pulpit and to become a public speaker of repute, but his patriarchal duties he filled in the highest sense of that high and noble calling. He was a man of few words and short prayers; he had the spirit of his calling developed to an intensity that the Spirit of the Lord alone can give."

Fully five thousand people assembled in the great auditorium to pay the last tribute of respect to the man who was known and loved by thousands of Latter-day Saints to whom he has given blessings, and to many besides. The decorations for the occasion were beautiful, and the floral tributes were profuse and of unusual design. Every pulpit and all the railings from the great organ to the casket, which reposed on a platform in front of the lowest stand, were draped with white crepe; while on every post and on every available surface were arranged jardinieres containing palms and ornamental plants.

As the casket was borne in through the north door of the tabernacle, every person in the great audience instinctively arose in

respect and reverence, and remained standing while the funeral procession slowly entered the building. Members of the council of twelve were the honorary and active pallbearers. Preceding the casket were Elder C. W. Penrose and Elder George A. Smith. Bearing the bier and in the following order were Elder Orson F. Whitney, Elder Joseph F. Smith, Jr., Elder George F. Richards, Elder Anthony W. Ivins, President Francis M. Lyman and Elder Hyrum M. Smith. Absent members of the council were Elder Heber J. Grant, Elder Rudger Clawson, Elder Reed Smoot and Elder David O. McKay. President Joseph F. Smith was among the first in the procession of mourners, and walked with bowed head and sorrowful mien behind the bier of an only brother. The widow, on the arm of a son, walked near President Smith, and a concourse of relatives and friends made a long train of mourners.

As the casket was placed on the platform, loving hands arranged flowers and floral designs tenderly around it and sprays were placed on the pulpit railings. Bishop Elias S. Woodruff of the Fourteenth ward conducted the exercises. As the congregation became seated he arose and announced the singing of the first song by the choir. Notwithstanding the fact that two hundred members of the choir are in the east the choir seats were nearly full and the singing was effective. With Tracy Y. Cannon at the organ and Professor Evan Arthur conducting, the following selections were rendered: "Be it my only wisdom here?" "This earth was once a garden place," and "What voice salutes the startled ear?" In the latter selection Miss Amelia Margetts sang the solo part. Other musical numbers were "Come Unto Me," by a mixed quartet, under the direction of Professor A. C. Lund, and a solo, "Jesus, Savior, see my anguish," by Professor A. C. Lund. The opening prayer was by Elder George F. Richards and Presiding Bishop Charles W. Nibley pronounced the benediction.

The speakers were President Anthon H. Lund, President Francis M. Lyman, Elder Charles W. Penrose, Elder Orson F. Whitney and Elder James E. Talmage. Each in turn paid high tribute to the memory of a beloved brother and friend, and all referred to his faithfulness and integrity, his labors and his long service in the Church. The fact was pointed out by one speaker that he had been patriarch for fifty-six years and that no other man in the history of the Church has held any position so long as that.

President Anthon H. Lund spoke in the highest terms of respect and love of the departed patriarch and consoled his family and friends with the thought that the separation is but brief and that the father and husband, the patriarch and friend, still lives in spirit and in truth. He said in part:

"Again we are called upon to part with a dear friend. Brother John Smith, the presiding patriarch to this Church, has been called from this sphere back home. We have met here this afternoon to pay our last respects to his memory, but not to him, for we feel

that he still lives and that he will again take his body and become a living soul. This glorious hope the Lord has given us and we are thankful for the knowledge that life does not lie only between the cradle and the grave; but that life was and will be everlasting. Brother John Smith has been with the Church almost from its beginning. He was born in Kirtland and witnessed and partook of the trials and persecutions of those early days. He saw his father and his uncle ruthlessly torn from their families and the Church. He crossed the plains and was a valiant pioneer in these valleys. He was a minute man and was ever ready to perform every duty. He was appointed presiding patriarch to the Church in 1885 and held that position for fifty-six years. I believe you might search the pages of history of the Church and not find another man who has held a high position for so long a time. He fulfilled a mission to Denmark and became a fluent speaker of the Danish language. He was ever a welcome visitor to the meetings and reunions of the Scandinavians. Although he held a high position in the Church, he was humble. He had no ostentation and ever sought the Spirit of the Lord. In his special calling thousands of Latter-day Saints have received blessings and have testified that his promises were prophetic. He was honest and never made up a blessing. We have instances of where he has put his hands on persons' heads and after waiting for a few moments has said, 'I have no blessing for you.' I recall one instance when he told a man this and was asked the reason. He replied, 'You would not like me to tell you what the Spirit whispers to me.' Years after, through the confession of a friend, it was made known that the man was not worthy of a blessing. Thousands of his blessings are on record and the Latter-day Saints and the Church have been blessed through his calling. The Church sustains a great loss; we have lost a true friend and a valiant brother and defender of the faith. God comfort the hearts of those who mourn, and may we all profit by the example he has ever kept before us and from the noble deeds of his life."

President Francis M. Lyman referred to the recent death of President John Henry Smith, and said that he had known both of these great men practically all his life. His address was one of great tribute and he spoke feelingly of the life and calling of the patriarch. Following is a synopsis of his address:

"Within a month President John Henry Smith and the presiding patriarch have been called away. President John Henry was eight years my junior and the patriarch was eight years my senior. I have been intimate with both men. President Lund has described John Smith as I knew him.

"When I was returning from Europe in 1862, the patriarch was going abroad for his mission to Denmark. He had then been patriarch seven years, and I believe that from that time on I have been as well acquainted with him and with President John Henry Smith

as any man in the Church. I have always been impressed with the love that the brothers bore for each other. While John Smith was patriarch of the Church he gave 20,659 patriarchal blessings, and as will be found, if the records are produced, he spoke divinely, prophetically and under the inspiration of the Spirit of the Lord. He was not extravagant; his blessings and his prayers were brief.

"I venture the guess that since his death on the sixth of this month, thousands of Latter-day Saints have read the blessings which he has given them. He was sympathetic, humble and noble.

"We had taken no thought of his advanced age, that is, we who are old had not regarded him as aged, and perhaps we had not made the allowance that should have been made for his age. But we do not realize that we are getting old. We think of death as a long way off and ever set the mark ahead; but God calls us when He will.

"The patriarch was patient and uncomplaining in his affliction. He has gone to his reward and will give the latest report to those on the other side of the condition of Zion. Such men as he and President John Henry Smith have fought the fight and go to their Maker with their sins forgiven and will receive a glorious reward. God bless those who mourn upon this occasion, and may they ever seek to follow in his footsteps and emulate his example, I humbly pray."

Elder Charles W. Penrose, Elder Orson F. Whitney and Elder James E. Talmage also paid high tribute to the character and worth of the deceased patriarch and leader.

At the close of the services the congregation remained seated until the funeral procession had passed out. The cortege was formed at the north side of the tabernacle and proceeded to the cemetery, under the direction of Elias A. Smith, the marshal of the day.

At the grave a quartet composed of Prof. A. C. Lund, Alva Woodward, Alice Newell and Annie Newell, sang, "Nearer, My God, to Thee."

The dedicatory prayer was offered by Elder Anthony W. Ivins. All that was mortal of Patriarch John Smith was consigned to the elements. The grave was embanked with flowers, and the loved ones and the public left the venerable man's remains to lie in peace.—*Deseret News.*

## MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Church, Pitsmoor, Sheffield, Sunday, November 26th, 1911. There were in attendance: President Rudger Clawson, of the European mission; Elder B. G. Thatcher, who has presided over

the Netherlands mission for the past two years, and Sister Thatcher; President Samuel Cottam and fourteen traveling elders.

The morning session commenced by singing, "The happy day has rolled on." Prayer by Elder Thomas C. Parkin. Singing, "What was witnessed in the heavens."

President Cottam rejoiced at meeting with the saints under such favorable circumstances. He welcomed all present, and hoped they would learn something that would help them in their spiritual development.

Elder Arthur Kidman said he had enjoyed his labors in the Sheffield conference. He had made many friends and had learned to love them. Reported the Rotherham branch as in a good condition. Bore a strong testimony that he knew the angel had come and restored the gospel to the earth.

Elder Clyde T. Greenwell spoke of the persecution he had received, and said it had strengthened his testimony. He showed that it was the devout religious teachers in every age who persecuted the saints of God. Spoke of the evil means that had been employed to overthrow the work of God. Made a comparison between the contentions existing throughout the sectarian world and the unity that prevails among the Latter-day Saints. Bore a strong testimony to the divinity of the gospel.

President Clawson said he rejoiced in being present and partaking of the spirit that prevailed. Spoke of the necessity of possessing the Spirit of God in order to obtain true happiness. The Spirit of God was happiness itself, while the spirit of the devil brought misery. He explained the word of wisdom, dwelling at some length on the liquor habit, showing very plainly its injurious effects upon the human system. Spoke also of the tobacco habit and its effects. Pointed out the dangers of an evil environment, and the necessity of children being reared under the best of conditions. Spoke of the purpose for which we had received our tabernacles, and the necessity of keeping them clean and pure, in order to enjoy an eternal development. As an evidence of the sincerity of the Latter-day Saints, he said that the lives of the missionaries are as an open book, and that all members of the Church are expected to obey the word of wisdom as well as the other laws of God. Said if we would obey the commandment of God and keep our bodies clean and pure we would receive a fullness of the glory of God.

Closed by singing, "Onward, Christian soldiers." Benediction, Elder C. Clyde Brown.

Afternoon session commenced at 2:30 by singing, "High on the mountain top." Prayer by Elder E. D. Hatch. Singing, "An angel from on high."

The sacrament was administered by Elders Edwin Clawson and Milton Jacobs, during the passing of which the congregation sang "How great the wisdom and the love."

President Cottam then presented the general and local authorities, who were unanimously sustained.

A vocal solo, "The land of little children," was very ably rendered by Miss Annie Chester.

Elder Alma L. Riggs, who was sustained to succeed President Cottam as conference president, said that since the duty had been placed on his shoulders he felt like discharging the same to the best of his ability. He felt his weakness and desired the combined assistance of the elders and saints to make the conference prosper.

Elder John B. Hirst said he was pleased that he was a servant of God. Gave some very interesting experiences he had enjoyed since he had joined the Church. He spoke of his early days in Utah, and of the condition of the people and the country at that time. Also dwelt upon the early persecutions of the saints. Took up the restoration of the gospel, and proved very clearly from the Bible that it had been restored through the Prophet Joseph Smith.

A vocal solo, "The Glorious World," was very well rendered by Sister Flora Hansen.

Elder B. G. Thatcher was pleased to meet with the saints of the Sheffield conference. Spoke of the necessity of having the Spirit of God with us. Dwelt on the life and ministry of the Savior, beginning with His baptism. He pointed out the Savior's obedience to the will of God. Spoke of the sacrifice the Savior made, showing His love for mankind. He discussed at some length the necessity of obedience to the laws of the gospel, and showed that Christ Himself was obedient. If we love the Savior we will keep His commandments. Spoke of the necessity of comparing our principles with the word of God contained in the Bible, and also of keeping ourselves in tune with God to have His Spirit to guide us. Said the gifts of the Spirit were in the Church in these days the same as in former times.

Closed by singing hymn, "Earth with her ten thousand flowers." Benediction by Elder J. T. Elliott.

Evening session commenced at 6:30 by singing, "Come, come, ye saints." Prayer by Elder James R. Anderson. Singing, "O My Father."

Elder Coulson Rich read the labor and statistical report of the Sheffield conference for the past seven months.

President Cottam welcomed all present. Spoke of the organization of the Church in the meridian of time by the Savior. Made a comparison of the organization of the Church on the eastern and western hemispheres, as well as the organization in latter days. He pointed out the necessity of obedience to the laws of the gospel in order to obtain the blessings of the Lord. Said that apostasy had resulted from the people's disobedience to the laws of the gospel. He spoke of the persecutions the Prophet Joseph Smith

had received as a result of his testimony, and made a comparison with the persecutions of the Savior and the early prophets. He also spoke of the Book of Doctrine and Covenants, and said it contained the word of God and was just as binding on us as that contained in the Bible. Said the Church of Jesus Christ of Latter-day Saints was the only Church whose ministrations were acknowledged by the Lord.

Miss Ada Chester sang very beautifully the solo, "The Star of Bethlehem."

President Clawson asked the question, "Why are we as Latter-day Saints persecuted?" He proved very plainly from the Scriptures that it was only in fulfillment of the word of God. Proved from the Scriptures that the people of God must necessarily be separated from the people of the world. Showed how the early saints were ignored by the people of the world, and made a comparison with the Latter-day Saints. Said that we should be happy because we are persecuted, as it is a proof of the divinity of the work. Showed from the Scriptures that righteous men from the very beginning of history had been persecuted. He took up the text, "By their fruits ye shall know them." Read a report of the growth and progress of the Church in 1910, showing the increase in numbers, as well as development along other lines. The report showed a death rate of nine per thousand, the lowest in the world—showing the Latter-day Saints to be an extremely healthy people. He also gave the birth rate, which is the highest in the world. Then dwelt at some length on the principle of marriage, and said it was a commandment from God. He spoke of the blessings resulting from the same when its obligations are rightly observed.

Sisters Flora and Maud Hansen sang, "Oh, what is Heaven."

Elder B. G. Thatcher read the parable of the wise and foolish virgins. He applied it to the people and showed how some are prepared, and some are in the same condition as the foolish virgins, who tried to prepare themselves at the eleventh hour. He said those who have received the Spirit of God, through obedience to the gospel, should show their love for Him by observing all His commandments. He said the eyes of the world were upon us, and our acts would reflect either good or evil upon the Church. Bore a strong testimony to the divinity of the gospel.

After the closing hymn, "Praise God from Whom all blessings flow," conference was adjourned.

Benediction by President Samuel Cottam.

On Saturday, November 25th, 1911, President Clawson met with the elders of the Sheffield conference in Priesthood meeting. Elder B. G. Thatcher was also present. The elders reported their labors for the past seven months. President Clawson answered several questions and gave some good instructions to the elders.

COULSON RICH, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 30, 1911.

## THE SONGS OF ZION.

THE Latter-day Saints have ever been strongly wedded to music. It is an important feature of their worship. No regular service is complete without the opening and closing songs, and a musical number given while the meeting is in progress seldom fails to arouse interest. It brings a momentary relaxation to the mind, which has been intently fixed upon the sermon, and thus renews and enlivens the spirit.

Strange as the statement may appear to be, yet it is true that singing in the midst of latter-day Israel was made the subject of prediction by one of the ancient prophets. Looking down the centuries of time, and with his eye steadily fixed upon Zion, Isaiah utters these prophetic words: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the *voice of melody*." (Isa. 51: 3.) And again: "The ransomed of the Lord shall return, and come to Zion with *songs* and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35: 10.)

Such direct and positive statements would naturally lead one to think that rather more than ordinary attention would be given the subject of singing by the chosen people of God. I solemnly testify that such has been the case from the day the Church of Christ was organized in April, 1830, until it became strongly and firmly established in the "top of the mountains," as at present. The mind of the Lord was obtained on this all-important subject as early as July, 1830, when He directed that a selection of sacred hymns be made for use in His Church, and also said to His servant Joseph Smith, the prophet, that "my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doc. and Cov., Sec. 25: 12.)

It is a matter of history that in the migration of the saints across the trackless plains of Western America, from Nauvoo, Ill., to the Rocky Mountains, though they were beset by sore and grievous trials, and threatened on every side by appalling dangers, yet they were cheered on their way, they were comforted and sustained by the sacred songs of the Church, which breathe forth a

spirit of hope, of courage and of true patriotism both to God and their country.

It is a well-known fact to-day that musical talent of a high order is to be found among the Latter-day Saints, and as a result many powerful musical organizations have been instituted among them. In the six hundred and ninety-six ward divisions of the Church, there is an equal number of choirs to furnish the singing exercises at the religious gatherings of the people, while it is not by any means an uncommon thing to see the entire congregation engaged in singing. By far the most noted aggregation of singers among the saints, and possibly the largest musical organization in the world of a similar character, is the Tabernacle Choir, with its five hundred members. They have had thorough training in the divine art, and their united voices blending with the great Tabernacle organ accompaniments, produce such a harmony of sounds as thrills the soul with rapturous emotions. Then it is that the hearer clearly sees the fulfillment of Isaiah's extraordinary prediction. Apropos of this subject it would doubtless be of interest to the *Star* readers to know that a selected chorus of two hundred voices, from the Mormon Tabernacle Choir, attended by special invitation the recent Land and Irrigation Congress, held in New York City, U.S.A. Their reception by the Congress was very enthusiastic, and their singing was not only hearty and highly successful, but they received an ovation in a number of the large cities on the line of their journey. A reference or two will be sufficient. The report of the Chicago concert, October 27th, 1911, has this to say among other things: "Leading musicians were present. At the beginning of the performance it seemed that the audience was determined to be unresponsive, and a chilly atmosphere pervaded the hall. The number that seemed to break down the barrier, and which won for the chorus unstinted applause, was the rendition of the entire chorus, 'Worthy the Lamb.' When the male chorus sang 'Dixie,' the applause burst into a perfect ovation, and the great audience had forgotten its unfavorable attitude, and found itself positively enthusiastic in its appreciation of the numbers on the program." After the concert Prof. A. P. Apmadoc said: "The chorus is superb. The volume of tone is wonderful, and the intonation is perfect. I know of no other musical organization so large that is under such perfect control of the conductor."

A New York correspondent, November 3rd, 1911, reporting the Tabernacle Choir at the Waldorf-Astoria Hotel banquet, says: "The choir's appearance was the real feature of the evening. Evan Stephens was greeted after the concert by many prominent musicians of the city, who complimented him on the work of the singers, especially praising the remarkable attack, perfect unison, pleasing balance and surprising enunciation. The soloists, though in a city that is habitually provided with the best of artists in

all lines of musical endeavor, were warmly received. One of the leading men at the banquet said that he had heard much about Utah, but from now on he would ever love the State."

An exchange of November 6th, reporting the choir's appearance at the New York Hippodrome, says: "At the concert the great audience was more than generous with its applause. The program included Professor Stephens' Temple Anthem, 'O My Father,' the 'Soldiers' Chorus' from Faust, 'Farewell' from 'The Death of Minnehaha' by Taylor, 'Dixie,' which was a great favorite, the sextet from 'Lucia,' which received two vociferous recalls, Stephens' 'A Christmas Song,' and 'God is Our Refuge.'"

The *New York Saturday Evening Post* of November 4th, 1911, reports the Madison Square Concert as follows: "The famous choir of the 'Mormon' Tabernacle, here from Salt Lake, last night gave its first concert. If took only a minute to prove that its fame is thoroughly deserved and that Conductor Stephens not only knows how to train two hundred men and women to sing with absolute precision, but succeeds in getting concords of sweet sounds and varied dynamic swelling and abating that are really admirable."

This rather lengthy reference to the marked success of the choir is in strong contrast to the oft-repeated slanders that the Latter-day Saints are an ignorant and uncultured people. "By their fruits ye shall know them."

Again recurring to the general interest taken by the "Mormons" in the subject of singing, attention is called to the fact that they have compiled a choice selection of hymns, the product largely of their own inspired poets, which have been set to music accredited in the main to local composers. The sentiments of these sacred songs are lofty and inspiring, being based on the enduring truths of the gospel, and the rich and spiritual melodies which are used to give expression to the words, exercise an influence over the mind that is far reaching in its beneficial effect and well nigh irresistible in its power to sway the soul. In every part of the world where the saints assemble for worship these noble hymns are sung and that, too, with singular appropriateness, in the power and demonstration of the Holy Spirit. Their very simplicity as well, you might say, as their sublimity, bring them within the reach and understanding of all Latter-day Saints, both the highly cultured and humblest members of the Church. A splendid, but discriminating, selection of these beautiful hymns has been compiled under the title of the "Songs of Zion," and is especially adapted for general use in the mission field. This book, which supplies a long-felt want, has our heartiest approval. We have some excellent choirs in the British mission, as well as in the missions on the Continent, which are properly organized with a choir leader, whose business it is to make selection of the songs to be sung, always, of course, under the approval of the presiding officer of the branch or conference, and otherwise to fill

the place to which he has been appointed as a leader. It is desirable that there should be no relaxation in the laudable efforts now being put forth, not only to bring the present choirs throughout the mission to a higher standard of excellence in their work, but also to organize choirs in branches where there is sufficient musical talent to justify it. This instruction is not intended to discourage congregational singing, which is considered, and properly so, appropriate and essential to our worship. The field of devotional music in the Church is so broad and ample, and our sacred hymns, as compiled, furnish such a variety of sentiment and melody, that choir leaders throughout the mission may safely confine their selection of songs, largely, if not altogether, to our own works. We believe the Latter-day Saints' hymns, and such others as appear in the compilation, are inspired, and, if so, they should be sung by the saints in preference to other songs. Choir leaders will please take notice of this suggestion and govern themselves accordingly.

RUDGER CLAWSON.

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**Errata.**—In the minutes of the Bristol conference, published in last week's issue, on page 749, where it reads "Elder J. T. Smith, the retiring clerk of conference," the word "retiring" should not have appeared. Also at the end of the report, after the name E. S. Wilcox, the words "clerk of conference" were wrongly inserted. The changes were made at this office, owing to a misapprehension. Elder J. T. Smith is clerk of the Bristol conference.

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## FROM THE MISSION FIELD.

**Change of Address.**—The headquarters of the Leeds conference have been removed to No. 3 Edmund Street, Horton Lane, Bradford.

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**Baptism.**—On Saturday, October 18th, 1911, in the Public Baths, Leicester (Nottingham conference), four souls were added to the Church by baptism. Two were from Loughboro, and one each from Swadlincote and Leicester. The elders officiating were O. L. Thomas, J. B. Kerr, and J. J. Whetton.

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**Sale of Work.**—On Saturday, November 4th, 1911, the Relief Society of the Halifax branch (Leeds conference), held their annual sale of work, which was well attended by saints and friends. Tea was provided, and an excellent program was rendered. We had an enjoyable time together. The sum realized was £9 1s. 9½d., which will be used to relieve the sick and needy of the branch.

**Sunday School Entertainment.**—On Saturday, November 11th, 1911, the Bradford branch (Leeds conference) gave a successful entertainment. At 4:30 p.m. an excellent "tea" was served, and at 7 o'clock the Sunday School children commenced a very creditable program of action songs, drills and sketches. A most enjoyable time was spent, and a good sum was realized for the benefit of the Sunday School, which is doing splendid work in the branch.

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**Elder Invited to Speak.**—On Tuesday, November 7th, 1911, Elder George O. Low gave an address, by invitation, before the Booth Congregational Mutual Improvement Society, which meets near Halifax (Leeds conference). Taking for his subject, "What must I do to be saved?" he spoke at length on the birth of water and of the Spirit, laying stress upon the necessity of authority to act in the name of the Lord. He received a hearty vote of thanks from the class, and the chairman in summing up reviewed the arguments and views advanced with commendable fairness.

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**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home November 24th, 1911, per s.s. *Victorian*. From Great Britain—D. C. Loveland, B. Andrew Wilson, John Adamson, David O. Kirk, George W. Teasdale, William Thurgood, S. L. Bleak, W. E. Jordan. From Switzerland and Germany—Jacob E. Zollinger, Franklin T. Reber. From the Netherlands—R. John Hemsley, Tjerk Opheikens, Siemen Bouwman, Gerrit de Jong. From Scandinavia—Erastus Larsen, Andrew H. C. Ottesen, Axel Fikstad, Orrin P. Hansen. From Sweden—Eric J. Isakson, Guston Larsen, R. Carl Ahlquist, Carl A. Johnson. With the company were forty-one emigrants in charge of Elders George W. Teasdale, Axel Fikstad and W. E. Jordan. Elder Riley D. Kent of the Swiss and German mission, has been honorably released and sailed for home November 25th, 1911, per s.s. *Campania*. Elder Samuel Cottam, president of the Sheffield conference, and Elders Clyde T. Greenwell and Arthur Kidman have been honorably released and sailed for home on the s.s. *Baltic*, November 30th, 1911.

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**Branch Conference.**—On Sunday, November 19th, 1911, President W. E. Mitton and some of the traveling elders met with the saints of the Bolton branch (Manchester conference). At the afternoon session Elder J. E. Whittle extended a hearty welcome to those who were present, and spoke on the truthfulness of the gospel and its saving qualities. Elder L. E. Williams dwelt on the inspired teachings of Christ and His apostles. Brother Obediah Norcross rendered a beautiful solo. Elder D. D. Brockbank bore a strong testimony to the work, stating that the gospel brings sunshine to the soul. Elder Matthew Clarkson gave a spirited address, and urged upon the saints and those who seek truth the necessity of

unceasing diligence. The evening service was rendered impressive by the singing of the Bolton choir. President Mitton spoke on the early history of the Church, and bore his final testimony in Bolton. Elder Matthew Clarkson spoke on the Book of Mormon, and assured investigators that it is really the word of God. Brother Peter Norcross sang a bass solo. The saints and friends enjoyed a spiritual feast.

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**South African Mission.**—Elder Franklin J. Hewlett, the newly-appointed president of the South African mission, writes under date of October 25th, 1911, from Woodstock, Cape Colony, South Africa, that he has at last reached his destination after a long and strenuous, but very pleasant journey. He informs us, among other things, that there is an immense field for missionary activity in South Africa, and he hopes that a goodly number of new elders will be appointed to his mission, and particularly some who can speak the Dutch language. They were met at Johannesburg by elders laboring in the Transvaal, and being the first missionaries to land within the past nine months, there was general rejoicing all round. After careful consideration, the Transvaal branch of the Church was organized with Elders Gotlieb Blatter, president, and Elder D. Vernon Shurtliff, secretary. Elder Blatter will, no doubt, make a successful president, as he is energetic and conservative, and is beloved by the elders and saints. A conference was held a few days later at Bloemfontein, and a spiritual feast was enjoyed by all present. It is a thousand miles from Johannesburg, where the new branch alluded to was recently organized, to Cape Town, the headquarters of the mission. President Hewlett is an active, energetic man, and will carry on the missionary work in South Africa with his usual characteristic vigor.

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***Successful Socials.***—A very successful social was given under the auspices of the Relief Society of the Nuneaton branch (Birmingham conference), in the Central Rooms, Abbey Street, on Saturday, November 11th, 1911. After "tea" was served, and a very interesting program rendered, those present indulged in a few games. The social was given for the benefit of the Relief Society. All expressed themselves as having had a good time. About £1 8s. was realized.

The Sunderland Relief Society (Newcastle conference) recently gave a supper at the home of one of the saints. This was the first of the kind, and proved a financial success, a good sum being realised, which will be used to assist the needy. The Relief Society has recently been reorganized. We are having a good attendance at our meetings, and more orders for work than can be filled.

On Wednesday, October 25th, 1911, a social was held in the Woodstock branch hall, 23 Church Street, Woodstock, Cape

Colony, South Africa. The purpose was to extend a hearty welcome to President Franklin J. Hewlett, and Sister Hewlett, who had just arrived from Zion. An excellent program was rendered, refreshments were served, and the evening was a most enjoyable one throughout.

On Monday, November 6th, 1911, a farewell social was held in the Woodstock hall, Cape Colony, South Africa, prior to the departure of President John S. Sagers and Elder Rufus Beach, who had been honorably released to return home. An enjoyable program was rendered, after which light refreshments were served. As tokens of esteem from the saints and friends, the elders received beautiful and useful presents. All join in wishing the departing elders a safe voyage and a happy return home.

An enjoyable farewell social was tendered by the saints and friends of the Ipswich branch (Norwich conference), on Wednesday, November 15th, 1911, in honor of Sister Helen L. and Brother George Bird, prior to their departure for Toronto, Canada. They have been excellent workers, and the branch will miss them very much. The saints and friends wish them happiness and prosperity at their new home across the sea.

On Thursday, November 16th, 1911, the elders, saints and friends of Glasgow (Scottish conference) gave a very successful social in honor of President George W. Teasdale, who will soon leave for home. Two hundred saints and friends were present to enjoy themselves and to give President Teasdale their hearty thanks for his labors in the mission field. As a token of esteem, he was presented with a traveling bag.

On Saturday, November 18th, 1911, a social was held at 54 Church Street, Blackburn (Liverpool conference), for the benefit of the Relief Society. There were in attendance about one hundred and twenty-five saints and friends, including the elders and a number of saints from Burnley. "Tea" was served to all present between 4:30 and 6:30 p.m., after which a very entertaining program was rendered. A feature of special interest was the presentation of a drama by members of the Blackburn branch, which was given in a very pleasing and creditable manner. The entertainment was a complete success, both financially and socially.

On Wednesday evening, November 22nd, 1911, a farewell party was held in Unity Hall, Derby (Nottingham conference), in honor of Elder F. C. Clark, who has been honorably released to return home. Elder Clark received a suitable present as a token of love and esteem from the saints and friends. After a good program, refreshments were served. The room was beautifully decorated with flowers.

On Wednesday, November 22nd, 1911, the elders of the Newcastle conference had a feast of a three-fold nature at Middlesborough. As guests of President Joseph W. Clark, the twenty-one elders of the conference sat down to a sumptuous banquet in the afternoon.

The banquet was followed by a Priesthood meeting, at which every one present enjoyed a spiritual feast. In the evening the elders went to Bruce's Hall, where they participated in a most enjoyable social. This was given in honor of Elder John Adamson, who has been honorably released to return home, and also for Brother Arthur J. Rogers and family, who are emigrating to Zion. The elders presented Elder Adamson with an engraved gold watch charm, as a token of remembrance. There were eighty-five present, and an enjoyable evening was spent by all.

On Wednesday evening, November 22nd, 1911, a very successful social was held at 40 Deburgh Place, Cardiff, (Bristol conference), in honor of the Thompson family, who contemplate emigrating to Chicago in the near future. Ten elders and about thirty saints and friends were present. A splendid program, consisting of vocal and instrumental selections and recitations, was rendered. Light refreshments were served, and a short time was given to games. An excellent social spirit prevailed during the evening and all expressed themselves as having had an enjoyable time.

A very pleasant evening was spent Saturday, November 25th, 1911, at No. 3 Mornington Street, by the saints and friends of the Keighley branch (Leeds conference). The occasion was a supper given by prominent ladies of the branch. A sum of twelve shillings was realized. The proceeds will go to defray the expense of a sign board which has been erected at the entrance to the hall.

On Saturday evening, November 25th, 1911, at the Latter-day Saints' Church, Pitsmoor, Sheffield, a farewell social was held in honor of President Samuel Cottam, Elders J. B. Hirst, Arthur Kidman, and C. T. Greenwell, who have finished their missionary labors in the Sheffield conference. After a splendid program was rendered, saints and friends all joined in wishing the departing brethren Godspeed.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XVII.—The Sower and the Seed.

I. Teaching in Parables.

1. What is a parable? A form of story having human interest and illustrating truths not directly expressed; it has been called an earthly story with a heavenly meaning.

2. Why Jesus used parables; to give instruction suitable to different grades of intelligence; justice and mercy subserved by the Lord's use of parables (Matt. 13: 10-17, 34, 35; Mark 4: 10-13, 21-25; Luke 8: 10, 16, 18; compare Isa. 6: 9; 42: 25; Jer. 5: 21; Ezek. 12: 2). *If any man have ears to hear, let him hear.* (Mark 4: 23.)

II. The Parable of the Sower (Matt. 13: 1-9; compare Mark 4: 3-9; Luke 8: 5-8).

1. The story. (a) The field partly prepared. (b) The seed widely and impartially scattered—by the wayside; on stony ground; amongst thorns; on good ground. (c) The results—in each case natural and inevitable.
2. The interpretation (Matt. 13: 18-23; compare Mark 4: 14-20; Luke 8: 11-15).

III. The Parable of Wheat and Tares.

1. The story (Matt. 13: 24-30).
2. The lesson (Matt. 13: 36-43).

Read the explanation of this parable as given in Doc. and Cov., sec. 86.

## DIED.

Haigh.—At Bradford (Leeds conference), October 29th, 1911, Lucy E. M. Haigh; born February 18th, 1881; baptised September 7th, 1907, by Elder Gilbert D. Weaver.

Benfell.—At Wosbro' Bridge (Sheffield conference), October 9th, 1911, Jane, infant daughter of James and Maria Benfell; born July 7th, 1910; blessed September 4th, 1910, by Elder Charles L. Johnson.

Simpson.—At Salt Lake City, Utah, October 17th, 1911, Elder Edward Simpson, formerly of Belfast, Ireland. Brother Simpson embraced the gospel in Belfast twenty-five years ago, and three years later emigrated to Zion. He lived and died a faithful Latter-day Saint. His death was the result of an accident which he sustained while at work in the shops of the Denver and Rio Grande Railroad.

Hutchinson.—At Bury, November 10th, 1911, Sister Elizabeth Hutchinson: born 1837; baptized July 5th, 1902. She died a faithful member of the Church.

Woodthorpe.—At South Shields (Newcastle conference), November 8th, 1911, Gladys, the beloved daughter of Brother and Sister J. A. Woodthorpe, aged ten months.

Hudson.—At Pendleton, near Manchester, November 16th, 1911, Sister Eliza Hudson, a member of the Bradford branch (Leeds conference); born October 6th, 1852; baptized September 9th, 1906. She died in full faith and fellowship of the Church.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able to understand the difference between right and wrong—between the things of God and the things of man; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day."*—JOSEPH SMITH.

No. 49, Vol. LXXIII. Thursday, December 7, 1911. Price One Penny.

## TITHING.

THERE is a mistaken idea prevalent in the world, even among some of the Latter-day Saints, in regard to the important law of tithing. Many are of the opinion that this is a new law, originated and introduced into the Church in these last days by Joseph Smith. Tithing, however, is an ancient law, even antedating Israel, and its establishment in this dispensation of the fullness of times is only a restitution of one of those things which Peter declared must be restored before Christ shall be revealed in the clouds of heaven. (Acts 3: 20, 21.)

When Abraham met Melchizedek, king of Salem, an high priest, "he gave him tithes of all." (Gen. 14: 18-20.) Jacob made a covenant with God, saying: "Of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 22.) In these two quotations there is nothing to show positively that God commanded His children to observe this law, but the very fact that Abraham and Jacob paid their tithes, presupposes that the law had been given to them and they understood it and obeyed it. But the principle does not rest on a mere supposition. A little further on in the Scriptures we find that God commanded the children of Israel, through His servant Moses, to observe this law, consecrating unto the Lord one-tenth of all their substance. Listen to the Lord's own words: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. * * * And concerning the tithe of the herd, or of the

flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27: 30-34.) If there is still any question as to whether this law was made binding on the Israelites, it can be settled once and for all by noting the severe reproof the Lord pronounced upon Israel, through His prophet Malachi, for their non-observance of this law. He says:—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." (Mal. 3: 8, 9.) If neglecting the payment of tithes and offerings is robbing God, certainly it is violating His law. If a man robs his neighbor, he is breaking a law of the land; so, also, if a man robs God, he is breaking a law of God.

It might be argued by some that tithing was one of the laws of Moses, which was superseded by the law of Christ. But the Savior endorsed the payment of tithes, and declared that it should not be left undone. These are His words: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23.) Tithing is an essential law of God, and it will remain in the Church of Christ until it is superseded by the higher law—the law of Consecration. Until the saints of God are able to live this higher law, the law of tithing is necessary for the temporal welfare of the Church, caring for the poor, etc.

Through obedience to the law of tithing, we become business partners with the Lord. Instead of investing our money in real estate or in stocks—which are very uncertain and liable to bring us a loss—we are investing with the Lord. Who could ask for a more competent and reliable partner? Would anyone dare to assert that an investment with God is insecure? Did not Christ say to "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" Has not the Lord promised to "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it," if you will invest one-tenth of your income with Him? Are we willing to take Him at His word? or do we, like the doubting Thomas, have to see before believing. Remember that those who believe without seeing are more blessed than those who will not believe until after they have seen. Let us take the Lord at His word and prove Him, as He declares: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast

her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." (Mal. 3: 10-12.) Remember this is the Lord Himself speaking through His prophet, and His promise is sure; "His purposes fail not, neither are there any who can stay His hand." "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.) There are some of the temporal blessings God has promised to those who faithfully observe the law of tithing, or, in other words, these are some of the dividends paid on the investments made with Him.

We learn from one of the revelations given through the Prophet Joseph Smith that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated: and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20, 21.) According to this revelation, we are given to understand that every law has a blessing, or blessings, attached to its faithful observance; and a penalty attached to its rejection or violation. There are many laws given from God to His children, and it is only reasonable to suppose that those who observe all of these laws will receive greater blessings than will those who only observe some of them. The observance of any one law will not bring salvation, although it will call forth the blessing upon which it is predicated: but in order to gain a salvation and exaltation in the kingdom of God, we must strive to observe every law that is revealed unto us, no matter what the cost. If the law comes from God, we can depend upon it that it is just and proper, and is for our good. It is only through the observance of all the laws and commandments of God that we can gain that perfection which Christ desired when He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) The Savior attained to perfection through strict obedience to law, and that is the only way that we can reach that condition.

Now what blessings are predicated upon the law of tithing? We have already referred to the temporal blessings received through obedience to this law; let us now refer to some of the spiritual blessings. Malachi informs us that when Christ comes in the last days in the clouds of heaven, He will be "like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver. * * * For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 3: 2, 3; 4: 1.) A faithful observance of the law of tithing is a safe insurance against this great day of burning; for thus saith the Lord:—"Behold, now it is called to-day (until the coming of

the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning." (Doc. and Cov. 64:23.) If no other blessings were received through obedience to this law, this one promise or assurance from the Lord of deliverance from the fire at the day of burning would far exceed in value all the premiums we pay to Him as tithing.

The law of tithing is a good test for the saints of God. We might observe strictly all the other laws God has given us, but if we neglect this law, we are not worthy to be called His disciples. When the rich, young ruler came to Jesus and asked what he should do to gain eternal life, he was told to keep the commandments, which were enumerated to him by the Savior. The young man replied that he had kept them all from his youth up: "What lack I yet?" "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." (Matt. 19: 16-22.) I wonder how many there are in this day who, like the rich, young ruler, justify themselves by observing some of the spiritual laws and commandments, but neglect this great temporal law to their condemnation. Oh! that ye had the faith of Abraham, who took his beloved son Isaac and was about to offer him as a sacrifice unto the Lord, because he was commanded to do so. He did not hesitate because he could not see the wisdom of the Lord in making that great demand upon him; but the Lord spoke, and Abraham set to to fulfill His command, without asking the whys and the wherefores. What a contrast in the faith of Abraham and the faith of the young ruler referred to. Jesus said: "If ye were Abraham's children, ye would do the works of Abraham." We are not commanded to make the same sacrifice that Abraham was, neither are we required to sell all that we have and give to the poor; but we are commanded to give one-tenth of our income to the Lord, and if we will do this, He will pour out His blessings upon our heads, and we will rejoice in the knowledge that we are doing our duty along this line. This year is fast drawing to a close. Before it expires, let us make sure that we are square with the Lord, that we may not be listed on his books as robbers, but that our records may stand clear before the Giver of all good gifts; for some day the books will be opened and we shall all be judged out of those things which are written in the books.

Preston, England. JOEL RICHARDS.

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KEEP close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself reconciled and in harmony with the order of things. Be what you ought to be; the rest is God's affair.—H. F. AMIEL.

## BIRTHDAY IS MOTHER'S DAY.

[THE following interesting article, by Elder Heber J. Grant, appears in the *Improvement Era* for November, 1911. We feel sure that the many friends of the former president of the European mission, and the readers of the *Star* generally, will be pleased to read something from the pen of Elder Grant, and therefore reproduce the article.—ED.]

I recently read the book *The Happy Habit*, by Mr. Joe Mitchell Chapple, editor of the *National Magazine*. The chapter "Birthday is Mother's day," I have much pleasure, by the kind permission of Mr. Chapple, in quoting in full for the benefit of *Era* readers, hoping it may give them as much pleasure as it gave me.

"It is no idle sentiment that national destiny is to-day governed by the women in the homes. On my birthday it seems as if I am closer to her who gave me birth than at any other time, and her memory comes like a benediction in the quiet hours of meditation. All day long I seem to feel her hand upon my brow, her gentle eyes looking deep into my soul with a smile which reflects the very sunlight of heaven.

"Inspired with the memory of mothers at home, how can our heart's ideal falter?

"Looking backward over the years, into the dim past, one day of my childhood stands out somehow beyond all the others. I was playing in the sandpile under the maples, when my mother called me. I toddled toward her, and she clasped me to her breast, saying (how well I remember the words)—'This is your birthday, my boy,—no longer my baby.'

"And I remember the answer I made: 'Why can't I allus be your baby? Ah! little did I understand!

"The succeeding birthdays we were alone together. Few words sufficed; mother and I did not talk with mere words. * * * She taught me to love the old flag for which her brothers had died, which was always brought forth to grace my birthday. She taught me to be kind, and to try to live well every day—alas! that far-off Eden!

"Then birthdays came when the serious work of life was taken up. The drives in the prairies of the West whitened with buffalo bones—marked trails of the departed bison—among cooing plovers and nodding wild roses. Here, close to the real vastness of primeval nature, I have communed with my mother and drank deep of the love that no human relationship can supplant. The symphony of bird song and rustling leaves brought the great mysteries of the infinite close to the finite touch. In God's own temple we worshipped, she and I.

"Never have I seen a frown on that sweet face. Awaking from the turbulent delirium of fever, I saw bending over me two tender blue eyes; when I slept again, weak and weary, those wells of tenderness still watched over me. Tears—yes, let the tears come, for they water the fragrant flowers of memory. All I am or can ever hope to be I owe to that dear one. And all our nation is to-day or will be in the future we shall owe to the mothers.

"Here's a birthday toast: 'God bless and make us ever remember them—the living and the sainted mothers.'"

I fully concur with the author that "It is no idle sentiment that national destiny is to-day governed by the women in the homes," and firmly believe that by the women of our nation finally will be

worked out for the nation's benefit the solution of many of the greatest problems, the greatest of which in my opinion will be the final banishment of the liquor traffic from our great country as complete and perfect as the banishment of the slave traffic. Right here and now I desire to digress long enough to express my hatred of this traffic in a few of the forceful "hates" from the well-known statements of ex-Governor Hanly of Indiana:

"Personally, I have seen so much of the evils of the traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartaches that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase * * * I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

"I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in the republic, so I sometimes seem to see the end of this unholy traffic; the coming of the time, when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

Again quoting from Mr. Chapple: "Inspired with the memory of mothers at home, how can our heart's ideal falter?" With how much more force will the son of the noble and true mother be inspired to carry out his noble ideals when that mother who was so near and dear to his heart, and who was the main-spring to inspire him with noble thoughts and ideals, has passed from life! When such a mother has gone to a glorious reward, his strongest incentive comes from an intense desire to so live that his every act may meet with the loved one's approval, and also from the undying hope that he can so live that when life's battle is o'er he will be worthy to meet and associate with her throughout the countless ages of eternity. There is not a shadow of doubt on his mind that she has earned her crown and received the right to dwell forever with her Savior. I too can say of my mother with Mr. Chapple of his mother: "She taught me to love the old flag * * * She taught me to be kind, and to try to live well every day—Alas! that far off Eden!" And oh! how I do hope and pray with all the power of my soul for strength to live up to her teachings. Often in public and in private I have acknowledged that all I am or ever hope to be of real and lasting worth in this life, I owe to the teachings and example of my mother. It is a pleasure to repeat and endorse without reservation the closing tribute and splendid toast with which the author ends his chapter: "All that I am or hope to be I owe to that dear one. And all our nation is to-day or will be in the future we shall owe to the mothers." "Here's a birthday toast: God bless and make us ever remember them—the living and the sainted mothers."

Mr. Chapple's inspiring words brought tears to my eyes, and

will no doubt do so to the eyes of others who, like myself, have been called upon to part with a noble mother. The poem "To My Son," is a splendid companion piece to "Birthday is Mother's day" and with pleasure I quote it:

TO MY SON.

Do you know that your soul is of my soul such a part,
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother like son" is a saying so true,
The world will judge largely of mother by you.

Be yours then the task, if task it should be,
To force the proud world to do homage to me,
Be sure it will say when its verdict you've won,
She reaped as she sowed. Lo! This is her son.

MARGARET JOHNSTONE GRAFLIN.

If the ability were mine, it would be used to impress, beyond the power of time to efface, upon the heart of every son the fact that he is "fibre and core" of his mother's heart, and to inspire him with all the power and determination of his being to make "the proud world" do homage to her who offered her life as a sacrifice, if need be, on the altar of love, that he might have birth.

HEBER J. GRANT.

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IT is a good thing to be actuated by a noble purpose, for he who has no purpose in life will never accomplish much. He who has a purpose will need pluck to execute this purpose. Constant striving despite discouragements, show one to have the quality of perseverance, without which few, if any, ever succeed, but with which great success is attained by many. He who holds to a good and worthy course when obstacles beset his way, and dangers threaten his safety, reveals a nature that relies not upon luck, but upon effort, and merits a success that comes not to those who decapitate the word of pluck. Many would gladly carry in their basket of good fortune the good fruit of perseverance, if it would only roll into it through the little door of luck; but that fruit is not harvested in that way. Diligence and constancy win where luck fails. Many a one has risen to positions of usefulness and honor by dint of effort and resolute striving against fearful odds, while others who have much in their favor have failed because they depend on objective conditions; on luck instead of pluck and push. If you would rise in the world, inscribe on your banner, Pluck, Push, and Perseverance.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 7, 1911.

## THE ORTHODOX HELL.

THE belief in an eternal hell, where an overwhelming majority of the human family are to suffer the most awful punishment, is in these days entertained by a continually decreasing number of people. It was commonly taught throughout almost all Christendom until the closing decades of the last century. Even to-day it is not by any means entirely abandoned, but is still believed in by many people, more especially in places that are remote from great centres of thought and progress. A belief in the eternal torment of the unsaved was for many centuries regarded as a cardinal tenet of the so-called Christian faith. Thousands of men who were regarded as ministers of the gospel, in this and other lands, taught and defended this terrible doctrine, with all the energy of their being, throughout that time. Yet the leading preachers of to-day have either announced their disbelief in the same, or else maintain a discreet silence regarding it. Within many of the churches that in other days resounded with fearful portrayals of the horrors of an eternal hell, scarcely a reference is now made to the disagreeable subject. Men of enlightenment and culture are finding themselves more and more unable to reconcile such a belief with the ethical conceptions of modern times. When the attempt is made to reconcile it with a belief in the wisdom and justice and Fatherhood of God, then most people feel themselves compelled to renounce the doctrine, if not the entire religious system of which they conceive it to be an essential part.

An eternal hell was indeed one of the most indispensable tenets of the belief of the apostate churches. When the true gospel became corrupted and the authority of God was taken from the earth, the churches that arose in the place of the true one were sorely in need of something to commend them to the attention and support of the people. When the gifts and blessings that were possessed by the true Church were withdrawn, the churches had no positive, spiritual blessings to bestow. To pretend to be able to save their members from the terrors of hell became the solitary apology and justification for their existence. Throughout the Middle Ages and until the last century, therefore, the natural desire to escape from the same constituted the chief inducement to the people to become members of the different churches. The preachers drew fearful pictures of the horrors of

the damned, exerting all their powers of thought and speech to make them so intensely terrible that people would be moved, out of sheer regard for their eternal safety, to heed their teachings. Under such conditions, many were led to reform their lives, in order to escape from hell, rather than from any true regard for God and righteousness. While such unworthy motives may in some instances have led to a reform of the lives of individuals and communities, yet they fall far beneath the spirit and dignity of that worship which is acceptable to the Lord and which is necessary to secure His approval and blessing. It must be admitted, however, that throughout the dark ages, when the light of the true gospel was not upon the earth, such teachings did exert some restraining influence upon the lives and conduct of men. Indeed it is recognized by religious teachers of the different sects that the growing disbelief in the doctrine of an eternal hell is one great cause of the diminishing numbers and influence of the various churches in modern times. Such a result was foreseen by many of the clergy, who labored hard to stay the tide of infidelity and maintain the old doctrine that had brought so many within the churches and caused them to remain there. A cynical writer very aptly says: "The churches deplore the loss of hell, but they are powerless to restore it."

A few quotations from some of the most eminent preachers will give some idea of the awful pictures of eternal misery that were presented to the minds of the people. Some of them are extremely lurid, and their advocates seem in some instances to have gloried in the very horrors that they depicted. Even as early as the beginning of the third century we find that Tertullian, one of the Latin fathers of the church, expressed himself as follows: "At the greatest of all spectacles, the last and eternal judgment, how shall I laugh, rejoice and exult when I behold so many proud monarchs groaning in the abyss of darkness; so many magistrates liquifying in fiercer flames than they ever kindled against Christians; so many philosophers blushing in red-hot fires with their deluded pupils." Some allowance may be made for these words when we remember the persecutions to which the early Christians were subjected. As time went by the rigors of hell kept steadily increasing, as we shall later see. Calvin, the great advocate of the doctrine of election and predestination, who believed that the Almighty created the wicked specially for destruction, thus speaks of their punishment: "Forever harassed with a dreadful tempest, sinners shall feel themselves torn asunder by an angry God, and transfixed and penetrated by mortal stings; terrified by the thunderbolts of God, and broken by the weight of His hand." The Rev. Jeremy Taylor, an eloquent and cultured English minister of the seventeenth century, and a follower of Calvin, said: "Husbands shall see their wives, parents shall see their children tormented before their eyes.

* * * The bodies of the damned shall be crowded together in hell like grapes in a wine press which press one another till they burst." The Puritans entertained very strong views as to the rigors of the infernal regions, as is shown by some of their earlier works. Wigglesworth, one of their most popular writers in early Massachusetts, speaking of those who were sincere but did not belong to that church, said: "Their righteousness is sin that deserveth shame and meriteth damnation."

Jonathan Edwards, a noted American divine, used to preach the wrath of God and the fires of hell with such fervor as to cause men and women to faint in terror. One of his sermons contains the following: "The world will probably be converted into a great lake or liquid globe of fire in which the wicked shall be overwhelmed; in which they shall be tossed to and fro, vast waves of fire continually rolling over their heads. Their heads, eyes, tongues, hands, feet, loins, vitals, shall be forever full of a melting fire fierce enough to melt the rocks and elements; and all this forever and ever without any end at all—and never be delivered. Imagine yourself cast into a fiery oven. What horror you would feel, and how long would a quarter of an hour seem! How much greater the horror if you knew you had to endure it a year. How your hearts would sink if you knew you must bear it forever—that after millions of years your torment would be no nearer an end!"

Rev. Dr. Finney, another American theologian and revivalist, had equally forcible views of the future in store for the unbelieving. The following statement is found in one of his sermons: "There are chains of darkness, thick, heavy, hard, smothering as the gloom of blank despair; chains strong as the cords of omnipotence, hot as the crisping flames of vengeance, indestructible and eternal as justice. With chains such as these, every iron link burning into the throbbing heart, is bound each doomed, damned soul on a bed of burning marl under an iron roof riven with tempests and dripping with torrents of unquenchable fire, and all this forever!"

Dr. C. H. Spurgeon, in his day one of the most eloquent and popular Baptist divines of London, some thirty years ago declared: "When thou diest thy soul shall be tormented alone—that will be a hell for it. But at the day of judgment thy body will join thy soul and then thou wilt have twin hells, thy soul sweating drops of blood and thy body suffused with agony. In fire exactly like that which we have on earth thy body will be, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil will play forever his diabolical tune of hell's unutterable lament."

Rev. Gardner Spring, a Boston clergyman, a contemporary of Dr. Spurgeon, said as follows: "When an angry God, who has access to all the avenue of distress in the corporeal frame, and all the inlets to agony in the intellectual constitution, undertakes to

punish He will convince the universe that He does not gird Himself for the work in vain."

Perhaps the most repulsive phase is that wherein the righteous, and even God Himself, are said to derive pleasure from the awful sufferings of the damned. Jonathan Edwards once said: "The sight of hell torments will exalt the happiness of the saints forever. * * * It will make them sensible how happy they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy or sorrow."

We may well turn with feelings akin to loathing from such fearful libels upon the character and purposes of God. Surely such teachings prove conclusively that those who gave expression to them were destitute of the Spirit and authority of God. What feelings of gratitude should fill our bosoms as we read the revelations that our Heavenly Father has given in these days as to the ultimate destiny of the human family. Through these we learn that He has not created any of His children to torture them eternally; but has, in His glorious gospel, provided the means whereby they may all be saved at last, and enjoy an eternity of happiness. Those who wilfully sin will be punished, according to their deserts; but when the penalty is paid, and the sinner is convinced of the error of his way, and sincerely repents, then infinite law is satisfied, and the repentant one obtains deliverance and salvation. "Everlasting punishment" is God's punishment; it is the punishment that God inflicts, and He is everlasting. But He is just and merciful, and will punish none beyond their deserts. His punishment of the sinner has nothing of vindictiveness in it. On the contrary, it is remedial and corrective, and designed to bring His children to a consciousness of their true condition, that they may forsake evil and learn to live in harmony with those laws which have for their object the happiness and perfection of all.

H. I.

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PRESIDENT BRIGHAM GUY THATCHER and his wife, Florence B. Thatcher, have been honorably released from their labors in the Netherlands-Belgium mission. They left Rotterdam for London on 22nd November, 1911, and sailed from Southampton, by the s.s. *Olympic* on 29th November.

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## JUSTICE AND MERCY.

ONE of the greatest revelations ever given to man is that contained in the seventy-sixth section of the Doctrine and Covenants. The idea of infinitely varied degrees of reward in the hereafter, according to the exact principles of justice and equity, is a source of gratification to the Latter-day Saints, but meets with much opposition from the world generally. There is an indisposition in many minds to believe that God will dispense justice with any-

thing like exactness, or that our actions are to be weighed with our responsibility, in the scales of perfect justice. The prevailing misapprehension relative to the divine attributes is in no way better illustrated than in the hazy conceptions that are entertained of the principles justice and mercy. The two, taken conjointly into consideration, form an excellent standpoint from which to view the comprehensive nature of the plan of salvation.

At first sight, these principles seem almost to be opposed to each other. If mercy prevails, it is supposed to supersede justice, which is commonly regarded as wearing a stern aspect. Conversely, where justice is put into operation, mercy is thought to have no place. Certainly we do sometimes hear of justice tempered with mercy, but generally in the sense of a reduction of the sentence that justice itself demands—which of course implies that in order for mercy to exist, justice must be discounted, no allowance being made for the proper, independent existence of each. We cannot for a moment suppose that such will be the case with God. Justice is in itself a perfect principle. If mercy opposed it, would it not be a great evil? We cannot conceive of one right principle working in opposition to another. Truth cannot clash with truth. Neither can anything be in opposition to that which is good except it be evil. What is the opposite of justice? The answer in a word would be, injustice. Is mercy injustice? No. If, however, mercy were allowed to trespass upon the rights of justice, injustice would result. What is the opposite of mercy? We might say cruelty. Is justice cruel? No. But if mercy were allowed to prevail over justice, so that the negligent and sinful were equally rewarded with the righteous, the result would be injustice. Moreover, in such a case, not only would mercy rob justice, but mercy itself could no longer be regarded as a principle of right, inasmuch as it countenanced sin; and offered no inducement to righteousness.

At this point the objector might say: you have yet to show how these two principles can operate without in any way trespassing upon the other. This is a most important point and is illustrated clearly in the parable of the prodigal son. When the faithless one had abused the privileges bestowed upon him and suffered the consequences, he realised his folly, and, recognising his miserable condition, he humbly determined to go to his father and place himself entirely in his hands. That the father was well endowed with the attribute of mercy is clearly evident from the manner in which he received his son, showing that he was willing to forgive him and grant him another opportunity to improve himself. So conspicuous did the principle of mercy appear in this case that the faithful son thought an injustice had been done him thereby, and he accordingly complained to the father of the generosity shown to the prodigal. Here we arrive at the crucial point. It then became necessary for the father to show whether

or not he could justify the great mercy he had shown to his wayward son, and yet fulfill the requirements of justice in the case of both. Witness his reply:—"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead and is alive again: and was lost and is found." The inference seems quite clear. The father justified his course of action. To the faithful son he said: "All that I have is thine." No such promise was made respecting the prodigal. Mercy had the power to blot out his sins, so that they should no more be remembered against him. but could not bestow the blessings which would accrue from faithfulness alone. He repented. Mercy reinstated him. Justice then gave him the opportunity to launch forth on new lines of progression and to enjoy the benefits thereof. But justice had already highly exalted the faithful one. The prodigal could never entirely obliterate the evil effects of his past sins. In any case, notwithstanding the exercise of mercy, long perseverance would be necessary before the high standard already attained by the obedient son could be reached, during which time the latter, if still faithful, would be yet further progressing and receiving the ever increasing rewards of justice. Here then is illustrated the perfect balance of justice and mercy, and the inviolable claims of each of these two divine principles.

Sheffield. JAMES R. BARGH.

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held at Armagh (Irish conference) on Wednesday, October 11th, 1911, when one soul was added to the fold. Elder P. J. Welch officiated.

On Saturday, October 21st, 1911, at 106 Ann Street, Belfast (Irish conference), there was a baptismal service, at which two were added to the fold. Elder S. L. Corbridge officiated.

**Thanksgiving Day at "Deseret."**—Thanksgiving Day was fittingly celebrated by the elders and saints of the London conference at "Deseret," High Road, South Tottenham, on Thursday, November 30th, 1911. The usual sumptuous repast was partaken of by the elders of the conference and several visitors. In the evening, before a good-sized audience of saints and friends, an excellent program was rendered, with President McCann as chairman. The numbers were well rendered and greatly appreciated by those present. A feature of the evening was an oration by Elder G. W. Carlisle, which was a rare treat. He dwelt on the vicissitudes of the Pilgrim Fathers, and compared them with the early experiences of the Latter-day Saints.

**Swiss and German Mission.**—President Thomas E. McKay, of the

Swiss and German Mission, under date of November 20th, 1911, writes from Hamburg as follows:—"We are now making another visit to the branches in Germany. Have already visited and held meetings in Stuttgart, Heilbronn, Pforzheim, Karlsruhe, Darmstadt, Cöln, Barmen, Herne, Bielefeld, Einbeck, Hanover, Kiel and Lübeck; Sunday school and two meetings in Frankfurt and Braunschweig, and yesterday we attended a Sunday school and two meetings here. We hold a concert to-night. We have also held three conference Priesthood meetings. Six of these cities you will notice are in Prussia. Have had no trouble as yet. The meetings have been exceptionally well attended. The elders, members and friends are feeling fine. In our Sunday school here yesterday there were two hundred and twenty-eight present. ninety-five and a half per cent. punctual. It is one of the best conducted Sunday schools I have ever visited. There were about two hundred present at the afternoon meeting, and over two hundred and sixty last night. One hundred and eighty-two friends attended the three services. The choir here is one of the best, if not the best, in our mission."

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**Making Friends in South Africa.**—On Friday, November 10th, 1911, President Gottlieb Blatter, of the Transvaal conference of the South African mission, in company with Elders E. P. Chipman and C. Byron Whitney, now laboring in the Johannesburg branch of the conference, visited the city of Pretoria, where an invitation had been given to them to address a local society of Evolutionists, on the subject "Mormonism." A good-sized audience greeted the elders, and all seemed to have come with a desire to learn the truth and gain a correct idea of the subject discussed. After discourses from the elders, which lasted more than an hour, the time was given over to questions, all of which were answered to the satisfaction of those present. In his closing remarks the chairman commented upon President Blatter's answer to the question: "Where is God?" and took occasion to remind the audience how often great and troublesome questions could be answered in the most simple manner. Hearty thanks was also tendered the elders, with an invitation to address the society at some future time. The elders feel that the evening closed with a victory for the truth, and that many friends were made for the work of the Lord in the city of Pretoria.

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**Arrivals.**—The following named missionaries for the European mission arrived December 4th, 1911, per s.s. *Virginian:* Warren S. Tew, Mapleton, Utah; Elbert E. Waite, Amos Roy Cook, Syracuse, Utah; Isaac C. Wood, Woods Cross, Utah Ira N. Kendall, Uintah, Utah; William C. Jefferies, Grantsville, Utah; Lawrence J. Clements, Christian O. Jensen, Berger E. Lundevall, Swen Swenson, Salt Lake City; Earl Weaver, Preston, Idaho; Thomas

A. Baylis, Logan, Utah; William A. Noble, Leland F. Pilkington, Smithfield, Utah; Roscoe C. Merrill, Richmond, Utah; Verner A. Powell, Sunnyside, Utah; William Sessions, Layton, Utah; Samuel Russon, Lehi, Utah; David P. Frost, Grouse Creek, Utah; Willard E. Rigby, Louis L. Driggs, Driggs, Idaho; Thomas Martin, Benjamin Spence, Evanston, Wyoming; Charles H. Smith, Fairview, Idaho; Frederick J. Bradshaw, Richard D. Bradshaw, Magrath, Canada; Alfred A. R. Capener, Riverside, Utah; Job Welling, Roy H. Peck, William H. Stayner, Fielding, Utah; Charles J. Welch, Cowley, Wyoming; Jacob Messerly, Montpelier, Idaho; Mark M. Bingham, Maeser, Utah; Milton H. Harris, Cardston, Canada; Gottlieb Hubschmid, Paris, Idaho; H. Harry Madsen, Murray, Utah; Jens M. Jensen, Manti, Utah; Parley H. Johnson, Spanish Fork, Utah; J. Verner Nielson, Hyrum, Utah; Wallace E. Malstrom, Midvale, Utah.

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**Appointments.**—The missionaries who arrived for the British mission, December 4th, 1911, have been appointed to labor in the following conferences:—Elbert E. Waite, Verner A. Powell, Bristol; Warren S. Tew, Leland F. Pilkington, Birmingham; William A. Noble, Samuel Russon, Charles H. Smith, Irish; Willard E. Rigby, Alfred A. R. Capener, Leeds; William H. Stayner, Liverpool; Ira N. Kendall, Earl Weaver, Benjamin Spence, London; Job Welling, Manchester; Frederick J. Bradshaw, Richard D. Bradshaw, Lawrence J. Clements, Roscoe C. Merrill, Newcastle; Amos Roy Cook, Norwich; Thomas Martin, William Sessions, Nottingham; David P. Frost, Thomas A. Baylis, Scottish; Isaac C. Wood, William C. Jefferies, Roy H. Peck, Sheffield.

**Successful Socials.**—On Friday, November 17th, 1911, Thrift Hall, Pasture Street, was filled with the saints and friends of the Grimsby branch (Hull conference), in honor of the departure of Elder Don C. Loveland, who has received an honorable release from his labors here after being presiding elder for the past nine months. An excellent program was rendered, after which a beautiful dressing case was presented to Elder Loveland from the saints and friends. Games were played and light refreshments were served. Those present spent a very enjoyable evening, and all joined in wishing Elder Loveland Godspeed on his homeward journey.

An enjoyable farewell social in honor of Elder William B. Pendry, who is leaving for Zion, was held at the Trades and Labor Hall, Lower Street, Stroud (Bristol conference), on Thursday evening, November 16th, 1911. The main feature of the program was a "Children's Operetta," under the direction of Sisters White and Gobey. During a short intermission refreshments were served and social chat was pleasantly indulged in by all present.

On Saturday, November 25th, 1911, at 106 Ann Street, Belfast (Irish conference), there was a social held in honor of Elders W. H. Bolton, S. L. Corbridge, V. J. Danielsen and Joseph A. Smith. The former three are soon to return home, while Elder Smith is to be transferred to Scotland. An excellent program was rendered, after which light refreshments were served by the Belfast Relief Society. The brethren were all given suitable presents as tokens of love and esteem from the elders.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVIII.—A CLUSTER OF GEMS.

I. VITALITY AND PROGRESSIVENESS OF THE KINGDOM OF GOD.

1. Shown by the parable of the mustard seed (Matt. 13: 31. 32; Mark 4: 30, 32; Luke 13 : 19).
2. Also by the parable of the leaven (Matt. 13: 33; Luke 13 : 21).
3. The lesson in each: (a) The living seed, however small, possesses capacity for development. (b) Development and power characteristic of life. (See I. Cor. 5, 6, 7; Gal. 5: 9). (c) The contagion of good illustrated by the leaven; contrast the contagion of evil (Matt. 16: 6-12; Mark 8: 14-20; Luke 12: 1).

II. RICHES OF THE KINGDOM HIDDEN FROM THE CARELESS. Illustrated by—

1. Parable of the hidden treasure (Matt. 13: 44). (a) The story. (b) The lesson—search required; (compare Prov. 2: 4); the price of the treasure—*all that he hath:* (compare Matt. 19: 21).
2. The pearl of great price (Matt. 13: 45, 46). (a) The story—Observe that the merchant was in search of *goodly pearls.* (b) The lesson: ability to recognize the pearl of price. Compare price and value; cost and worth; in worldly affairs they are distinct, though alike in the things of the Kingdom.

III. EVIL AND GOOD SIDE BY SIDE. Illustrated by—

1. Parable of the drag-net (Matt. 13: 47-50; compare 22: 10).
2. Parable of wheat and tares. (See Lesson 17).

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"The good we can accomplish in this world is small. The good that all men in all ages could accomplish if they would, is vast. But in order that this may be done, each working being must serve his own generation, and do his part to render the next generation more efficient."*—T. D. WOOLSEY.

No. 50, Vol. LXXIII. Thursday, December 14, 1911. Price One Penny.

## "MORMONISM" IN THE LIGHT OF REASON.

THERE is one thing pertaining to our faith which it is impossible for any one to prove, and that is, that the Father and Son have not revealed themselves to Joseph Smith. In order for a person to prove that, he would have to know everything that the Father and Son have done, for if they have done *one* thing which he does not know of, that may be that they have revealed themselves to Joseph Smith.

How often, after we have borne testimony to people concerning this great latter-day revelation, they have turned away from us in apparent disgust, and exclaimed, "Absolutely absurd!" Now, there is nothing absurd connected with this proposition. It would, indeed, be absurd if it declared that to be a fact which is clearly impossible. But no one who believes in the existence of God—in His wisdom, goodness and power—believes that it would be impossible for Him to reveal Himself to man. To deny that God could do such a thing would be to deny His power, and no one would be foolish enough to do that. Therefore, as far as God is concerned, it would not be impossible for Him to give such a revelation. This the opponents of "Mormonism" must admit.

There is also another thing they must admit, and that is—that it would not be impossible for God to make known to a person, or to any number of persons, the fact that He had revealed Himself to Joseph Smith. Therefore, as far as we have proceeded in our consideration of the subject, we have found that there is nothing absurd or impossible about "Mormonism."

But this question is often asked, "Why should God reveal Himself to Joseph Smith?" The first answer to that question is, "Because the world had need of such a revelation." For hundreds of years the so-called Christian churches have presented a sorry spectacle. Instead of unity there has been division. Indeed, they seem to have the impression that the Lord is more pleased with confusion then He is with order. Instead of teaching the doctrine of Christ, which embraces "one Lord, one faith, and one baptism," they have taught doctrines diametrically opposed to each other, confusing and distracting mankind till they knew not what to believe. If there ever was a period in its history when the world needed a new revelation—a Divinely-inspired teacher—it is the age in which we live. The need of a new revelation, of more light from heaven, has been felt by thousands of people for ages. It was that need which led the poet to exclaim,

> "Some millions must be wrong, that's pretty clear,
> 'Tis time that some new prophet should appear."

One day, a few years ago, a gentleman living in the Southern States of America was visited by the ministers of two of the churches in the district. They told him they had come as representatives of the people, to warn him against again entertaining "Mormon" missionaries. "You are losing the respect of the people of this community," they said, "because of your friendliness to two 'Mormon' missionaries who are proselyting in this part of the country, and we have been requested to call on you and to warn you not to show any more favors to them."

"And, pray," said the gentleman to the ministers, "What have you to say against the missionaries?"

"Simply this," was the reply, "they believe that Joseph Smith was a prophet of God."

"And do you know that he was not a prophet?" asked the gentleman.

"No," said one of the ministers, "we do not *know* that Joseph Smith was not a prophet, but we do not *believe* that he was."

"Well," said the gentleman, "I do not know whether Joseph Smith was a prophet or not; but this much I do know, if Joseph Smith was not a prophet, the Lord knows we need one bad enough."

Now, if it be admitted—and it has been admitted by thousands of people—that the world needs a new revelation, a new prophet, it is reasonable to believe that God would supply that need. He has provided for both the temporal and spiritual needs of men from the morning of creation to the present time, and will continue to do so. When man through transgression fell, the first thing which the Creator did was to provide a Savior for him, that he might be redeemed and brought back into His presence and favor, and be crowned with eternal life. Of this we can feel confident

that the Almighty has not lost any of His interest in man's salvation.

When God's relationship to man is considered, it is all the more reasonable to believe that, when He beheld him groping about in darkness, unable to find the way, He would give him light to guide his footsteps in the right path. A short time ago the son of a wealthy merchant in America was taken suddenly ill and lay at the point of death. His father was in a distant part of the country, but, on hearing of his son's condition, he immediately chartered a special train and rushed with all possible speed across the continent to the bedside of his dying son. This exhibition of human compassion is but a dim shadow when compared with the compassion which dwells in the bosom of the Eternal Father.

So I say, the need which the world had in these last days for a new revelation from God was a sure prophecy that He would supply that need. And so He has. He has given a glorious revelation of Himself and His Son, Jesus Christ; He has restored in its fulness the everlasting gospel; He has raised up prophets and wise men to teach their fellow-men the ways of the Lord, that they might walk in His paths; He has re-established the true Church of Christ on earth, and has sent out invitations to people of all nations to become members of it; He has commenced the great work of gathering His elect from the four quarters of the earth; He has done all this, and a great deal more, and has raised up tens of thousands of witnesses to testify to the truth of these things.

The evidence of the truth of "Mormonism" stands out as distinctly as a mountain in the sunlight, and yet there are but few who believe it. This is not to be wondered at. It was the same in the days of Christ and His Apostles. Notwithstanding the evidence which God gave to the world concerning the divinity of His Son Jesus Christ, and of the truth of the doctrines which He taught, there were only a few who believed in Him and accepted His gospel. The reason that more people did not believe in Christ was because belief in him cost so much. In order to become disciples of the Messiah, and to be members of His Church, men were required to abandon the false doctrines they had been taught and which they had received. They had also to deny themselves, take up their cross and follow their Master through good and evil report. "Mormonism" makes the same requirements, therefore it is not surprising that there is so much skepticism concerning it.

When the writer was on a mission in Great Britain, he and several missionary companions were invited to dine out one evening with a minister of the English Church. During the evening the reverend gentleman put his hand into his pocket and took out a little book—"The Voice of Warning." "I consider that little book," said he, "one of the best publications that ever came from the printing press. My brother, who is a member of your Church,

made me a present of that book before he emigrated to Utah. "And now," he added, "I am going to make a confession to you gentlemen, and that is, that I believe every principle of the "Mormon" religion. Last Sunday I preached a sermon on salvation for the dead to my congregation."

We were not a little surprised at the gentleman's confession. "If that be the case," said one of the missionaries, "Why do you not join the Church?"

The minister smiled and shrugged his shoulders. "I am in charge," said he, "of a splendid church here. I have a large parish and a good salary. I believe I am doing good. My people think a great deal of me, but if I were to join the 'Mormon' Church no one would have any use for me."

I believe there are thousands of people in the same condition. It has been said that "if the loss of the eyes was the penalty for believing in the existence of Jupiter's moons, there would be a great deal of skepticism on the subject." As belief in "Mormonism" requires the sacrifice of so much, it is not surprising that there are so few who will accept it.

Salt Lake City. W. A. MORTON.

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## COMING TO CHRIST.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6: 44.) A superficial reading of this text might lead one to conclude that God has only a select few whom He draws to the Savior, and that all others have no chance of coming unto Him. It is an obvious fact that not many of the human race are drawn unto the Great Teacher in this life. There must be a reason for this. Whom does the Father draw unto the Son? and why?

To say that God discriminates between His children would do away with the common fatherhood of God and the brotherhood of man, a cardinal teaching of the Savior. If, then, we are all the children of God, it must follow that He is interested in all of us. Is it not the purpose of both the Father and the Son to accomplish the salvation of the human race? If so, then He is willing and anxious to draw every one to the Son that will permit Him. What! says the objector, cannot God draw every man unto Christ if He desires? Well, no one would argue that it is impossible for the Almighty to do so, but from our knowledge of mankind we must conclude that He does not do so. The system of attempting to drive or compel men to come to Jesus has been instituted by men, not by God. The divine plan is to leave man free to act for himself, to work out his own salvation. God is ever ready and willing to help man in his efforts, ever anxious to love, persuade, and draw men to Him, if they will accept His assistance. The

reason that men are not drawn to Christ then must be with themselves.

What is the reason, then, that more men are not drawn unto the Son? It is because they have no desire, or fail to put themselves in a condition whereby the Father can draw them. They fail to recognize that the spiritual universe is governed by natural law. The spiritual and the physical world are alike governed by law. Men of science are unanimous to-day in the belief that for every effect we see in the physical world there is an adequate cause. The creations are governed by law and order. Nothing that we see in nature comes at random, but is the result of some previous cause. The principle of cause and effect is a thoroughly established one. The Savior's interrogation, "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16), should be sufficient to set at rest all controversy as to the correctness of this principle. Did a farmer ever reap a crop without first sowing? No; if he wants to raise a good crop of wheat he must first prepare the soil and plant good seed. When he has done this he has contributed his part toward the production of the crop; the germination of the seed, the subsequent growth, and the final increase is due to the operation of natural laws. It would be absurd for the housewife to expect to make a desired cake without using the necessary ingredients. How futile it would be for a man to think he could become a skilful violinist without practice. Thus we might examine every phenomenon or effect in the physical world and find that there is and must be a cause for it, and if we want to produce any desired effect we must bring into play the required cause.

If the principles of Christianity are not as sure and reliable in their sphere as are those of the physical world, then there is no efficacy in them. If by complying with the laws of Christianity a man does not become a true Christian, and does not gain the promised reward, then is Christianity useless.

We now come to the vital question: How are we to come unto Christ? How shall we obtain the desire? Provide the cause and the desired end must inevitably follow. It is within the power of every intelligent being to provide this cause. Let us go to the Scriptures—the word of God—to find what is required. Peter gives us the necessary information in Acts 10: 34, 35. He says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted of him."

From this it is plain that God accepts every one who fears Him and works righteousness, irrespective of nationality. His Spirit is universal as the dew of heaven; and as the flowers that open their corollas to the gracious spray are refreshed, so will we be enlightened by the Spirit of God if we will open our hearts to receive it. If we will do our part, God will do His, and the result

must follow. We must arrange the conditions, and God will surely fulfill all His promises.

The first step in arranging this cause is to have a desire to know God's will concerning us. This, followed by a persistent endeavor to comply with the laws of righteousness as taught by the Savior, is the means whereby we are enabled to come unto Him, and a guarantee of being "raised up at the last day."

Cardiff. JOHN E. BOWEN.

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## FAITH.

A THOROUGH understanding of the fundamental principles are essential to the acquirement of a perfect knowledge of any art or science. A person cannot solve equations in algebra unless he has first learned the key principles of the science. If this is true in the arts and sciences, which do not tend directly to save a person in God's kingdom, how much more true is it in regard to the science of theology, which must be understood and grafted into our lives in order to become heirs with God and joint-heirs with Jesus Christ. Hence a great importance is attached to a thorough knowledge of this first principle of the science of salvation.

The Apostle Paul defines this principle: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) In one of our leading Church works the definition is given: "Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings." The apostle further says: "Through faith we understand the worlds were framed by the word of God." (Heb. 11:3.) Therefore, faith is the principle of action in immortal as well as mortal beings.

Faith is produced by evidence: this is true of false as well as true faith. A false faith is the product of untrue evidence, and a true faith is produced by true evidence; and, though there may be many instances in which true evidence may fail to create faith in the skeptical mind, and wherein false evidence may fail to produce faith in the over-credulous, yet when faith, be it true or false, is created it is produced by evidence.

When the Son of God was upon earth in the flesh He went about healing the sick, cleansing the lepers, causing the dumb to speak, raising the dead and doing many mighty works. He was scoffed at, and finally put to an ignominious death on Calvary. On the day after the crucifixion, the chief priests and Pharisees remembered the saying of the Lord, that after three days He would rise again, and they requested Pilate to place soldiers to guard the sepulchre, so that the disciples could not take His body away and say He had risen from the dead. Pilate granted them this request, and the sepulchre was sealed with a stone, and

Roman soldiers were placed to guard it. How vain the works of man in trying to thwart the purposes of God! A short time subsequent to this an angel of the Lord, armed with the keys of the resurrection, came down from heaven and the guards "became as dead." The spirit, which had been on an important mission to the antediluvians, entered His immortal body, and Jesus came forth from the silent tomb, the first fruits of the resurrection.

As soon as the watch had recovered sufficiently, they "came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matt. 28:11-15.)

Here perjury, dishonesty, opposition to the purposes of Jehovah, and bribery, being assured protection from the penalty for such a crime, published to the world false evidence, and that, too, in regard to the most important event that has ever transpired upon the earth. The false evidence given to the Jewish nation produced in the minds of the people a false faith, which exists to-day and will continue, no doubt, until Jesus shall come in power and glory and "stand upon the Mount of Olives," and they shall look upon Him whom their forefathers put to death. Then the inquiry shall be made, "What are these wounds in thine hands? Then He shall answer, those with which I was wounded in the house of my friends." (Zech. 13:6.)

On the other hand, we have the evidence of those who went to the sepulchre on the first day of the week, and, not being able to find His body, began to inquire and found they were speaking to the risen Redeemer. Subsequent to this, He showed Himself to the eleven apostles, who were assembled together in an upper room, and said unto them:—"Behold my hands and my feet, that it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Here we have an accumulation of evidence that Jesus was resurrected from the dead, and the evidence has gone forth to the world, with the result that thousands have received joy and peace of mind in the knowledge that Christ has risen and made it possible for all to come forth from their graves.

In view of these facts, how necessary it is that the evidence upon which we build our faith be true, and more particularly in the plan of salvation. If our faith is based upon true evidence, and we live up to "every word that proceedeth out of the mouth of God," we will gain power, glory, dominion and endless increase of knowledge in God's kingdom.

Southampton. GEORGE O. STODDARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 14, 1911.

## CHARLES W. PENROSE, SECOND COUNSELOR IN THE FIRST PRESIDENCY.

A CABLEGRAM from Salt Lake City, dated Friday, December 8th, 1911, brought the interesting and pleasing announcement that Elder Charles W. Penrose, of the Council of the Apostles, had been elevated to the office of Second Counselor in the First Presidency. The appointment was made on Thursday, the 7th, and will be gratifying and altogether satisfactory to a host of admirers and friends in both the Old and the New World, as well as to the saints generally throughout the Church.

President Penrose was born February 4th, 1832, at Camberwell, London, England. He joined the Church of Jesus Christ of Latter-day Saints in London, May 14th, 1850, and from that day to this has led an unusually busy life. In movement he is quick and active, and at the advanced age of seventy-nine steps out with a nimbleness that is characteristic of men of forty-five and fifty. With a strong physique and keen intellect, he invariably addresses himself to the duty at hand with irresistible vigor, and usually works with such rapidity, that he has already accomplished in four score years a work of sufficient magnitude to cover a hundred years of the ordinary individual's life.

A brief reference to his achievements will not be inappropriate at this time.

In January, 1851, when not yet nineteen years of age, he was ordained an elder and sent on a mission to Maldon, Essex, in his native land, to preach the gospel, "break new ground" and build up branches of the Church. As a result of his labors, branches of the Church were established in Maldon, Danbury, Chelmsford, Colchester and other places, consisting of many persons whom he baptised, some of whom have since emigrated to Utah. Under this appointment he labored actively for seven years.

He was next called to preside over the London conference, and subsequently over the Cheltenham, Worcestershire, Monmouthshire and Herefordshire conferences; and later over the Birmingham pastorate, consisting of the Birmingham, Warwickshire, Staffordshire and Shropshire conferences. During the three years of this service, in which he preached the gospel of the Redeemer, he wrote many theological articles for the *Millennial Star*, as well as having contributed to the same publication many of those

beautiful songs of Zion which in later years have cheered the hearts and comforted the drooping souls of thousands.

In 1861 he emigrated to America, being one of six hundred and twenty "Mormon" emigrants who booked with the sailing ship *Underwriter*. They were thirty days on the water between Liverpool and New York. Elder Penrose crossed the plains, driving his own ox team, with his family and his wife's relatives, and was eleven weeks on the way. During his three years' residence in Farmington, Davis Co., Utah, he was ordained one of the presidents of the fifty-sixth quorum of Seventy.

In the fall of 1864 he taught school in Cache Valley.

In April, 1865, he was called to fill a mission to Great Britain. In crossing the plains a second time with a mule team, going east, he was thirty-six days in reaching Omaha. The Indians were very hostile at the time. He reached England in safety, and in February, 1866, was appointed to preside over the Essex conference, and on the 6th of June following was appointed president of the London conference. The last two years of his mission he assisted in editing the *Millennial Star*, under President Franklin D. Richards. He returned to his home in Utah in the fall of 1868, after an absence of three and a half years.

He next engaged in mercantile pursuits in Logan, and on May 1st, 1869, Elder Penrose became secretary and treasurer of the Logan Co-operative Institution. He also acted as a home missionary, traveling and preaching on Sundays.

In January, 1870, he moved to Ogden, Utah, to take editorial charge of the *Ogden Junction*, a semi-weekly newspaper. The *Ogden Junction*, under his editorship, became a very popular and successful newspaper.

He was elected a member of the Ogden City Council in February, 13th, 1871, and did good service under this appointment.

In 1874 he was elected a member of the Utah Legislature, and took an active part in all matters relating to that interesting session. He introduced a number of important bills, drafted public documents and rendered other valuable service for which his natural endowments and wide experience amply fitted him.

In January, 1877, at the solicitation of President Brigham Young, Elder Penrose became associated with the *Deseret News*, under the general editorial managements of Hons. George Q. Cannon and Brigham Young, Jr.

In the year 1880 he was made Editor-in-Chief of that influential journal, and remained so for years. During the year 1880 he again served in the Utah Legislature, and was re-elected and served in the legislative session of 1882. All through this busy period of his life, he was doing editorial work for the *Deseret News*, which made a heavy draft on his vital forces, but he ever appeared equal to the task.

In August, 1884, he was appointed second counselor to President

Angus M. Cannon in the presidency of the Salt Lake Stake of Zion, by far the largest and most important Stake of the Church. He filled this office with signal ability.

In 1885 he was sent on a brief mission to the States, and while absent from home was appointed to take a second mission to England. He reached Liverpool in due time, and under the presidency of Daniel H. Wells, then president of the European mission, was given charge of the London conference. He also assisted in the editorial work of the *Millennial Star*. He attended conferences with President Wells all over England, Scotland and Wales. He also accompanied him on his Continental tour through Denmark, Sweden, Norway, Germany and Switzerland, returning to England by way of Paris. After returning from this mission, he resumed active work as editor of the *Deseret News*.

When the *Deseret News* was leased by the Cannon's, October 1st, 1892, Elder Penrose's services were secured by the *Salt Lake Herald*, and he was appointed one of its editorial staff. In 1893 he became editor-in-chief of the *Herald*, and continued in that important post until the fall of 1895, when he was appointed by the First Presidency to assist in the Historian's office. At the general conference, April, 1896, he was sustained as Assistant Church Historian.

In January, 1899, by appointment of President Lorenzo Snow, he resumed his labors as editor-in-chief of the *Deseret News*, which rapidly sprang into new life, and has since increased in circulation and influence until it is now read in every settlement of Utah and surrounding regions. It is also read in many parts of the earth, being subscribed for and distributed by the "Mormon" missionaries and by others.

In addition to the multifarious duties that claimed the attention of Elder Penrose in connection with the *Deseret News* and his ecclesiastical callings, he found time to write some important books and pamphlets setting forth in clearness and accuracy the doctrines of the Church, of which the following is a partial list: "Mormon Doctrine," "Blood Atonement" and the "Mountain Meadow Massacre," completely refuting the common stories in relation thereto; "Priesthood and Presidency," "Rays of Living Light," "A Spirited Controversy."

He is also the author of many beautiful sacred songs which will be found in the hymn book and are to-day being sung by thousands and tens of thousands of Latter-day Saints. The words of the following songs have become as familiar as household words to the people of Zion. "O ye mountains high," "School thy feelings, O my brother," "Should solemn covenants be forgot," and "Up, awake, ye defenders of Zion!"

In July 1904, Elder Penrose was called to fill a vacancy in the Quorum of the Twelve Apostles, for which his active life and ripe experience had fully qualified him.

He traveled and preached and officiated in the ordinances of the gospel in the Stakes of Zion quite extensively until October 15th, 1906, when he was called a third time to go abroad, having been appointed to the Presidency of the European mission. He was absent from home three and a half years and accomplished a great and good work. His time in the mission field was chiefly occupied in visiting the thirteen conferences of the British mission regularly twice a year, and occasionally the missions on the Continent—namely, the Scandinavian, Swedish, Netherlands and Swiss and German Missions. Added to this important duty was the obligation of editing the *Millennial Star* and of looking after an extensive correspondence. He returned to the valleys of the mountains June 11th, 1910.

His present appointment is a fitting climax to a long life of earnest endeavor, actuated by a spirit of loyalty and devotion to his people and to his God. The *Millennial Star* tenders him its sincere congratulations and trusts that his life may be spared for many years to minister in the higher calling and dispense blessings of comfort and counsel to the Latter-day Saints.

RUDGER CLAWSON.

## DR. JAMES E. TALMAGE, THE NEW APOSTLE.

THE cablegram that brought the news of Apostle Charles W. Penrose's advancement to the office of Second Counselor in the First Presidency of the Church, also brought word that Dr. James E. Talmage had been chosen to fill the vacancy in the Quorum of the Twelve Apostles.

Dr. Talmage brings to this important appointment the record of a well-spent life. He is widely and favorably known throughout the Church, not only for his eloquence of speech, but for his ability as a writer. The following productions by his pen have been most helpful to the Latter-day Saints, and particularly to our missionaries in the world in their study of the gospel: "The Articles of Faith," "The Story of Mormonism," and "The Great Apostasy." The latter work clearly shows the awful condition of the religious world to-day respecting the lack of Divine authority.

Dr. Talmage is one of Utah's foremost educators. He was a pupil of the late Dr. Karl G. Maeser and a graduate of the Brigham Young College of Provo (now the Brigham Young University). He is a worthy scholar of a worthy master. He was for many years connected with the Church school work, but, latterly, occupied the Chair of Geology in the State University of Utah. He has given lasting service to the State as curator of the Deseret Museum, which position he still fills with signal ability.

Dr. Talmage is a man of culture and refinement, and his investigations into and writings upon scientific subjects have gained him

the rare distinction of being elected a Fellow of the Royal Society of Edinburgh. There are but few men in the world as compared with the great number of learned men who win this coveted honor.

Dr. Talmage is not more distinquished as an educator than as an advocate of the gospel of Jesus Christ. He bears a strong testimony, and his sermons are clear cut, pithy, erudite and faith-promoting. He has now entered upon a field that will give him the widest possible opportunities for the exercise of his heaven-born gifts and well and wisely cultivated talents.

The *Star* unites with a multitude of friends in wishing him success in his new calling.

RUDGER CLAWSON.

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## SYMPATHY.

"ONE touch of fellow-feeling makes the whole world kin." "Yes," continued a wit, "but not a fellow feeling in another fellow's pocket." Sympathy is the spirit of humanity. The commercial spirit of the cold-blooded business world is killing this beautiful spirit. To "weep with those who weep, and to laugh with those who laugh," is a divine gift, but many there are who neglect this gift woefully. The cult of the dollar god is prospering. The almighty dollar has precedence with the Almighty God in the lives of many men. This may sound harsh, but it is true. Sympathy is the bond of love and affection by which each may be bound to each. Without it men become mere automatons—worth so much and no more—a commercial asset. Sympathy says to the fallen brother: "Rise and press forward: I will help you to help yourself." This is the duty of every Latter-day Saint—to be in truth their brother's keeper. Self-help is a grand gospel, but without sympathy and co-operation it is useless. No man liveth unto himself.

Sympathy is the key to true charity. God will not look hardly upon the man who makes it his pleasure to go about "helping lame dogs over stiles." "What man has made of man" is too doleful to consider at any length. The lack of sympathy is where we fall short of the fulness of the stature of the God-man Jesus. Practical sympathy—I use the word "practical" advisedly—but nevertheless sympathy which is not practical is not sympathy at all. Sympathy is the fruit of true love.

Sympathy feeds the poor, clothes the naked, whilst antipathy looks upon them as a painfully necessity, and says there will always be poor, so what matter. If they want to better their conditions, let them get out and hustle. Of course we are sorry, but we cannot help them. We have our own interests to look after. We wish them well. "And one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not

those things which are needful to the body, What doth it profit?" Sympathy, coupled with the gospel, is the Divine instrument with which Christ is going to regain His fallen brethren. "Neglect not the gift which is within you." Its cultivation will bring about that oneness of His people for which Jesus the Christ yearned – the oneness of spirit and purpose.

"The rank is but the guinea stamp." Wealth is oftentimes the foe to sympathy. The Son of man came and had not where to lay His head, yet He was the greatest sympathiser the world has ever seen. "A man of sorrows and acquainted with grief," He disseminated the fruits of His great sympathy amongst the children of men. We are all brethren, having one father—God.

Salt Lake City. AUBREY PARKER.

## A PRECEDENT.

AMONG the various objections offered to the truth of the restored gospel and one of the most common is that of the so-called absurdity of our belief in continuous revelation from God, and the claim advanced by the Latter-day Saints that God the Father, and His Son, Jesus Christ, personally appeared in vision to the boy-prophet Joseph Smith. The extreme youth of Joseph at the time of his vision is urged as a very strong point in disparaging our claim.

In all matters of secular law as pertaining to earthly governments, when any difficult problem is brought to notice, a similar case—an instance surrounded by like circumstances and conditions—is assiduously sought after by the counsel employed in the matter. The finding of the former court is held up by the counsel as an example for the present court to follow; and if all conditions are similar, seldom indeed does the latter court render a decision contradictory to that handed down by their predecessor. In like manner, if an instance can be found which corresponds to the vision of Joseph Smith, when a boy, it will greatly strengthen and support the claim made by the Latter-day Saints, while it will proportionately weaken and destroy the argument of their opponents. Can such an instance be found and brought forth? There is one that is accepted alike by Jew, gentile and "Mormon."

Contained within the lids of our Bible is an instance of almost exact similarity. Of the family from which sprung the Prophet Samuel but little is known. His father was no illustrious personage, neither of great renown throughout ancient Israel, and of his mother even less is known. Both, however, were persons of great faith. The same may be truthfully said of the parentage of the boy-prophet of this dispensation. The boy Samuel was brought up in the fear of the Lord, and his parents were ever watchful that he, as far as possible, should keep inviolate the commandments of God. The same can be said of the instruction and care

exercised by his parents throughout the childhood of Joseph Smith. Not only in the rearing of the two children can we find parallel circumstances, but the condition of the people generally was very similar at the time of Joseph's vision to that in the time of Samuel. We read, "And the word of the Lord was precious in those days; there was no open vision." (I. Sam. 3: 1.) Because of the absence of "open vision" during the youth of Joseph, the learned divines of the day had been led to declare that the heavens had been sealed as brass overhead, and that no further vision was necessary; "and the word of the Lord was precious in those days," as it ever should be. In regard to the reopening of vision, in both instances the Lord chose an untutored boy as His instrument. The Prophet Samuel had attained but to the age of six years when "the Lord came, and stood and called as at other times, Samuel, Samuel." (I. Sam. 3: 10.) The Prophet Joseph Smith had advanced in years to the age of fourteen when first the heavens were opened unto him, as he was in the woods praying to the Lord for guidance. Here is a precedent of such remarkable similarity that none who give it serious thought will ever, for a moment, entertain the idea that the youth or age of a chosen servant of the Lord cuts any figure whatever. It is written. "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." (Psalms 8: 2.) Again we read: "And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise." (Matthew 21: 16).

Chesterfield. EDWIN D. HATCH.

## FROM THE MISSION FIELD.

**Baptisms.**—On Sunday, November 26th, 1911, two persons were initiated into the fold of Christ by baptism in the Latter-day Saints' Church, Pitsmoor, Sheffield (Sheffield conference). Elder C. Clyde Brown officiated.

**Hull Conference Elders Celebrate Thanksgiving.** — On Friday, December 1st, 1911, all the elders in Hull conference met at 1 College Street, Hull, to celebrate Thanksgiving Day. A delicious turkey dinner was enjoyed. The spirit of thanksgiving was abundantly manifest, and all had a delightful time together. On Saturday a departure was taken from the usual Priesthood meeting and the question, "Resolved, that we are worshipping on the right day," was discussed. Two elders took the negative and two the affirmative, with the remainder as critics and judges.

**Swiss and German Mission.**—President Thomas E. McKay, of the Swiss and German mission, writes from Leipzig under date December 1st, 1911, as follows:—"In Frankfurt-on-the-Main, Hamburg

and Chemnitz we held the best, and I believe the largest, conferences I have thus far attended in our mission. We also held 'record-breaking' meetings in branches of the Stuttgart conference; also in Bielefeld, Hanover, Braunschweig, Einsbeck, Kiel, Lübeck, and in the branches here in the Leipzig conferences. We hold our last meeting in this conference to-night in Gera. On Sunday we hold meetings in Werdan in the morning, Zwichan in the afternoon, and Plauen at night. This completes our work in the Dresden conference. We have also met all the elders of these conferences, and also the Breslau conference elders in Priesthood meeting capacity. They are all working hard, and are determined to make this a record year if possible."

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**Releases and Departures.**—Elders A. D. Nichols, Elmer J. Hancock and William B. Pendrey, have been honorably released from their labors in the British mission, and sailed for home November 30th, 1911, per s.s. *Corsican*. Elders Sterling B. Talmage, Clarence S. Shaw, Thomas F. Winterton and Jesse Y. Peterson have been honorably released from their labors in the British mission and sailed for home December 7th, 1911, per s.s. *Laurentic*. The following named missionaries have been honorably released and sailed for home December 8th, 1911, per s.s. *Hesperian*: From Great Britain—Fred. C. Clark, James W. Fitches, John B. Hirst, Walter H. Bolton, S. L. Corbridge, V. J. Danielson, William R. Webb. From Scandinavia—Andrew Funk, Christian Nielsen, Peter Johnson. From Switzerland and Germany—Frank K. Arnold, Charles H. Ruchti. With the company were fifteen emigrants, in charge of Elders James W. Fitches, Walter H. Bolton and Frank K. Arnold.

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**Successful Socials.**—On Wednesday, 29th November, 1911, an enjoyable social was held at the hall, 20 Elm Road, Portsmouth. The building, which had been recently renovated, was tastefully decorated for the occasion. A splendid program was rendered. Refreshments were served by the Amusement Committee of the branch. Games and dancing were afterwards indulged in, and much enjoyed by all. Many friends were present, to whom we are indebted for the loan of a piano as well as for some of the numbers on the program. Socially, the evening was a decided success.

A well-attended social was tendered Elders William G. Gidney and J. W. Fitches, Monday, November 26th, 1911, by the Norwich branch (Norwich conference). Elder Gidney is leaving for Birmingham, where he will continue his missionary labors. Elder Fitches has been released to return home, after spending twenty-five months in the mission field. Part of the evening was spent in songs and recitations, after which many lively and interesting games were enjoyed. Refreshments were served by the Relief Society sisters.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIX.—"THOU ART THE CHRIST."

I. PETER'S TESTIMONY.

1. The occasion (Matt. 16: 13, 14; Mark 8: 27, 29). (a) Place—on the way to Cæsarea Phillippi. (b) Due to rumors and diverse opinions. Jews believed that the prophets of old would appear among them (see Matt. 14: 1, 2; Mark 6: 14; Luke 9: 7).
2. The Savior's questions to Peter. (a) "Whom do men say that I am? Note that no report appears that the people regarded Jesus as the Messiah. (b) "But whom say ye that I am?"
3. Peter's reply. (a) The confession—"*Thou art the Christ, the Son of the living God.*" (b) Source of this testimony—revelation from the Father (Matt. 16: 15-17; Mark 8: 29; see also I. John 2: 22; 4: 15).
4. The Lord's prediction. (a) The text—"Upon this rock I will build my church." (b) The "rock"—revelation; a firm support; a distinguishing characteristic of Christ's church (Matt. 16: 18; Eph. 2: 20-22). Note that revelation implies the existence of revelators.

II. OTHER CONFESSIONS THAT JESUS IS THE CHRIST.

1. By Andrew and Nathanael (John 1: 41-49).
2. By the apostles (Matt. 14: 33).
3. By Peter on another occasion (John 6: 68, 69).
4. By evil spirits (Matt. 8: 28-34; Mark 1: 24; 3: 8-11; 5: 1-18; Luke 4: 34-41).

Note that belief or knowledge such as was professed by these wicked spirits is devoid of saving power (see James 2: 19).

## DIED.

TIPPLE.—At Cardiff, August 28th, 1911, of spinal trouble, Matilda Ellen, the beloved daughter of William T. and Mary Lewis Tipple, aged nine years. Utah papers please copy.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time."*—D. S. JORDAN.

No. 51, Vol. LXXIII. Thursday, December 21, 1911. Price One Penny.

## THE USE OF THE LAW UNDER THE GOSPEL DISPENSATION.

THE word "law" is made use of in several senses, but in this article its meaning is limited to the law given by Moses to God's chosen people Israel. Biblical teaching in respect to the permanence or otherwise of this law is apparently contradictory, and therefore somewhat puzzling. Certain passages in the New Testament would lead one to suppose, that in Christ Jesus the Mosaic law had been abolished, while in other passages it is spoken of as of perpetual obligation. In order to arrive at a correct understanding of the subject, it is necessary for us to keep in view what this law comprehended. Theological scholars and writers who have made a study of it seem to be unanimous in the conclusion that the law is composed of two distinctly separate portions, one of which embraces the whole ceremonial and ritual law, while the other consists of what is called the moral law, namely, the Decalogue and a few other precepts, such for instance as the exhortation of Moses to the Israelites to love the Lord their God with all their hearts, souls and might (Deut. 6:5), and which admonition was subsequently amplified in the reply of our Lord Himself to the question of a Pharisee who desired to know which was the great command of the law (Matt. 22: 36-39).

The teachings of the New Testament in respect to the position occupied by the law under the gospel dispensation are, as already mentioned above, of a somewhat contradictory character. Our Lord, for instance, asserted in His Sermon on the Mount, that He had not come to destroy the law, but to fulfil it, and He added that until heaven and earth passed away not one jot or one tittle should

in any wise pass from the law till all be fulfilled (Matt. 5:17-18). In some of St. Paul's epistles the retention of the law is also taught. When writing on the subject of justification by faith, he claimed that the law was not made void through such faith, but that contrariwise it was established by it (Rom. 3:31). In another passage of this same epistle to the Romans he practically asserted that the law had not become obsolete, for he said that love was the fulfilling of the law (Rom. 13:10). Again, he told the Galatians much the same thing (Gal. 5:14). St. James also encouraged those to whom he wrote to fulfil the royal law of loving one's neighbor as oneself, and he added that those who had respect to persons were convinced of the law as transgressors (James 2:8-9).

On the other hand, St. Paul, in telling the Hebrews that Christ was a priest of a higher order than those who belonged to the Levitical priesthood, added that the commandment had been disannulled, as it was weak and unprofitable, because the law could make nothing perfect. (Heb. 7:18-19). In his epistle to the Galatians he informed them that they had been under the law only for a time, and then he asked how it was that now, after they had known God, or rather had been known of God, they turned again to become in bondage to that same law which he designated as the "weak and beggarly elements." (Gal. 4:9). On another occasion he called upon the Galatians to stand fast in the liberty with which Christ had made them free, and not to be entangled again by the law, which in this instance he spoke of as the "yoke of bondage." (Gal. 5:1).

Without multiplying texts, of which there are several in this connection, we can see how apparently at variance are the teachings of the New Testament scriptures in respect to the extent of the authority of the law upon Christian people living under the gospel dispensation; and it is the reconciliation of these discrepancies that has occupied the thought and time of many theological students from the earlier ages to the present, with the generally accepted solution of the difficulty, that, while the moral law remains as a rule of life, the ceremonial and ritual portion, which, according to St. Paul, was a schoolmaster to bring God's people to Christ, has been abolished. It was but the shadow which passed away when the substance was manifested in the great mediatorial work of the Messiah, who was Himself at the same time both the High Priest and the victim.

But the question may be asked, If this moral law is still obligatory in its nature, why did Paul tell the Romans that they were not under the law, but under grace (Rom. 6:14)? and again, why did he inform them that now, having been delivered from the law, inasmuch as it was dead, they were thenceforth to serve in newness of spirit and not in the oldness of the letter (Rom. 7:6)? How came the apostle thus to tell the Roman church that the law was dead, if it was at that time still binding upon Christian men

and women? The answer to these and such like questions is only possible by a careful consideration of the context and the general arguments in the passages referred to, and when we come to apply to them a close scrutiny in this manner we are able to see how far the moral law has ceased to be obligatory and to what extent it is still binding.

The moral law, for instance, demanded the strictest obedience to its commands, and it was only by keeping those commands to the letter that justification could be obtained. Life was the reward of obedience, and death the consequence of disobedience. So hard were its terms that St. James wrote that a person who had broken the law in one point only was as guilty as the one who had violated it in all points. Man in his frail and sinful nature could not keep the law so perfectly as to save himself, consequently justification and life were not possible under it. To this extent then the moral law may be said to be dead, but it still remains as a rule of life by which every true Christian should be guided. It still abides as a convincer of sin, when we come to contemplate what the standard of excellency was which God had laid down and demanded from His people, and at the same time realize how far short we ourselves come of this standard. We can say with St. Paul that the scripture has indeed "concluded all under sin." (Gal. 3:22). Holiness of life used to be vainly sought of old by an attempt to obey the letter of the commandments, but now we can fulfil the law by the exercise of that love of which both St. Paul and St. John speak so freely in their epistles, for "love is the fulfilling of the law." (Rom. 13:8, 10).

As Christians, therefore, we cannot venture either to disparage the moral law or to disobey it, for it still remains binding on our consciences, while at the same time its observance tends to establish in us a truly Christian character, and to conform us to the image of God's Son (Rom. 8:29). There are persons who might possibly object to this view, those who carry the doctrine of the imputed righteousness of Christ and of salvation by faith without works to such an extent, that they practically deny that the moral law is a rule of life to believers, or that any obligation to morally obey it exists. Such was the belief of the Antinomians about the time of the Reformation, under the leadership of John Agricola, and there are those who hold much the same views in these days. We are informed in John 1:17 that "the law was given by Moses, but grace and truth came by Jesus Christ." We know, however, that when our Lord did come, He expounded that same Mosaic law in a higher and more spiritual sense than the Jewish people had done up to that time. He came, as He Himself said, not to destroy the law, but to fulfil it. The obligations of the moral law cannot, therefore, be set aside by Christian people living under the dispensation of the gospel; but, on the contrary, it is those of them who best comprehend the spirit and purport of the gospel who make

the most frequent use of this law. It still continues to convict those who are unreconciled to God, and to the saving gospel of Jesus Christ, but to those who have gathered themselves under the shadow and shelter of His cross, it remains a rule of life by which they can gauge their own status as Christians, a standard by which they can judge themselves that they be not judged, and a compass by which they may direct the course of their lives in accordance with the letter and spirit of the gospel, and so bring down upon themselves both the approbation and the blessings of their Heavenly Father.

R. M. BRYCE-THOMAS.

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## THE BOOK OF MORMON.

THE Prophet Joseph Smith, in giving to the world a brief and concise statement concerning the belief of the Church that he, as a prophet of God, had been instrumental in establishing, among other things, said, "We believe the Book of Mormon to be the word of God." Every true follower of Christ would without doubt gain the same testimony if they would read carefully and without prejudice that sacred record.

The Holy Bible is replete with scriptural predictions concerning a book which was to come forth in the latter days, to go hand in hand with the record of the Jews. The great prophet Ezekiel, who was carried away captive at the time Nebuchadnezzar laid siege to Jerusalem, and who settled with a Jewish colony on the banks of the Chebar, prophesied at this time of a stick (book) which was to come forth in the latter days. These are his words. "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37:16, 17.) It will be well to remember that in those days a stick was the term used for book, or parchment writing, wound upon a roller. The stick of Judah is evidently the Bible, while the stick of Joseph is claimed by the Latter-day Saints to refer to the Book of Mormon, it being a history of a branch of the house of Joseph, who was sold into Egypt. The saints claim to be mostly descendants of the house of Ephraim, and accept both as the word of God.

Another striking prediction concerning the coming forth of this same book was uttered by the Prophet Isaiah, who lived hundreds of years before Christ came to this earth. In speaking of the judgment that was to come upon Jerusalem, he said: "They should be brought down, and their speech should be low out of the dust." (Isaiah 29: 4.)

We can see where this prophecy has been fulfilled, for Jerusalem has been destroyed. By the power of God, a colony was led from that place, under the leadership of one Lehi, a prophet, who had been warned by God of the great calamity which was to come upon that wicked city, and directed to a promised land (America). The people who came at this time prospered in the land. The Lord blessed them exceedingly, and their numbers grew most rapidly. Finally wickedness began to creep in amongst them in the form of murders, hatred, strife and contention. They would not serve their God as they should have done, but began to blaspheme. For their wickedness part of the people were cursed with a dark skin, and were known throughout the land as Lamanites, one Laman being their leader. The other part of the people, being more righteous, were not cursed, but were a white and delightsome people. This latter were known as Nephites, as their leader's name was Nephi. For a time the Nephites obeyed the commandments of God, while their brethren, who had been cursed, sank deeper and deeper into sin and iniquity. Finally, the more righteous began to disregard the teachings of the prophets and inspired men, and a result wars, earthquakes, famines, and pestilences came upon the people. Their numbers decreased, the Lamanites would prove victorious in the battles, they would fall upon their brethren, the Nephites, and slay them until but few were left.

It would be well to state here that records were kept by the people, and these were handed down from generation to generation, by the direction of the Almighty. A prophet by the name of Mormon was commanded by God to make an abridgment of these records, and included a brief sketch from plates found by his people of a race called Jaredites, whose founders came to America at the time of the confusion of tongues, at the tower of Babel. This people had became extinct by internecine wars. Moroni, son of Mormon, was the last prophet, to whose hands the plates or records were confided. He subsequently hid them in a hill in the western part of the State of New York, known as the Hill Cumorah.

King David uttered a prophecy, which has been fulfilled to the very letter. His words were, "Truth shall spring out of the earth; and righteousness shall look down from heaven." (Ps. 85: 11.) This was fulfilled. An angel of God came down from heaven, and revealed to the prophet Joseph Smith the hiding-place of these sacred records. As the records were taken from the earth, the saying, "Truth shall spring out of the earth," was verified. The latter part of this prophecy, "And righteousness shall look down from heaven," was fulfilled in the angel coming to the earth and delivering the golden plates into the hands of the young prophet, with instructions that they were not to be used to get gain, but that he, through the power of God, should translate the engravings thereon.

Shortly after the work of translation had begun, Martin Harris took to Professor Anthon, of New York, some of the characters that had been copied from the plates by the prophet. The professor stated that the translation was correct. He gave to Martin Harris a certificate stating that the characters were genuine, but upon learning that the plates had been revealed by an angel, he demanded it back, and tore it up, saying there was no such thing now as ministering angels. He requested that the plates be brought to him and he would translate them. Mr. Harris replied that a portion of them was sealed, and he was forbidden to bring them. Professor Anthon then said, "I cannot read a sealed book," thus unwittingly fulfilling the prophecy of Isaiah. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned." (Isaiah 29: 11, 12).

The prophet, knowing himself to be unlearned, and unable to translate the record by his own power, was told by the angel that it should be by means of the Urim and Thummim, a sacred instrument used by the prophets and seers of old, and through the power of God, that this great work should be accomplished. Hence the fulfillment of the latter part of the prophecy.

It behoves every Latter-day Saint and every honest seeker after truth to obtain and study this sacred book. Earnest investigation will convince anyone that no man could by his own power and wisdom bring forth such a record. Let no one thoughtlessly condemn the words of this book, less perchance he might find himself to fight, even against God.

Birmingham. JOSEPH H. DAVIS.

## COST OF UNKINDNESS.

THERE is a wonderful system of government that directs the affairs of human beings. If you do a good act, a good act will be done to you. If you deal out an injustice, you will have the same come back to you. No one can afford to be unkind, for our acts will return to us in increased measure. This is according to the law, "What ye sow ye shall also reap."

Jesus commands us to return good for evil, and give a good act for a bad one, and a soft answer for a harsh one, and to be willing to go two miles when one is required; and if one takes your coat from you, you must be willing to give them your other coat also; and if they lie about you, and insult you, and smite you on one cheek, you are commanded to turn your other cheek also for another blow. You probably know from experience that very few people obey this law, but are often anxious for a chance to return your offense with interest. And there are some people, who will re-

turn a kindness with unkindness if they happen to take a dislike to you, or if your views differ from theirs on some subject near to their heart, probably their religious views. That is religion without any Christianity in it. But if we are earnestly trying to follow the example and law that Christ gave to us, it will become a joy and great satisfaction to us to be able to give only good for evil. Many times we will have to wait for the good to come, but come it will. It is of no use for us to claim to be Christians, unless we show forth the Christian fruits in our lives, among which are meekness, kindness, generosity, love.

Christ says if we have His kind of love in our hearts we will not even think any wrong of another, to say nothing of doing them a wrong. If some one else has different views from ours, he has a perfect right to them and still command our respect. We are all free agents to believe and act as we please, so that we do not infringe upon others and disobey the law.—MRS. L. N. A. GEISE, in *Liahona the Elders' Journal.*

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## MESSENGERS OF PEACE.

Go speed the message round the globe,
Be valiant messengers of peace,
Be brave and fearless men of God,
Bid carnage, hate and war to cease.

Be heralds true of life and love;
O may ye firm, united stand,
To bear Christ's message from above,
A faithful missionary band.

Go tell the world of better ways,
The ways of God and Christ, His Son;
Go spread the glorious gospel rays
Till o'er the earth God's will is done.

Go tell the people of God's love,
Aye, sound the tidings loud and long,
Ere awful vengeance from above
Shall put an end to hate and wrong.

Bid men prepare to worship Him,
Bid them forget the god of strife,
Bid them forsake the ways of sin
And worship Christ, the God of life.

Go tell them of the God of love,
Whom they must learn to know and fear,
That Christ, His Son, in clouds above,
To reign on earth will soon appear.

He cometh to establish peace
And joy and love in every breast,
Then war and wickedness shall cease
And earth be crowned with glorious rest.

St. George, Utah. —ANNIE G. LAURITZEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 21, 1911.

## THE ANTI-"MORMON" MOVING PICTURES AND PLAY.

THE ingenuity of man is being taxed at the present time in Great Britain to find something that will arouse a spirit of antagonism against the Church of Jesus Christ of Latter-day Saints.

The agitation of last spring and summer which at times was strenuous and violent in character, failed in its unholy purpose, because the charges preferred against the "Mormon" missionaries directly and the "Mormon" Church indirectly fell to the ground for lack of evidence. They were born and bred of falsehood and calumny. In the investigation which, it is understood, was made quietly by the Home Secretary, through the police department, every assistance was rendered by the President of the European Mission and the conference presidents, so far as it was sought. All information demanded relative to the movements of the missionaries and the "Mormon" literature published by the Church and distributed among the people was readily and willingly furnished. As a result of the agitation it was finally discovered that the charges made against the "Mormons" were without foundation in truth, and, further, that there was nothing in the situation requiring adverse legislation against this unpopular and greatly misrepresented Christian sect.

Our opponents have taken another "tack" and are now exploiting a vile and altogether deceptive moving picture, entitled, "A Victim of the Mormons," and a drama known as "Through Death Valley, or The Mormon Peril." The mercenary spirit that is prompting this latest crusade against an innocent people will at once be detected by a close observer. The shows are advertised by misleading but most sensational illustrated handbills that are a disgrace to the promoters; but this and the shows themselves being insufficient, apparently, to keep up the interest to fever heat, a clumsy dodge is resorted to. It is made to appear that the "Mormons" are sending in written protests, which, if not heeded, are later to be followed by an antagonistic demonstration at the show. Almost simultaneously, both at Sunderland and Garston, it is announced through the press that the manager of a picture show had received a letter from the "Mormon" Brotherhood protesting against the pictures and threatening violence if they were not withdrawn. And not having been withrawn, a rush and an attack was made "last night" to stop the performance. The writer has before him

a written denial from our representatives at Sunderland that anything of the kind happened, so far as the "Mormons" were concerned, and that no letter had been sent by the "Mormon" Brotherhood to the manager of the show.

As to the disturbance at Garston, an account of which is given below, the writer addressed a letter to the Editor of the *Liverpool Daily Post and Mercury*, showing up the animus of the whole business for the information and enlightenment of the deceived masses. The letter, which is subjoined, was rejected. It is here given in connection with the observations made to show the unfairness exhibited towards the Latter-day Saints. It is difficult to get a hearing in the newspapers of the day. Occasionally they will accept contributions from us (which in all such cases is highly appreciated), but more often reject them. We would like the public to know something concerning the weapons used against us in an unequal contest. But when the press is closed to us, we are in a sense most helpless. However we rest our cause, which is righteous, with Him who is the "judge of all the earth."

## MORMONS EJECTED.

### SCENE AT GARSTON CINEMATOGRAPH ENTERTAINMENT.

"In view of the crusade going on throughout the country against Mormonism, the extraordinary cinematograph film entitled 'A Victim of the Mormons,' which is being shown at the Garston Picturedrome this week, is particularly interesting, and there was a crowded audience at that popular house last night.

"The picture had just begun after the interval when something of a sensation occurred in the body of the hall. A man rose and exclaimed, 'I protest against this picture being shown in this hall to-night.' Immediately there was an uproar, the lights were promptly turned up, and the interrupter was speedily ejected through a door at the rear of the hall.

"When this scene occurred it was thought that it was a hoax, but the manager, Mr. George Atkin, states that he received a letter from the Mormon Brotherhood in Liverpool last Saturday threatening that a protest would be made at Garston if the picture was shown. He, however, did not regard the matter seriously, and destroyed the letter. However the threat was last night carried out. When the excitement had cooled down the picture was proceeded with without further interruption."—*Liverpool Daily Post and Mercury*, December 12th, 1911.

December 12th, 1911.

EDITOR *Liverpool Daily Post and Mercury*,

SIR:—

In your issue of to-day appears an item under the head of "Mormons Ejected." "Scene at Garston Cinematograph Entertainment."

The reporter gives an account of an incident that happened at the said entertainment during the presentation of a film entitled "A Victim of the Mormons," saying, that a man rose and exclaimed "I protest against this picture being shown in this hall to-night." The interrupter was, it is said, immediately and speedily ejected

through a door at the rear of the hall. The "Mormons" were connected with this incident in the following manner: Mr. George Atkin, the manager, stated, so the report runs, "that he received a letter from the 'Mormon' Brotherhood in Liverpool last Saturday threatening that a protest would be made at Garston if the picture were shown. He, however, did not regard the matter seriously and destroyed the letter. However, the threat was last night carried out."

Now, Mr. Editor, Mr. George Atkin may or may not have received a letter of some kind on Saturday last, but he certainly did not receive a letter from the "Mormon" Brotherhood in Liverpool upon that day or at any other time. Being in charge of the said Brotherhood, I speak authoritatively. We are not in communication with Mr. Atkin, have never met him and know nothing about him; but it is a matter of regret that he should lend himself to such a transparent scheme (if he is correctly reported) to advertise this malodorous drama. People who receive written protests against a procedure of public interest are not in the habit of destroying them. Such evidence would be highly useful in case of a denial or an investigation. Mr. Atkin may be a successful moving picture showman, but he is dreadfully lacking in shrewdness. The purpose of it all was and is, evidently, to work up a general sensation on the "Mormon" question and, incidentally, secure a renewed interest in a vile misrepresentation of a much maligned people, which would put pounds and pence into somebody's pocket.

While we disclaim the authorship of any such communication as the one referred to, I take this occasion to make a public and emphatic protest for myself and for the "Mormon" people against the exploitation of the moving picture known as "A Victim of the Mormons," and the drama entitled, "Through Death Valley, or The Mormon Peril." These and all similar productions are based upon fiction of the rankest kind, and constitute a base and cruel libel on the character and lives of the Latter-day Saints. They are utterly devoid of truth and are unworthy the notice of intelligent people. The writers of these clumsy canards were careful in each instance, to use fictitious names for the characters represented in the moving picture, and this, I take it, was obviously done for two reasons. First, there is no foundation in truth for the stories, and secondly, the use of fictitious names is a protection to the managers against libel suits. It is fiction, and not facts, that is being dished up to the poor suffering public, many of whom apparently are easily hoodwinked.

A strenuous effort was made by our opponents during the spring and summer to find some *victims* of the "Mormons." It is understood that Mr. Winston Churchill, the ex-Home Secretary, took a hand in the investigation. At least, it is known to the writer that many inquiries were made through the police depart-

ments of various cities of the kingdom. It is equally well understood that no *victims* were found. Even the man who claimed that his wife had been stolen by the "Mormons" put himself in a highly ridiculous position, because it was proven that as a matter of fact no such thrilling incident occurred. Neither that, nor the spiriting away of English girls by "Mormon" missionaries, nor the inveighling of people into the "Mormon" Church against their better judgment, nor any of the terrible things imputed to them. Of these things the "Mormons" are absolutely innocent, and it would also seem absolutely helpless against the unfair methods employed to fight them. The "Mormons" are unpopular, and if nothing can be brought against them in truth to their injury, why, something of falsehood and misrepresentation must be made to do yeoman service.

In view of the earnest effort now put forth by the moving picture showmen to work up a sensation by presenting to the public alleged "victims of the Mormons," it is significant that Mr. Churchill, in speaking of the "Mormons," made a statement in Parliament on the 8th day of May, this year, to the effect that he had not discovered any grounds for legislative action against them.

Your fairness hitherto, Mr. Editor, in all matters of general public interest, as I have observed it, leads me to believe that you will accept and publish this communication as containing a few words of explanation and defence of the other side.

Respectfully,

RUDGER CLAWSON,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

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THE foregoing article will be published in pamphlet form and can be secured at this office at one shilling and three pence per thousand.

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## CHRISTMAS.

ON the 25th of December is celebrated the greatest event in human history—the birth of Jesus Christ, the Redeemer of the world. The date that is conventionally assigned to it is certainly not the correct one, but the event deserves to be held in everlasting honor by every son and daughter of our race. It was not in the sombre gloom of winter that the Messiah was born, but in the springtime of the year. Looking back over the centuries that have since passed, we feel compelled to ascribe all that is best and Divinest in the world to the life and teachings of Jesus. In order to rightly estimate His influence, it is necessary to consider some of the conditions prevailing at the time of His coming in the flesh.

The time was fully ripe for the advent of a greater teacher than had yet appeared on the earth. Human wisdom and philosophy had put forth great efforts to solve the problem of life and satisfy the world's hunger for light and truth, but had signally failed. The poverty of human thought, the conflicting theories of the philosophers, the manifest inadequacy of the human mind to the supreme task of laying bare the eternal purpose of the Creator—all these were demonstrated facts. Great as have been the achievements of mankind during the intervening centuries, and especially in these modern times, it can be said with truth that, so far at least as philosophy is concerned, the human mind put forth its greatest efforts in the classic period that immediately preceded the Christian era. Plato, Aristotle, Socrates and others had enriched the world with many profound and noble thoughts, but all combined have not exerted an influence for good that can be compared with that of Jesus of Nazareth.

What are the secrets of that commanding excellence that has won the admiration of the world? They are truly so many and varied that we can only hope to make mention of a few of them. The circumstances attending the birth of the child Jesus were so simple and commonplace as to bring Him into relation with the humblest of our race. When in the course of time He entered upon His Divine mission, He moved among men in such an easy, natural way, without noise or pomp, doing good to all, encouraging the weak and erring, comforting the sad and weary. He dwelt not apart from men, in majestic loneliness, with a halo of Divine glory around His brow, but was in sympathetic touch with all the experiences of life, and manifested the tenderest feelings for kindred and followers alike. By doing so He showed how close is the relationship between God and man, thus dignifying and ennobling our common humanity, and giving to the world an example of that Divine perfection after which He urges us all to aspire. From the Heavenly home, Jesus came to earth bearing the message of love and truth for which many hearts were earnestly hungering. Uniting Himself to the world by the lowly circumstances of His birth, and claiming kinship with the humblest of our race, the way was prepared for the declaration of the glorious truth that He and they were all children of the same Heavenly Parent who had given them life and being, and had prepared a way whereby they might learn and obey His will on earth and dwell in His presence eternally. He pointed out to them the path wherein true blessedness could be found—that problem with which the philosophers had wrestled so long and vainly. In pleasing contrast with the uncertain conclusions of men, He told the pathway to eternal life and joy with an authority that carried conviction to the hearts of those who were longing for a knowledge of the Divine will and purpose.

The record of the life and teachings of Jesus is the choicest

treasure in the literature of earth. No character so Divinely beautiful was ever traced by mortal pen. It is immeasurably above all human conception. Through all the varied experiences of His earthly life, no word or act can be instanced as unworthy of a God. His teachings, if universally accepted and obeyed, would make of our earth a heaven. Wherever human nature is seen at its best and noblest, where virtue and love and truth the most abound, and where civilization has risen to its highest point, there the name and teachings of Jesus of Nazareth are the best known and honored.

It is eminently fitting that Christmas should be a season of rejoicing. The praise and gratitude of our hearts should ascend to our Heavenly Father for the glorious gift of His Son and the redemption He has wrought for the world. The Latter-day Saints have special cause for rejoicing and thanksgiving, for the gospel that has been restored to the earth in its ancient purity. Christmas is indeed the jubilee of the year. It is a time of happy family reunions, when those who are separated by the various pursuits of life are wont to meet together around the festive board. The evidences of joy and gladness are everywhere to be seen. The hearts of the children are made to rejoice, and the older ones rejoice with them, and are made to feel young again in beholding and contributing to the joy of the little ones. The sympathies of all are deepened and broadened, and the poor and needy are remembered and made to share in the common joy. The world is better and happier for the recurrence of Christmas. Let us observe it rightly and wisely, avoiding all excesses that would come in conflict with the spirit of the sacred event we commemorate. Let love and peace and gladness abound. A merry, happy Christmas to all!

H. I.

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## THE PROPHET'S BIRTHDAY.

THE Latter-day Saints are taught to hold in grateful remembrance the lives and labors of the faithful prophets and servants of God. On the 23rd of December they fittingly celebrate the anniversary of the birth of the Prophet Joseph Smith. The life and mission of that illustrious servant of the Lord is very imperfectly understood by the world. But his real worth and calling is known to the Latter-day Saints, who recognize in him one of the greatest prophets that ever lived. The natural pride of the human heart, and an attachment to traditional beliefs, may cause the world generally to reject the message of this modern prophet; but honest seekers after truth of all nations have accepted his testimony, and bear witness to its truth and divinity. They have been richly blessed through his life, for his teachings have brought to them light and joy far beyond all that they had previously

received from the best and most learned of uninspired men. The Spirit of God—the witness of his Divine calling—gave him access to the fountain of eternal truth, enabling him to speak with authority and make known the mind and will of the Lord with unerring certainty.

The loving remembrance in which the Latter-day Saints must ever hold their martyred prophet and leader is an expression of their heartfelt gratitude to the Lord, who through His chosen servant restored the everlasting gospel to the earth, with all its gifts and blessings. They naturally feel that the man who was thus honored of God to open up this last dispensation is well worthy to be held in affectionate remembrance. They truly honor the God of Israel who love and heed His prophets.

Joseph Smith proved himself worthy of the honor that was conferred upon him by the Lord. He was true and faithful in all things; he loved God and truth dearer than he loved his life. From that memorable spring morning in the year 1820 when, in answer to his earnest prayer for light and guidance, the silence of ages was broken by a vision of the living God, until the closing hour of his life, when he sealed his testimony with his blood, he was a true witness for his Lord and Redeemer. Through all the storm and stress and persecution of the intervening years he never wavered in his testimony to the heavenly vision that he beheld, or tried to gain the popularity of the world by any departure from the principles that God had revealed to him.

The results of his mission are many and glorious. The voice of a prophet had not been heard on the earth for centuries. The glorious gospel of the Son of God had been changed to agree with the traditions of men, and no one on earth had authority to act in the name of the Lord, for all were alike strangers to the true light and blessings of the gospel. The time having come for the reign of darkness to end, and the boy Joseph Smith being the chosen instrument through whom the Lord had purposed to reveal Himself again to man, the heavens were opened, and angelic messengers and revelations have from that day to this made known the laws and principles through which mankind may attain to temporal and eternal salvation. The authority of God has been restored to the earth, the gospel has been preached in simplicity and power, the Church has been organized, and thousands of the honest in heart from many lands have been gathered into its folds. The Latter-day Saints are witnesses to the truth of these things, and gladly testify to the blessings and prosperity that have come to them, both temporally and spiritually, through obedience to the everlasting gospel, restored to the earth through the instrumentality of the Prophet Joseph Smith. Grateful to the Lord for such great privileges and blessings, we cherish the memory and honor the birthday of the Prophet.

H. I.

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Saturday, December 9th, 1911, at which one soul was added to the fold of Christ. Elder J. Walter Randall officiated. Confirmed immediately after by President T. C. Jones.

On Saturday, December 9th, 1911, in the Ashington district (Newcastle conference), three candidates were added to the fold of Christ by baptism in the North Sea, Elder J. S. Phelps officiating.

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**Branch Conference.**—On Sunday, December 10th, 1911, a very successful branch conference was held in our hall at Kidderminster (Birmingham conference). President Leonard Mackay, seven traveling elders and one lady missionary were present. Two well-attended meetings were held in the afternoon and evening. The elders all spoke with power upon the principles of the gospel, and bore strong testimonies to the restoration of the gospel in the latter days. The Spirit of the Lord was enjoyed by all present. During each service several musical numbers were given in a very creditable manner by members of the branch.

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**Arrivals.**—The following named missionaries for the European mission arrived December 16th, 1911, per s.s. *Victorian*: James Leo Madsen, Honeyville, Utah; Byron Mendenhall, Mapleton, Utah; Henry Hone, Rebecca Hone, Benjamin, Utah; Harvey H. Gates, Salt Lake City, Utah; Byron R. Jordan, Mountain View, Utah; Edsel H. Adams, Clifton, Idaho; William J. Young, Peterson, Utah; Norval A. Smith, Lewiston, Utah; Bert L. Gilbert, Whitney, Idaho; Warren H. Fjeldsted, Ernest W. Carter, Preston, Idaho; David A. Robison, Morgan, Utah; Newton R. Jackson, George Duffin, Cyril Duffin, Provo, Utah; Clyde R. Crookston, American Fork, Utah; Marion J. Steed, Syracuse, Utah; Fred Trost, Rexburg, Idaho; William D. Wright, Paradise, Utah; Rudolph Naef, Mount Pleasant, Utah; Thomas H. Morrell, Carl W. Jonsson, Logan, Utah; Andrew H. Hansen, George D. Peterson, Salem, Idaho; Norman H. Anderson, Uintah, Utah; Ezra P. Jensen, Garland, Utah; Mathias Erickson, Salina, Utah; Carl J. Carlson, Richmond, Utah; Charles A. Kim, Sandy, Utah; Richard Franklin Lambert, Kamas, Utah.

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**Appointments.**—The missionaries who arrived for the British mission December 16th, 1911, have been appointed to labor in the following conferences: James L. Madsen, Norval A. Smith, W. H. Fjeldsted, Ireland; Byron Mendenhall, Ernest W. Carter, Norwich; Henry Hone, Rebecca Hone, Manchester; Harvey M. Gates, Scottish; Byron R. Jordan, Sheffield; Edsel H. Adams, Bert L. Gilbert, Nottingham; William J. Young, London; David

A. Robison, Marion J. Steed, George Duffin, Cyril Duffin, Newcastle; Newton R. Jackson, Clyde R. Crookston, Liverpool.

**Successful Socials**—On Thursday, December 7th, 1911, a farewell social was held at 54 Terrace Street, Blackheath (Birmingham conference), in honor of Elder James E. Wiggill, who has been honorably released to return home. An enjoyable program was given. As a token of love and esteem Elder Wiggill was presented with a beautiful carving set. All expressed themselves as being well pleased with the entertainment.

A very pleasant and successful social was given Saturday evening, December 9th, 1911, in the Kidderminster branch (Birmingham conference) in honor of Elder A. G. Hansen, who has been honorably released to return home. An excellent program, consisting of songs, recitations and dialogues, was rendered in a very pleasing manner. President Leonard Mackay, on behalf of the branch, presented the departing elder with a handsome traveling rug as a token of esteem.

On Tuesday evening, December 5th, 1911, a farewell social was held at Durham House, 295 Edge Lane, Liverpool, in honor of Elder Sterling B. Talmage, who has been honorably released to return home. There was a large attendance. An excellent program, consisting of songs, readings and recitations, was rendered. President Rudger Clawson spoke of the faithful labors of Elder Talmage and expressed the kindest wishes for his future welfare. President Henry O'Gorman (Liverpool branch) on behalf of the saints and friends, presented him with a handsome dressing case, as a token of remembrance. Elder Talmage feelingly responded, expressing his appreciation of their kindness. A good spirit prevailed throughout the evening, which was enjoyed by all present.

## DIED.

LOWTHER.—At West Hartlepool, November 25th, 1911, Margaret Clara, the beloved daughter of Brother and Sister William Lowther, aged five months.

LUDLOW.—At Warwick (Birmingham conference), November 20th, 1911, Hannah Ludlow, aged 65 years.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Keep close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself reconciled and in harmony with the order of things. Be what you ought to be; the rest is God's affair."*—H. F. AMIEL.

No. 52, Vol. LXXIII. Thursday, December 28, 1911. Price One Penny.

## A LAW OF SACRIFICE.

THE whole gospel plan is hinged on sacrifice. Even our great progenitors yielded from immortality to mortality. They denied themselves the blessedness of Eden in order to fulfil the Divine decree. Adam was commanded to offer sacrifice in the name of the Only Begotten who was to come. (Pearl of Great Price, Moses 5.) Noah forsook the so-called pleasures of life to preach the gospel of repentance. His perseverance gained for him and his family temporal as well as eternal salvation. Moses, the intrepid leader, lived the life of an itinerant to please his God. He sacrificed the prominent position he held in Egypt to serve Him. Many of the ancient prophets gave their lives for their testimonies that God lives and is "a rewarder of them that diligently seek Him." So it was with the harbinger of the Son of man. After preaching in the wilderness and preparing the way for the Messiah under fearful odds (Matt. 3:4), he must seal his testimony with his life's blood, which is dear to all. Think also of the persecutions, scoffs, scorn and ridicule which our blessed Savior bore patiently. Reflect on the terrible scenes of Gethsemane and Golgotha—of His betrayal, His mockings, the plaited thorns for a crown, the bleeding at every pore, His being placed between two thieves and the untold agony heaped upon Him by those who should have reverenced Him. But through it all He passed without a word of complaint. Was not His mission one of self-denial? Who then can say that we should not forsake some of the present pleasures that we might receive a greater reward? So it has been during all the different dispensations—the denying of present enjoyment that the

future state may be more blessed. The apostles preached the gospel under perilous difficulties. They gave up everything for the work of God, even their lives.

Not only are we required to preach the "glad tidings of great joy" under hazardous circumstances, but we are to give financial support to the Church, to assist in proclaiming the gospel. In this dispensation we have revealed to us through the Prophet Joseph Smith the method of financing the Church. (Doc. and Cov. 119.) That means is by tithing. It is a law of God, with rewards for those who obey and punishments for the disobedient. This isn't a new source of revenue for the Church. Abraham, "the father of the faithful," paid tithes to Melchizedek, king of Salem, the High Priest of God. (Gen. 14:18-20; Heb. 7:4.) While Jacob was on his way to Padan-aram in quest of a wife he received a glorious vision. At this place, Bethel, he vowed a vow that if God would be merciful unto him, so that he might return to his father's house in safety, and that he should be provided with the necessities of life —covenanting that "of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 11-22.)

According to the Mosaic statutes, the children of Israel were to tithe all the land, whether fruit or seed, and all the flocks and herds of the field. "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." (Lev. 27: 30-34.) The Levites were to receive a tenth for their labors in the tabernacle. (Num. 18: 21-28.) There were also special laws and instructions concerning the paying of tithes.

They were to give to the Levites, the strangers, widows and fatherless, that all may eat within their gates. (Deut. 26: 1-15.) Hezekiah, King of Judah, by his reform secured greater blessings. "As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of *all* the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of the holy things which were consecrated unto the Lord their God, and laid them by heaps. * * * Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." (II. Chron. 31: 5, 6, 9, 10.) Tithe-paying was also regulated by Nehemiah. (Neh. 12: 44; 10: 37.)

The prophet Malachi speaking under the direction of the Lord, (Mal. 1: 1), reprimanded Israel for failing to comply with the command of God. He told them that they had robbed God "in tithes and offerings." He attributes this negligence as the cause for the

curse that was upon them, yet at the same time He promises them blessings if they will comply with His command. "Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Mal. 3: 10-12). Our Savior also accepted this law. In rebuking the scribes and Pharisees He says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and *not to leave the other undone*." (Matt. 23: 23).

Every church has some source of revenue. In Europe some of the churches are supported, partially at least, from a direct taxation through a monarchial government, with the sovereign at the head of the church. Many of these rulers hold these positions by virtue of their heritage. Another means besides this is the contribution box, also receptacles which are passed among the congregation for this purpose, while in other churches the fee must be paid on entrance. Most churches of to-day have pews, which the members obtain the privilege of occupying on the payment of a certain sum. Although the money collected may be done in a different way, and often without the individual's volition, still it is equivalent to a tithe.

The Prophet Joseph Smith revealed God's will concerning the maintenance of His Church in this dispensation. All the members were to tithe their property and to "pay one-tenth of *all* their interest annually." (Doc. and Cov. 119.) It was to be a standing law, consequently we have no room for controversy about what property is to be tithed and who is exempt from paying tithing. One-tenth must be paid on *all* the interest, and those to pay are His people. If we are His, then we will pay to the Lord, whether rich or poor.

As early as February 9th, 1831, the Law of Consecration or Order of Enoch was given to the Church. The order was to be somewhat after this plan:—Each individual was to deliver his property to the bishop (the authorized servant or manager), with deeds, and consecrate them unto God. Persons after complying with this requirement have a claim for a stewardship from the properties of the Church sufficient for the maintenance of themselves and families. These individuals, in return, are responsible to the bishop for their stewardship and must use parsimony and diligence in the inheritances. Any surplus after the family is well provided for is to be turned into the storehouse to assist in the purchasing

of property for others who have none and to build school houses, meeting houses, temples, and to assist the widows, orphans, poor and also to defray the expenses of the First Presidency *et al* who devote their entire services to the Church. If a steward needs means for improvements he applies to the treasurer, who gratifies his desires, if consistent. The treasurer, who is under the direction of the bishop, must give an account of all his actions to the Church. Each steward is independent in the management of his inheritance and can insist on payment for his produce, but must also pay for his purchases. He and his children, when the latter come of age, have a claim on the Church for an inheritance sufficient for their support. The law or order required all to work. There were to be no idlers. (See "Outlines of Ecclesiastical History," by Elder Roberts, page 322.)

This order was for a three-fold purpose, viz., to sanctify the land of Zion, to assist the poor and to insure equality of the members by placing them upon the same financial basis. On account of some misunderstandings, jealousies, and the general weaknesses to which mortality is subject, this order was retracted and as a result the law of tithing (July 8th, 1838), was substituted. Without this financial support the purposes of God could not be consummated. This property is to be used in various ways. The worthy poor are to be supported by the Church. It is also used for the building of temples, tabernacles, meeting houses, universities, colleges and high schools. Those who devote their entire time to the service of the Church must be maintained. (I. Cor. 9: 14.)

Some entertain the idea that the President of the Church has the entire and absolute control of the funds and can confiscate them at his pleasure. This is simply absurd, and only those who are ignorant of the facts make such malicious accusations. The tithing is disposed of by a Council composed of the First Presidency, the Presiding Bishopric, the High Council and by the voice of God. The books are audited yearly by expert accountants, so that there can be no room for fraudulent appropriations.

The honest tithe-payer is promised blessings: "The riches of eternity are yours; the things of this earth shall be added unto him, even a hundred-fold, yea, more." (Doc. and Cov. 78: 18, 19.) Malachi told the children of Israel that if they would obey God's command, "All nations shall call you blessed: for ye shall become a delightsome land, saith the Lord of hosts." (Mal. 3: 12.)

The faithful wage-earner, though his contribution be small, is on an equal with the capitalist. On God's ledger his account balances as well as does the wealthy. It establishes an equality among all members who pay an honest tithe. The "widow's mite" is just as acceptable as the gift of the rich man. (Luke 21: 1-3.)

Not only are there spiritual blessings to follow the tithe-payer, but temporal blessings as well. By so paying into God's treasury we become financial investors, thus becoming partners with Him,

in a sense. The Prophet Malachi says that God will open the windows of heaven and pour out a blessing that they will not be able to receive.

There is a blessing in giving. "It is more blessed to give than to receive." (Acts 20: 35). It cultivates unselfishness, dispells covetousness and greed. Selfishness is a potent enemy to godliness. It causes the unfortunate to forget his higher and nobler individuality by stimulating the niggardly tendencies of an unbalanced character. The Redeemer forgot self that He might be of service to others. He is the Great Prototype—we should show our love for Him by emulation. Altruism is the highway to an idealistic life.

The paying of an honest tithing strengths faith, for therein are works made manifest. By complying with one of God's commands, it makes the others easier to obey. We do Him honor when we exhibit implicit faith in His word, "Honor the Lord with thy substance, and with the first-fruits of thine increase." (Prov. 3: 9.)

The physician requires exercise from his patient that his body may be developed and thereby become stronger. Just as do our physical bodies need exercise for their betterment, so likewise do our spirits. We must cultivate the faith we have by deeds of righteousness, that it may grow and expand. "Even so faith, if it hath not works, is dead, being alone." (Jas. 2: 17.)

While there are blessings accompanying the honest tithe-payer, there are penalties meted out to the non-payer. God, through Malachi, calls all robbers who do not pay their tithes and offerings. He pronounces a curse on them. It should be our aim to so accumulate our means that neither God nor man can say, "Thou hast robbed me." Every Latter-day Saint will pay this debt of honor first.

We all want blessings. We are all desirous of seeing the Church of Jesus Christ of Latter-day Saints expand and increase, so that truth will cover the earth as the waters the mighty deep. Let us assist in this great work. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, is is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20-21.)

Belfast, Ireland. THATCHER C. JONES.

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REMEMBER that we are in a world where it is not safe to sit under the tree and let the ripe fruit drop into your mouth; where the "competition of species" works with ruthless energy among all ranks of being, from kings upon their thrones to the weed upon the waste; where "he that is not hammer is sure to be anvil," and "he who will not work, neither shall he eat."—CHARLES KINGSLEY.

## THE LODESTONES OF TRUTH.

We are not hearing so much in these days about "Infidelity," "Atheism," and "Reason," as we used to do. The works of Thomas Paine, Robert Ingersoll, Hæckel and others are no longer flaunted upon the bookstalls as of yore, and enquiries for them at the booksellers reveal the fact that they are not "in stock," in most instances, and this, too, in days of decreasing congregations, depleted collection bags and general unrest in religious atmospheres. We therefore seem to have this somewhat curious situation around us—viz., that people are becoming sceptical about the validity of Christianity, without the assistance of the world's greatest propagators of doubt and godlessness. There is a good and all-sufficient reason for this. The work has been taken out of their hands and is being performed by theological colleges and doctors of divinity, who, by their criticism of the Bible, often couched in the very language of the atheism of a bygone generation, have undermined the confidence of the people as to the authenticity and reliability of the Scriptures which their fathers so stoutly fought to maintain.

In the pulpits of Christian Churches to-day there are many so-called ministers of God who declare the Book of Jonah to be anything except a statement of fact, although they know very well that Christ Himself referred to a leading incident recorded therein, saying that "as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 40), thus bearing personal testimony to the truthfulness of Jonah's history by making it a parallel truth of His resurrection. These latter-day expositors also say that Moses never wrote the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They proclaim that Genesis is only "allegorical truth," not history; and when this falsehood has taken root sufficiently deep, it is to be expected that the atonement of Christ will become "allegorical truth" also, and indeed such a thought seems to at once present itself. With the book of Job as a "dramatic poem," Daniel just "a romance," Abraham, Isaac and Jacob myths, and Lot's wife a useless and unnecessary fable, it is at once seen that these teachers are doing the work of those infidels who tried to make void the word of God in the last century, and so their books have become a drug in the market. No properly instructed Latter-day Saint need express any astonishment that such a state of things has come about, nor need they be surprised when presently these learned men begin to "deny the Lord that bought them," but rather expect it in fulfilment of prophecy concerning them, for their advent was foreseen in the meridian of time. What we ought to understand clearly is, that it is just here that the Book of Mormon can be applied as a lodestone to test truth; the Doctrine and Covenants is also capable of

the same application, and it is hoped that the following remarks may help to point a method of practical use.

The last century was remarkable for the discovery of ancient manuscripts of the Bible, and some of these have been given great prominence over others, and this especially in the case of those which contain differences calculated to belittle the vital principles of the gospel. No doubt the elders and others have often been confronted with the statement that "such a passage is not found in the older manuscripts," and have been asked to believe in consequence that the passage in question is therefore spurious. At such times it is well to bear in mind that the apostasy from God's truth did not begin in the nineteenth century, but early in the first, and that teachers of false doctrines in those early centuries found it just as necessary to pervert the word of God as their followers do in this day. In this way certain vital omissions may be accounted for.

As an instance of this, we are asked to strike out of our Bibles the whole of verses nine to twenty in the sixteenth chapter of Mark. Let each one look it up and see what they are asked to surrender. It is the most emphatic declaration of the necessity of baptism in the whole Bible, and in addition contains the marks and signs following the true believers. "Men and brethren," says the Apostle Paul, "of spiritual gifts I would not have you ignorant." "Men and brethren," says the copier of this manuscript, "of spiritual gifts I will keep you as ignorant as possible, by not inserting this passage." Modern revelation supports the authenticity of these verses, and proclaimed their validity in a day before their truth was questioned, thus under Divine guidance anticipating the heresy which would reject them.

Another instance may be cited. Revelation 20: 5 says, "But the rest of the dead lived not again until the thousand years were finished." We are requested to delete this passage as spurious also. Its presence is awkward for popular theories concerning the millennium and the order of the resurrection, but again modern revelation testifies to its truth. Space forbids anything approaching a thorough examination of this matter, but the great lesson which all may gather is, that in the standard works of the Church we have a lamp for our feet to keep us clear of error. The highest demonstrated truth to us should be those things which are found in these standard works. It is the fulness of testimony. It answers Pilate's question.

Watford. W. ISGATE.

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SET yourself earnestly to see what you were made to do, and then set yourself earnestly to do it * * * and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—PHILLIPS BROOKS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 28, 1911.

## THE PAST YEAR.

THIS issue of the *Millennial Star* is the final number of Volume Seventy-three, and marks the passing of the year 1911.

It would be proper and wise to pause for a brief retrospect. Many important events have taken place in the world's history during the year.

There has been a spirit of unrest among the nations, and the prediction of our Savior appears to be in process of fulfillment. In answer to the question submitted by His disciples, "What shall be the sign of thy coming and the end of the world?" He said, "* * * And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." It needs no argument to prove that the inhabitants of the earth are to-day confronted with those terrible conditions so graphically described by Him who could speak accurately and definitely of coming events, as if reading from an open book. Rumors of war have appeared in the press from time to time during the year, and even now a deadly struggle is being waged by Italy against Turkey. When two powerful nations oppose each other by the clash of arms, the results are cruel and horrifying. So it is in this instance—great has been the loss of life, while the misery and suffering of the wounded is indescribable. General Sherman, of American Civil War fame, gave a definition of war that is clear-cut, brief, expressive, but absolutely true He said, "War is hell." Italy precipitated the conflict, but the righteousness or unrighteousness of her cause is yet to be determined by the impartial historian.

The Empire of China is at this moment in the throes of an internal revolution that bids fair to overthrow the present Manchu dynasty, which has been in power some three and a half centuries. Success on the part of the rebels means the establishment of either a republican or a monarchial form of government. Many have already been slain in the sanguinary conflict, and doubtless many more will perish before normal conditions are restored. The world gazes with unabated interest upon this new, surprising and altogether marvelous movement in China.

What is known as the "Moroccan incident," if it has not led to

war, or to rumors of war, it nevertheless came sufficiently close to the danger line to cause great political disturbance in Europe.

Industrial upheavals of great magnitude have occurred in various parts of the world during the past year, notably in Great Britain and the United States of America. The railroad strike in England grew to enormous dimensions, paralysing the entire trade of the United Kingdom. It resulted in a loss of some lives, of a large amount of merchandise and of thousands and tens of thousands of pounds in business to the railway companies and to the employees who were temporarily thrown out of work, and not only this, but it gave rise to much bitterness of feeling. A settlement was finally reached, but there is an undercurrent of dissatisfaction that may burst into flames at any moment.

The lean and hungry visage of famine has stalked through Russia within the year and there has been much suffering in China for the want of food. Numerous shocks by earthquakes have been reported from various countries. The world situation is such as to cause men's hearts to "fail them for fear" and to bring about a general unrest in society everywhere and among all peoples.

In the midst of these untoward and alarming conditions will be found a people and a Church that are at peace one with the other—a people who teach the pure doctrines of the gospel, invariably giving to them a literal application, and a church that is an exact pattern of the primitive church in all essential details. Such is the Church of Jesus Christ of Latter-day Saints, which was divinely organized by Joseph Smith the prophet on the 6th day of April, 1830. An acceptance of its message by the world would readily solve the perplexing problems of the day by inaugurating an era of "peace on earth and goodwill to men." Instead of preparing for war while advocating peace, the children of men would then be engaged in all useful and uplifting pursuits. The spirit and teachings of the gospel are strongly against the shedding of blood, except in the case of capital punishment. Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 44, 45.) This divine and sublime doctrine if accepted and followed by the nations would lead them to arbitrate their difficulties rather than resort to arms.

The Church of Jesus Christ of Latter-day Saints has made a steady advance from the day of its inception until the present time. It has grown in numbers, in faith and good works, the year 1911 being no exception to the rule. It lifts a standard of peace to the whole wide world. It calls upon the children of men, everywhere, to repent of their sins and be baptized for the remission of them under the solemn injunction that they must thereafter

live lives of righteousness that they may be worthy of the companionship of the Holy Ghost, which is given by the laying on of hands.

The good fruits of the gospel are shown in the lives of the Latter-day Saints. Some interesting facts were given by President Joseph F. Smith at the General Annual Conference of the Church held in Salt Lake City in April of this year. He announced, among other things, that there are now sixty-two organized Stakes of Zion, and six hundred and ninety-six wards and twenty-one missions. All of these, he said, require the constant supervision and attention, not only of the bishops and the presidents of stakes, and the high councils of these various organizations, but of the Presidency of the Church, by whom communications are constantly received from all these presidents, or most of them, and frequently from almost all these wards. The number of persons that have been baptised in the stakes of Zion and in the missions during the year 1910 was 15,902.

The birth rate of the Church of Jesus Christ of Latter-day Saints for the year 1910 was 38 per thousand, the highest birth rate in the world, as far as available statistics show.

The death rate of the Church for the year 1910 was nine per thousand, the lowest death rate in the world, as far as we have been able to ascertain from published statistics.

There were 2,460 couples, members of the Church, married in 1910.

There was one divorce to each five thousand Church members. The average divorce rate in the United States is one to each 1,100 souls. This shows that our divorce rate is only about one-fifth of the average rate in our nation.

Upwards of $300,000 was paid by the Church during 1910 for the maintenance of our Church schools; and over $200,000 was paid out in the Church to assist the poor during the year 1910.

There were 2,028 missionaries laboring in the various missions on December 31st, 1910.

There was expended by the Church, in maintaining missions and for fares of returning missionaries, during the year 1910, the sum of $215,000. This amount does not include the very large sum, in the aggregate, furnished by the people to assist their sons, or husbands and fathers, while in the mission field.

These interesting figures speak for themselves. The high and low averages on the birth and death rate are truly remarkable, and no less instructive is the extremely low average in divorces granted in a community where marriage is popular. The education of the young is by no means neglected, as is amply shown by the foregoing figures. In addition to the Church schools mentioned, however, there is a strong system of public, or common, schools among the Latter-day Saints maintained by taxation under State regulation. In the Church of Jesus Christ of Latter-day Saints

enlightenment is sought and knowledge is glorified, while ignorance is frowned down as being left without excuse.

A commendable and always attractive feature of the Church is its missionary system, which is perfectly organized and carried on with a vigor and intensity of purpose that has won the admiration even of our bitterest opponents. To maintain the twenty-one missions, with two thousand missionaries constantly in the field, costs the Church over $200,000 annually. To this amount should be added $480,000, the sum paid, on a conservative estimate, by the elders themselves for their keep in the mission field, making a total annual expenditure of $680,000 to carry the gospel message to the nations of the earth. This great sacrifice of means is not only willingly made, but the missionaries freely give their time and services for two years and upwards to the arduous duty of preaching the word, being separated in the meanwhile from their loved ones at home—from parents, relatives and friends.

If they can but reach honest souls—searchers after truth—these humble servants of the Master are undaunted by hardships, or weariness, or bodily inconvenience, or by the spirit of persecution. They pursue the even tenor of their way and look to the Lord for ultimate success. Success attends them.

The substantial increase by baptism of the membership of the Church of Jesus Christ of Latter-day Saints in the year 1910, aggregating, as stated, about 16,000 souls (and the year 1911 bids fair to equal 1910), is in strong contrast to the showing made by one of the popular sects of Christendom. Sir George Macalpine, President of the Baptist Union, in the course of an address delivered at a convention held in Sheffield, is reported by the *Sheffield Daily Telegraph*, February 23rd, 1911, to have said: "Has some Delilah been at work with her shears? Has she robbed the Church of its strength?" And referring to the Baptist Church in particular, he further said: "We have over 2,000 ministers in our denomination; we have between 5,000 and 6,000 lay preachers; and have nearly 60,000 Sunday School teachers; and these have been working every week, and in some cases every day, and the result of all this labor last year (1910) is a decrease of 3,775 in Church membership. The result of all that work, therefore, is something less than nothing, so far as statistics go."

So perfectly organized are the missionaries of our Church, that their every movement is noted and their labors are reported and recorded down to the smallest details. We have the data before us showing that there were an average of 706 missionaries in the European mission during the present year to November 30th, 1911, (December reports not received), the following being a summary of the work accomplished: Tracts distributed, 5,695,693; gospel conversations, 589,335; books distributed, 256,299; meetings held, 43,756; baptisms, 1,734; total *Millennial Stars* published, 130,460.

The year is rapidly drawing to a close, but the elders of the

European mission are hereby commended for the good work already done, and are admonished to continue their important labors in a spirit of faith and humility. The world at large will some day appreciate the marvelous work that is being accomplished by the Almighty through His Church and people.

RUDGER CLAWSON.

## LESSONS FROM MY MISSION.

WHAT a glorious privilege it is to receive a call to go as a missionary to other lands and hold aloft the gospel banner to the nations of the earth! What an honor to faithfully discharge one's duties until he is honorably released to return to his loved ones in Zion! Having fulfilled a mission, I desire to tell the readers of the *Star* some of the lessons I have gained while laboring in the vineyard of the Lord. Little does a missionary realize, when he leaves home, the lessons he will learn in the mission field. I shall consider myself fortunate if I can give a fraction of my experiences at this writing. At least, I shall not attempt to give them all.

If one attains to any degree of success while preaching the gospel, it is through his willingness to seek and obey the counsels of those who preside over him. The missionary who vaunts himself that he can do as he pleases will inevitably fail. If he thinks he needs no instructions or advice, he is mistaken, and unless he alters his way of thinking, his mission will do him but little good. He cannot succeed, because he has a spirit repugnant to the Spirit of Truth.

The missionary who is doubtful of all things—who ever fears that his work will not be recognized—will not do his best. He will not be as active as he would be did he take an optimistic view of his work, ever thinking that God is with him, and that in time he will win glory, honor and immortality upon the battlefield of mortality. When doubts crossed my mind, I sought for wisdom and found that the doubts faded away when I dwelt upon the strength and beauties of the truth.

After having fulfilled a mission I am surprised at the meagre amount of information I have gained; but, when I consider that some of the little things in nature are as beneficial as some of the big ones, I am not discouraged. Even the great sun itself does not give sufficient heat and light to sustain animal and vegetable life. Over half of the heat and light we receive come from the stars, the major part being from invisible stars, thousands of miles away. It requires millions of years for the light from some of these stars to reach the earth, so one need not get discouraged and discontented, for in years to come he may find he has done a marvelous work. It is impossible to attain to the acme of excellence in the short span that measures man's mortal existence. But I have learned, if a missionary lives up to his opportunities

and privileges, he will be satisfied that he has done his best. Sometimes when young men go into the world to preach the gospel they say, "O, if I can only become a preacher I will ask no more." That sounds very well, but, when he has attained to the degree of excellence he anticipated, there will be a greater desire in his heart to learn more.

It is more difficult for some to succeed than it is for others. But remember the harder the climb up the mountain steep, the more appreciative is a view of the valley below after you reach the top. To be a good missionary one must live his best self every day. Then should he fail to reach the degree of excellence he anticipated, he can rest in the calm assurance of having done his best. He can look back upon his missionary days without any regrets, for he knows he could not have made them better. God will not demand of any creature more than the best that individual can give. If He did He would be cruelly unjust. The Lord gives no commandment to his servants save He shall prepare a way whereby they can fulfil that commandment. If a missionary does his duty to the best of his knowledge and ability, there can be no compunction of conscience. The missionary who is even seeking to do his best will be watchful in trifles, his motto being "Is it right?" and not "What will the world say?"

He goes to prune the vineyard of the Lord with a mighty pruning and many times he will have the opportunity to bear record of the restoration of the gospel in its primitive beauty and simplicity. When an opportunity presents itself he must have the courage "to give a reason for the hope that is within him," even though he has to face the obloquy and hatred of the world. One thing I have learned. Those who oppose "Mormonism" do it either through ignorance or because they delight to tell stories that cannot be supported by facts. Whichever cause impels them to fight the truth they commit a great mistake. If they do it through ignorance, they are guilty, because they should not attempt to fight a cause they know nothing about, when information is so easily gotten. Those who "love darkness rather than light" let the devil engender into their hearts bitterness and hatred towards the truth, and the consequence is they oppose us. The names of those who fight us may appear in the newspapers for a time, but sooner or later they inevitably sink into oblivion and are forgotten.

Work, hard work is required of the man who desires to succeed as a missionary. There is no place in the mission field for the man who is unwilling to "thrust in his sickle and reap while the day lasts." He who refuses to work is almost incorrigible. How often we read in the scriptures the value placed on work. The Savior said, "And this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." How can we know them? The answer in the scriptures is, "If any man will *do* his

will he shall *know* of the doctrine, whether it be of God or whether I speak of myself." Doing is knowing, and knowing means eternal life, which is the greatest gift of God to man. So the man who wishes to know God must work. A young man once approached Edison, the great inventor, and said, "Genius is inspiration." "No," replied Edison, "genius is perspiration." This is applicable to missionary life. The missionary who works never grows homesick. He is always congenial with his companions, which is highly essential to his work. No doubts cross his mind respecting the faith he is promulgating, and he experiences a peaceful and blessed assurance that neither tongue nor pen can describe.

It is unwise to contend over foolish questions with your companions, for it causes grievances that are ofttimes irreparable. Sometimes they may appear to feel all right toward you, but the scar is still there. Your time can be spent better in studying the essentials of the gospel, and then when you are released you will know you have spent your time profitably.

Generally speaking, if you treat the people of the world respectfully, they will reciprocate the respect and love you manifest. I have noticed that it is always the better plan to be kind and considerate to every one's feelings, for you can lose nothing by it, and you may gain a great deal. Never be guilty of tearing down other people's ideas and trying to make them miserable, for if you do misery and unhappiness will be your lot. Treat everyone with the utmost respect and kindness, and God will be equally as considerate of you.

I have learned that the happiest time a young Latter-day Saint can have is in preaching the gospel. No greater happiness can come to the soul of man than to go into the world and warn people of their wickedness and point them to the way of life and salvation. When I left home I said, "My school days have been the happiest days of my life," but since coming into the world I have changed my mind, and, in comparing the two, I place my missionary days in the superlative degree, while I can only place my school days in the comparative.

It has been argued by some that an education is of little value in the world. True, an education may not be the main factor in a missionary's life, but I have learned that it is highly essential. The Spirit of God and a testimony of the gospel is the first requisite. But we receive that Spirit as we gain knowledge. From the very incipiency of our work we have encouraged education, although some have said we discourage it. The young man who takes the missionary course at home and educates himself, makes the most useful man when he goes into the world. He has more prestige with his companions, and all those with whom he associates. Thus by his acts and influence he proclaims the gospel.

Liverpool. JOHN S. SAGERS.

## FROM THE MISSION FIELD.

**Releases and Departures.**—President John S. Sagers, of the South African mission, has been honorably released and sailed for home December 21st, 1911, per s.s. *Arabic*. Elder Henry E. Hanson, of the Swedish mission, has been honorably released and sailed for home December 22nd, 1911, per s.s. *Grampian*.

**Arrivals.**—The following named missionaries for the European mission arrived December 22nd, 1911, per s.s. *Corsican*: Henry P. Jensen, West Jordan, Utah; Charles Owen, John William Burton, Kaysville, Utah; Washburn C. Hunter, Robert H. Sorenson, Irvin S. Noall, Salt Lake City; Ernest Blazer, Rexburg, Idaho; Albert L. Flitton, Rigby, Idaho; Simon Christensen, Richfield, Utah; Carl L. Albrechtsen, Emery, Utah; George V. Vincent, Provo, Utah; Lorenzo P. Burt, Jr., Brigham, Utah; Rudolph Schwendiman, Teton, Idaho; Roland B. Call, Afton, Wyoming; George F. Wells, Sunnyside, Utah; C. Royal Parry, Ogden, Utah; Adam M. Hunter, Taylor, Utah; Carl J. Olaneson, Menan, Idaho; Roy B. Curtis, Victor, Idaho; J. B. Woodward, Wellsville, Utah.

**Appointments.**—The missionaries who arrived for the British mission, December 22nd, 1911, have been appointed to labor in the following conferences: Charles Owen, Albert L. Flitton, Bristol; Washburn C. Hunter, Roland B. Call, Nottingham; Irvin S. Noall, John William Burton, Joseph B. Woodward, Leeds; George V. Vincent, George F. Wells, Irish; Lorenzo P. Burt, Jr., Sheffield; Adam M. Hunter, Scottish.

**Baptisms.**—On December 17th, 1911, at "Deseret," High Road, South Tottenham, London (London conference), four persons were baptised, President J. S. McCann and Elders T. S. Davies and L. M. Coombs officiating.

On Sunday, December 17th, 1911, seven persons—four from Wigan and three from Blackburn—were initiated into the fold of Christ by baptism at Blackburn (Liverpool conference). Elders Orson H. Grimmett and Wilford Reeder officiated.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XX.—THE TRANSFIGURATION.

General references: Matt. 17: 1-13; Mark 9: 2-10; Luke 9: 28-36.

I. TIME AND PLACE.

1. Time. (a) About a week after Christ's declaration concerning His approaching death and resurrection (see Matt. 16: 21; 17: 22, 23; Mark 8: 31; Luke 9: 22; compare John 3: 14). (b) The record—Matthew (17 : 1) and Mark (9: 2) say after six days, while (Luke 9: 28) specifies about eight days; no real discrepancy.

2. Place. (a) Traditional accounts are in favor of Mount Hermon as the mountain referred to; Mount Tabor also named. No authentic data as to this.

II. The Witnesses.

1. Peter, James, and John selected. Note later testimonies as to the event (II Peter 1: 16-18; John 1: 14). Compare the selection of these three on other special occasions;—on a prior occasion at the raising of the daughter of Jairus (Mark 5: 37; Luke 8: 51); and later during our Lord's agony in Gethsemane (Matt. 26: 37; Mark 14: 33).

III. The Manifestation.

1. The heavenly visitants—Moses and Elias.
2. Subject of the conference—the approaching death of Jesus.
3. The Father's declaration—"This is my beloved Son in whom I am well pleased; hear ye him." Note earlier testimony of the Father concerning the Son (Matt. 3: 17; Mark 1: 11); a later instance (John 12: 28); in the present dispensation (Writings of Joseph Smith 2: 17—Pearl of Great Price).
4. Effect on the apostles present. (a) Peter's suggestion—not knowing what he said. (b) Secrecy enjoined on the witnesses—"Tell the vision to no man until the Son of man be risen again from the dead."

Notes: 1. Observe other instances of glorified state during mortality: Moses (Exo. 34: 29-35; compare II Cor. 3: 7; see also Moses 1: 2, 9, 11, 14, 25, 31); Stephen (Acts 6: 15); Enoch (Moses 7: 3); Nephite disciples (III Nephi 19: 25). 2. Elias and Elijah: These names when used interchangeably may be misapplied. Observe that when the disciples questioned Jesus citing the doctrines of the scribes they were told that *that* Elias had then already come; he was John the Baptist. See the angel's prediction of John as an Elias (Luke 1: 17) and the testimony of Jesus (Matt. 11: 14). *Elias* is both name and title. In the present dispensation Elias and Elijah have appeared separately (Doc. and Cov. 110: 12; 13; compare 27: 6, 7; 77: 9, 14).

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.